MORRIS ROBESON.

GENESIS, CHAP. XXII.

Abraham Offering up his Son Isaac.

To the Right Hon.ble the Lady Frances Seymour this Plate is most humbly Dedicated by her Ladyships obedient and humble Servant.

Laurence Clarke.

To the Reading of the.

BIBLE,

THAT IS,

The holy Scriptures conteined in the Olde and Newe Testament,

TRANSLATED ACCORDING to the Ebrew and Greeke, and conferred with the best translations in diuers languages.

With most profitable Annotations vpon all the hard places, and other things of great importance.

FEARE YE NOT STAND STILL, AND behold the saluation of the Lord, which hee will shew to you this day, Exod. 14. 13.

But the Lord deliuereth him

THE LORD SHALL FIGHT FOR YOU, therefore hold you your peace. Exod. 14. 14.

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Cum priuilegio.

BEsides the manifould and continuall benefits which Almightie God bestowed vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thankes without ceasing for his great grace & vnspeakeable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, & mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath beene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same, it behoueth vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schoole of all wisdome, the glasse wherein we may behold Gods face, the testimonie of his fauour, & the only foode and nourishment of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue, yet considering the infancie of those times, and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath nowe reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue beene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefit and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) wee submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues, wee vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, wherevnto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point and worde, as to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendred the text, and in places most sincerely expounded the same. For God is our witnes, that wee haue by all meanes endeuoured to set forth the puritie of the worde and right sense of the holy Ghost, for edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sence, and laboured alwayes to reftore it to all integritie: so haue wee most reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke to rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this and other causes we haue in many places reserued the Ebrew phrase, notwithstanding that may seeme somewhat hard in their eares that are not well practised, and also delight in the sweete sounding phrases of the Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, we haue in some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue noted in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speach seemed hardly to agree with ours, we haue noted it in the margent after this sort †, thing that which was more intelligible. And albeit that many of the Ebrew names be altred from the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished of as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to best Concordances, and also by the quotations which we haue diligently herein perused and set forth the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for chapters with the number of the verse are added, that by all meanes the reader might be holpen. For wee haue set ouer the head of euery page some notable word or sentence which may greatly further a well for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scripture, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the g of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe vpon all the hard places, aswell for the vnderstanding of such words as are obscure, and for the declaration of the application of the same, as may most appertain to Gods glory and the edification of his Church. Furthermore certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they cannot by iudgement, being holpen by the annotations noted by the letters a, b, c, &c. attain therevnto, yea by the glue, and as it were by the eye, may sufficiently knowe the true meaning, of all such places, wherevnto also we haue ioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other containing all the chiefe principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would louingly receiue the word of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be glorified through Christ Iesus our Lord, who liueth and reigneth for euer, Amen.

‖ Euphras. † Tygris.

Ebr. things to be added to make them to fit their priuitie.

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to the Elect, b Christ they are flo. ed, and fe wealthie kind dai 136. 9

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6.

Of the incomparable treasure of the holy Scriptures; with a prayer for the true vse of the same.

Tho. Robeson

Tho. Robeson

Esai. 12.3. & 49.10. *Rev.* 21.16. *and* 22.17. *Ierem* 33.15. *Psal.* 119.160. *Rev.* 2.7. *and* 22.2. *Psal.* 119. 142.144. *Iohn* 6.35.

HEre is the spring where waters flowe,
to quench our heate of sinne:
Here is the tree where trueth doth grow,
to leade our liues therein:
Here is the iudge that stints the strife,
when mens deuices faile:
Here is the bread that feedes the life,
that death cannot assaile.

Luke 2.10.

The tidings of saluation deare,
comes to our eares from hence:

Ephes. 6.16.

The fortresse of our faith is here,
and shielde of our defence.

Matth. 7.6.

Then be not like the hogge that hath
a pearle at his desire,

2. *Pet.* 2.22.

And takes more pleasure in the trough
and wallowing in the mire.

Matth. 6 22. *Psal.* 119. 27.73.

Reade not this booke in any case,
but with a single eye:
Reade not but first desire Gods grace,
to vnderstand thereby.

Iude 20.

Pray still in faith with this respect,
to fructifie therein,

Psal. 119.11.

That knowledge may bring this effect,
to mortifie thy sinne.

Iesh ua 1. 8. *Psal.* 1. 1. 2. *Psal.* 94. 12.13.

Then happy thou in all thy life,
what so to thee befalles,
Yea, double happie shalt thou be,
when God by death thee calles.

O Gratious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy word, assist vs with thy spirit, that it may be written in our hearts to our euerlasting comfort, to reform vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt thu, O heauenly Father, for Iesus Christes sake, Amen.

1. Earnestly and vsually pray vnto God that hee will vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commandements.
   - At the least twise euery day this exercise be kept.

2. Diligently keepe such order of reading the Scriptures and prayers, as may stand with his calling and state of life: So that
   - The time once appointed herevnto after a good entrie, be no otherwise employed. — Deut.11.v.19.
   - Superstition be anoyded. — Luke 9. v.62.
   - At one other time that be done, which is left vndone at any time. — Esa.29, v:36. Ephes.5.v.16.

3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
   - Teach, that we may learne trueth.
   - Improoue, that we may be kept from errour.
   - Correct, that we may be driuen from vice. — 2.Tim.3, verse
   - Instruct, that we may be setled in the way of well doing. — 16, and 17.
   - Comfort, that in trouble we may be confirmed in patient hope. — Rom.15,v.4.

4. Remember that Scriptures conteine matter concerning
   - Religion and the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - Holy Ghost.
     - The state of mankind by
       - 1 Creation,
       - 2 fall and sinne:
       - 3 regeneration in Christ.
     - The Church and the gouernement thereof,
       - Before Christ.
       - Since Christ.
     - The word of God written in the Testament
       - Olde.
       - New.
     - Sacraments
       - Before Christ.
       - Since Christ.
     - The end and generall iudgement of the
       - Good.
       - Wicked.
   - Common-wealthes and gouernement of people, by
     - Magistrates
       - Good.
       - Euill.
     - Peace and warre.
     - Prosperitie and plagues.
     - Subiectes
       - Quiet.
       - Disordered.
   - Families and things that belong to household, in which are
     - Husbands, Wiues, Parents, Children, Masters, Seruants. — Godly blessed
     - Vngodly plagued.
   - The priuate doings of euery man in
     - Wisdome and follie,
     - Loue and hatred,
     - Soberness and incontinencie,
     - Mirth and sorrow,
     - Speech and silence,
     - Pride and humilitie,
     - Couetousnesse and liberalitie,
   - The common life of all men, as
     - Riches, pouertie,
     - Nobilitie,
     - Fauour,
     - Labour and idlenesse,

5. Refuse all sense of Scripture contrary to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second table of Gods commandements.

6. Marke and consider the
   1. Coherence of the text, how it hangeth together,
   2. Course of times and ages, with such things as belong vnto them,
   3. Maner of speech proper to the Scriptures.
   4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one, is made easie in an other.

7. Take opportunitie to
   - Reade interpreters, if hee be able.
   - Conferre with such as can open the Scriptures. Acts 8.verf.30 31.&c.
   - Heare preaching, and to proone by the Scriptures that which is taught. Acts 17. verf. 11.

Who soeuer mistaketh to take profite by reading Scriptures, must

OF

F Euphra

Tygris.

of the Sea.

The names and order of all the Bookes of the Olde and New Teſtament, with the number of their Chapters.

Geneſis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Eccleſiaſtes	12
Leuiticus	27	The ſong of Salomon	8
Nombers	36	Iſaiah	66
Deuteronomio	34	Ieremiah	52
Ioſua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hoſea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manaſſeh, Apocripha.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4

The bookes called Apocripha.

1. Eſdras	9	Baruch with the Epiſtle of Ieremiah	6
2. Eſdras	16	The ſong of the three children.	
Tobit	14	The ſtorie of Suſanna.	
Iudeth	16	The idole Bel and the Dragon.	
The reſt of Eſther	6	1. Maccabees	16
Wiſdome	19	2. Maccabees	15
Eccleſiaſticus	51		

The bookes of the New Teſtament.

Matthewe	28	Epheſians	6	The Epiſtle of Iames	5
Marke	16	Philippians	4	1. Peter	5
Luke	24	Coloſſians	4	2. Peter	3
Iohn	21	1. Theſſalonians	5	1. Iohn	5
The Actes	28	2. Theſſalonians	3	2. Iohn	1
The Epiſtle to the Romanes	16	1. Timotheus	6	3. Iohn	1
1. Corinthians	16	2. Timotheus	4	Iude	1
2. Corinthians	13	Titus	3	Reuelation.	22
Galatians	6	Philemon	1		
		To the Hebrewes	13		

THE FIRST BOOKE OF MOSES, CALLED GENESIS.

THE ARGVMENT.

MOses in effect declareth three things, vvhich are in this booke chiefly to be considered: First, that the vvorld, and all things therein, vvere created by God, and that man being placed in this great Tabernacle of the vvorld to behold Gods vvonderfull vvorkes, and to praise his Name for the infinite graces, vvherevvith hee had endued him, fell vvillingly from God through disobedience, vvho yet for his ovvne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by vvhom hee should overcome Satan, death and hell. Secondly, that the vvicked unmindfull of Gods most excellent benefits, remained still in their vvickednesse, and so falling most horribly from sinne to sinne, prouoked God (vvho by his preachers called them continually to repentance) at length to destroy the vvhole vvorld. Thirdly, hee assureth vs by the examples of Abraham, Isahak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, vvhom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God. Moses sheweth by the examples of Kain, Ismael, Esau and others, vvhich vvere noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the vvorld: and also by the fevvnesse of them, vvhich haue at all times vvorshipped him purely according to his vvord, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his vvisedome might be confounded, and the Name of God euermore praised.

CHAP. I.

a God created the heauen and the earth. 3 The light and the darkenesse. 8 The firmament. 9 Hee separateth the water from the earth. 16 Hee createth the sunne, the moone, and the starre. 21 Hee createth the fishe, birde, beaste. 26 Hee createth man, and giueth him rule ouer all creatures. 29 And prouideth nourisiure for man and beast.

IN the [a] beginning * God created the heauen and the earth.
2 And the earth was [b] ‖ without forme and void, and [c] darkenesse vvas vpon the † deepe, and the Spirit of God [d] mooued vpon § † waters.
3 Then God said, * Let there be light: And there was [e] light.
4 And God saw the light that it was good, and God separated † the light from the darkenes.
5 And God called the Light, Day, and the darkenesse he called Night. ‖ † So the euening and the morning were the first day.
6 ¶ Againe God said, * Let there be a ‖ firmament in the mids of the waters, and let it separate the waters from the waters.
7 Then God made the firmament, and separated the waters, which were [f] vnder the firmament, from the waters which were * aboue the firmament: and it was so.
8. And God called the firmament, [g] Heauen. ‖ So the euening and the morning were the second day.
9 ¶ God said againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare: and it was so.
10 And God called the dry land, Earth, and hee called the gathering together of the waters Seas: and God saw that it was good.
11 Then God said, [h] Let the earth bud forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruite according to his kinde, which hath his seede in it selfe vpon the earth: and it was so.
12 And the earth brought foorth the budde the herbe, that seedeth seede according to kind, also the tree that beareth fruit, whi of the his seed in it selfe according to his kind: and G of I saw that it was good.
13 ‖ So the euening and the morning were the third day.
14 ¶ And God said, * Let there be [k] lights in the firmament of the heauen, to [l] separate the day from the night, and let them be for [m] signes, and for seasons, and for dayes, and yeeres.
15 And let them be for lights in the firmament of the heauen to giue light vpon the earth: and it was so.
16 God then made two great [n] lights: the greater light to [o] rule the day, and the lesse light to rule the night: he made also the starres.
17 And God set them in the firmament of the heauen, to shine vpon the earth,
18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.
19 ‖ So the euening and the morning were the fourth day.
20 Afterward God said, Let the waters bring

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal. 33.6. & 136.5. Eccles. 18.1. Acts 14.15. and 17.24.
b As a rude lumpe and without any creature in it: for the waters couered all.
‖ Or, waste,
c Darkenesse couered the deepe waters, for as yet the light was not created.
† Ebr. face of the deepe.
d He maintained this confused heape by his secret power.
† Ebr. face of the vvaters.
e The light was made before either Sunne or Moone was created: therefore wee must not attribute that to the creatures that are Gods instruments, which only appertaineth to God. † Ebr. betweene the light, and betweene the darkenes. ‖ The first day.
f Ebr. So was the euening, so was the morning. * Psal. 33.6. and 136.5. Ierem. 10.12. and 51.15. ‖ Or, spreading ouer, and aire.
g As the sea and riuers, from those waters that are in the clouds, which are vpholden by Gods power, lest they should ouerwhelme the world. * Psal. 148.4.
h That is, the vegion of the ayre, and all that is aboue vs. ‖ The second day. * Psal. 33.7. and 89.11. and 136.6. Eccl. 38.43.

* Euphra.
f Tygris.
Sea.
† Ebr. things to go about them to giue their priuiledge.
i Or, minde
k Ebr. lights in made, fleeth. tures to reme- deth his glory, and the profit of man: but for sinne the were accused to the Elect, b Christ they are reso. ed, and for so their wealth. ‖ The third day. * Psal. 136.7. &c. Ierem. 31.35.
l By the lights he meaneth the Sunne, the, and the starre. ‖ Which is the artificiall day, from the Sunrising, to the going downe. m Of things appertaining to mans vse.
n To wit, the Sunne and the Moone, Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. * Ierem. 31.35. ‖ The fourth day.

and here hee speaketh, as man iudgeth by his eye: for else the

and
ules which
ide, swimme, or
creepe.
† Heb. the soule of life.
* Heb. face of the firmament.
q The fish and foules had both one beginning, wherein we see that nature grieth place to Gods will, forasmuch as the one sort is made to rise about in the ayre, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to ingender.
‖ The fift day.
† Heb. soule of life.
Chap. 3.1. and 9.6. 1. Cor. 11.7. Col. 3.10.
t God commanded the water and the earth to bring
foorth other crea-
man
ying,
keth
his
er-
in-
power,
Wisd. 2.23. 1a. 17.1. Matth. 19.4.
the propagation of man is the blessing of God, Psal. 128. * Chap. 8.17. and
x Gods great liberalitie to man, taketh away all excuse of his ingratitude. Jud. 9.5. * Exod. 31.17. ecclus. 39.16. marke 7.37. ‖ The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 25 He setteth man to the garden. 22 He createth the woman. 24 Mariage is ordained.

THus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which hee had made, * and the seuenth day hee b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, which God created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day, that the Lord God made the earth and the heauens.

5 And euery ‖ plant of the fielde, before it
that is, the sin-
gular abun-
dance of creatures
beauen and
earth.
a Exod. 20.11. and 31.17. deut. 5.14. Ioh. 4.4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy, that man might the either consider the excellencie of his works and Gods goodnesse toward him. ‖ Or, the originall and beginning.

foorth ‖ in abundance *euery* † creeping thing that hath † life: and let the foule flie vpon the earth in the † open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and mouing, which the q waters brought foorth in abundance according to their kinde, and euery feathered foule according to his kind: and God saw that it was good.

22 Then God † blessed them, saying, Bring foorth fruit and multiplie, and fill the waters in the seas, and let the foule multiply in the earth.

23 ‖ So the euening and the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring foorth the † liuing thing according to his kind, cattell, and that which creepeth, and the beast of the earth according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kinde, and euery creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God said, * r Let vs make man in our † image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 *Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God ‖ blessed them, and God said to them, * Bring foorth fruit, and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you x euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede. * *that* shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe *shalbe* for meat, and it was so.

31 * And God saw all that hee had made, and loe, it was very good. ‖ So the euening and the morning were the sixt day.

Wisd. 2.23. 1a. 17.1. Matth. 19.4.
the propagation of man is the blessing of God, Psal. 128. * Chap. 8.17. and
x Gods great liberalitie to man, taketh away all excuse of his ingratitude. Iud. 9.5. * Exod. 31.17. ecclus. 39.16. marke 7.37. ‖ The sixt day.

2 And on the seuenth day God ended his worke which he had made, and he rested on the seuenth day from all his worke which he had made.

3 And God blessed the seuenth day, and sanctified it, because that in it he had rested from all his worke, which God created and made.

4 These are the generations of the heauen and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery plant of the fielde before it was in the earth, and euery herbe of the field before it grew, for the Lord God had not caused it to d raine vpon the earth, neither *was there* a man to till the ground.

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the g tree of life also in the mids of the garden, h and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one *is* * Pishon: the same compasseth the whole land i of Hauilah, where is gold.

12 And the gold of that land is good: there *is* ‖ Bdellium, and the Onyx stone.

13 And the name of the second riuer *is* Gihon: the same compasseth the whole land of ‖ Cush:

14 And the name of the third riuer *is* ‖ Hiddekel: this goeth toward the East side of ‖ Ashur: and the fourth riuer is ‖ Parah.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might k dresse it, and keepe it.

16 And the Lord God l commanded the man, saying, † Thou shalt eate freely of euery tree of the garden.

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for ‖ in the day that thou eatest thereof, thou shalt die the m death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe † meet for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of the heauen, and brought *them* vnto the n man to see how he would call *them*: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the field: but for Adam found he not an helper meet for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, † made hee a o woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of the man.

24 * Therefore shall man leaue p his father and his mother, and shall cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man and his wife, and they were not q ashamed.

d God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.
‖ Or, formed.
e Hee threweth whe. of mans body was created to the intent that man should not glorie in the excellence of his own nature.
* 1. Cor 15.45.
f This was the name of a place, as some thinke in Mesopotamia most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
* Ecclus. 24.29.
i Which Hauilah is a countrey ioyning to Persia Eastward, and declineth toward the West.
‖ Or, precious stones or pearl. Plinie saith it is the name of a tree.
‖ Or, Ethiopia.
‖ Or, Tygris.
‖ Or, Assyria.
‖ Or, Euphrates.
k God would not haue man idle, though as yet there was no need to labour.
l So that man might know there was a soueraigne Lord, to whom he owed obedience.
† Ebr. eating thou shalt eate of.
‖ Or, whatsoeuer.
m By this death hee meaneth the separation of man from God, who is our life and chiefe felicity: and also that our disobedience is the cause thereof.
† Ebr. before him.
n By mouing them to come and submit themselues to Adam.
† Ebr. him.
o Signifying that mankind was perfite, when the woman was created, which before was like an vnperfit building.
* 1. Cor. 11.8.
‖ Or, Manneſſe, because she commeth of man: for in Ebrew Ish is man, and Ishah the woman.
p So required a great duety of vs toward our wiues then otherwise wee are bound to duety to our parents.
q For before sinne entred, all things were honest and comely,

THE SITVATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the riuer that watered the garden, wee must note that Euphrates and Tygra, called in Hebrew, Perath and Hiddekel, were called but one riuer where they ioyned together, vntil they had foure heads: that is, two at their springs, and two where they fell into the Persian Sea. In this countrey and most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnesse and abundance thereof. And whereas it is said that Pison compasseth the land of Hauilah, it is meant of Tygris, which in some countreys, as it passed by diuers places was called by sundry names, as some time Diglito, in other places Pasitygris, and of some Phasin or Pison. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia, was called Gihon. So that Tygris and Euphrates, (which were but two riuers, and some time when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue beene foure diuers riuers.

CHAP. III.

a *The woman seduced by the serpent,* 6 *entiseth her husband to sinne* 8 *They hide themselues from God.* 14 *They three are punished.* 15 *Christ is promised.* 19 *Man is dust.* 22 *Man is cast out of Paradise.*

NOw* the serpent was more a subtill then any beast of the fielde, which the Lord God had made: and he b said to the woman, Yea, hath God indeed said, yee shall not eate of euery tree of the garden?

2 And the woman sayd vnto the serpent, We eat of the fruite of the trees of the garden.

3 But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, c least ye die.

4 Then * the serpent said to the woman, Ye shall not d surely die at all.

5 But God doth know that when ye shall eate thereof, your eyes shall be opened, and ye shal be as gods, e knowing good and euill.

6 So the woman (seeing that the tree was good for meat, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did * eat, and gaue also to her husband with her, and he f did eat.

7 Then the eyes of them both were opened, and they g knew that they were naked, and they sewed figge tree leaues together, and made themselues † breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife h hid themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and sayd vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden and was afraid: because I was naked, therefore I hid my selfe.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eate?

12 Then the man said, The woman which thou k gauest *to be* with mee, she gaue mee of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, l The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and n dust shalt thou eate all the dayes of thy life,

* *Wisd.* 2. 24.

a As Satan can change himselfe into an Angel of light, so did hee abuse the wisedome of the serpent to deceiue man.

b God suffered Satan to make the serpent his instrument, and to speake in him.

c In doubting of Gods threatnings wee yeelded to Satan.

* 2. *Cor.* 11. 3.

d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings.

† *Ebr. the death.*

e As though hee should say, God doeth not forbid you to eat of the fruite, saue that hee knoweth that if ye should eate thereof ye should be like to him

* *Eccl.* e. 25. 26. 1. *Tim.* 2. 14.

f Not so much to please his wife, as moued by ambition at her perswasion,

g They began to feele their misery, but they sought not to God for remedy.

‖ *Ebr. things to go about them to take their priuicity.*

‖ Or, *winde*

h The first science sheth dispetence.

i His hypocrisie appeareth in that he did the cause of his nakednesse, which was the confession of Gods commandement.

k His wickednesse and lacke of true repentance appeareth in this that he burdeneth God with his fault, because he had giuen him a wife.

l In need of consessing her sinne, shee incites eth it by accusing the serpent.

m Hee asked the person of Adam and his wife, because hee would bring them to repentance, but he asketh not the serpent, because hee would shew him no mercy.

n As a vile and contemptible beast. Isa. 65. 25.

...also put enmitie betweene o thee and
fourth ...n, & betweene thy seed and her seede.
harh + ...
he shall breake thine p head, & thou shalt q bruise
his heele.

16 ¶ Vnto the woman hee said, I will greatly
increase thy r sorowes, and thy conceptions. In
sorow shalt thou bring forth children, and thy
desire *shalbe subiect* to thine husband, and he shall
* rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast
obeyed the voyce of thy wife, and hast eaten of ſ
tree (whereof I commanded thee, saying, Thou
shalt not eat of it) ſcursed *is* the earth for thy
sake: in sorow shalt thou eate of it all the dayes
of thy life.

18 t Thornes also and thistles shall it bring
foorth to thee, and thou shalt eat the herbe of the
field.

19 In the ſweat of thy face shalt thou eat bread
till thou returne to the earth: for out of it wast
thou taken, because thou art duſt, and to duſt shalt
thou returne.

20 (And the man called his wiues name He-
uah, because ſhe was the mother of all liuing.)

21 Vnto Adam alſo and to his wife did the
Lord God u make coates of skinnes, and cloathed
them.

22 ¶ And the Lord God ſaid, x Beholde, the
man is become as oneof vs, to know good and
euill. And now leaſt he put foorth his hand, and
take alſo of the tree of life, and eat, and liue for
euer.

23 Therefore the Lord God ſent him foorth
from the garden of Eden, to till the earth, whence
he was taken.

24 Thus he caſt out man, and at the Eaſt ſide
of the garden of Eden he ſet the Cherubims, and
the blade of a ſword ſhaken, to keepe the way of
the tree of life.

CHAP. IV.

z *The generation of mankinde.* 3 *Kain and Habel offer ſacrifice.*
8 *Kain killeth Habel.* 23 *Lamech a tyrant encouraged his fearefull wiues.* 20 *True religion is reſtored.*

AFterward the man knew Heuah his wife
which a conceiued and bare Kain, and ſaid, I
haue obtained a man b by the Lord.

2 And againe ſhe brought foorth his brother
Habel, and Habel was a keeper of ſheepe, and
Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe,
that Kain brought an c oblation vnto the Lord
of the fruit of the ground.

4 And Habel alſo himſelfe brought of the
firſt fruits of his ſheepe, and of the fat of them,
and the Lord had reſpect vnto * Habel, and to his
offering.

5 But vnto Kain and to his offering he had
no d regard: wherefore Kain was exceeding
wroth and his countenance fell downe.

6 Then the Lord ſaid vnto Kain, Why art
thou wroth? and why is thy countenance caſt
downe?

7 If thou doe well, ſhalt thou not be e accep-
ted? and if thou doeſt not well, ſinne lieth at the
doore: alſo vnto thee his f desire *ſhalbe ſubiect*,
and thou ſhalt rule ouer him.

8 ¶ Then Kain ſpake vnto Habel his brother.
And * when they were in the field, Kain roſe vp
againſt Habel his brother, and ſlew him.

9 Then the Lord ſayd vnto Kain, Where is
Habel thy brother? Who anſwered, I cannot tell.
h Am I my brothers keeper?

10 Againe he ſaid, What haſt thou done? the
i voyce of thy brothers blood crieth vnto mee
from the earth.

11 Now therefore thou art curſed k from the
earth, which hath opened her mouth to receiue
thy brothers blood from thine hand.

12 When thou ſhalt till the ground, it ſhall
not hencefoorth yeeld vnto thee her ſtrength: a
l vagabonde and a runnagate ſhalt thou be in the
earth.

13 Then Kain ſaid to the Lord, m ‖ My puniſh-
ment is greater then I can beare.

14 Beholde, thou haſt caſt mee out this day
from † the earth, and from thy face ſhall I be
hid, and ſhall be a vagabond, and a runnagate
in the earth, and whoſoeuer findeth me ſhall ſlay
mee.

15 Then the Lord ſayd vnto him, Doubt-
leſſe whoſoeuer ſlayeth Kain, hee ſhall be n pu-
niſhed ſeuen folde. And the Lord ſet a o marke
vpon Kain, leaſt any man finding him, ſhould kill
him.

16 Then Kain went out from the preſence of
the Lord, and dwelt in the land of Nod toward
the Eaſt ſide of Eden.

17 Kain alſo knew his wife, which conceiued
and bare Henoch: and he built a p citie, & called
the name of the citie by the name of his ſonne,
Henoch.

18 And to Henoch was borne Irad, and Irad
begate Mehuiael, and Mehuiael begate Methuſha-
el, and Methuſhael begate Lamech.

19 ¶ And Lamech tooke to him q two wiues:
the name of the one *was* Adah, and the name of
the other Zillah.

20 And Adah bare Iabal, who was the ‖ father
of ſuch as dwell in the tents, and of ſuch as haue
cattell.

21 And his brothers name *was* Iubal, who
was the father of all that play on the harpe and
‖ organs.

22 And Zillah alſo bare Tubal-kain, who
wrought cunningly euery craft of braſſe and of
yron: and the ſiſter of Tubal-kain *was* Naamah.

23 Then Lamech ſayde vnto his wiues,
Adah and Zillah, Heare my voyce, yee wiues of
Lamech, hearken vnto my ſpeech: for I would
ſlay a man in my wound, & a yong man in mine
hurt.

24 If Kain ſhall be auenged ſeuen fold, truely
Lamech r ſeuentie times ſeuen fold.

25 ¶ And Adam knew his wife againe, and ſhe
bare a ſonne, and ſhee called his name Sheth: for
God, *ſaid ſhe*, hath appointed me another ſeed for
Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was
borne a ſonne, and he called his name Enoſh.
Then began men to s call vpon the Name of the
Lord.

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a Mans nature, the eſtate of marriage, and Gods bleſſing were not vtterly abolished through ſinne, but the qua... condition of was chan...

b That is, according to the Lords promiſe, as Chap. 3.15. ſome reade, To the Lord, as reioycing for the ſonne which ſhee had borne, whom alſo ſhe would offer vnto the Lord as the firſt fruites of her fruitfh.

c This declareth that the father inſtructed his children in the knowledge of God and alſo how God gaue them the ſacrament of the tree of life. * *Heb.* 11.4.

d Becauſe hee was an hypocrite, and offered onely for an outward ſhewe without ſincerenes of heart.

e Doeſt thou not thy ſacrifice ſhall be acceptable to me.

f Sinne ſhall ſtill torment thy conſcience.

g The dignitie of the firſt borne is giuen to Kain onor Habel.

* *Vſp.* 10.3. *matt.* 23.35. 1. *Ioh.* 3.12. *iude.* 11.

h This is the nature of the reprobare when they are reproued of their hypocriſie, euen to neglect God and deſpight him.

i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it ſelfe crieth for vengeance.

k The earth ſhall be a witneſſe againſt thee, which mercifully receiued that blood which thou moſt cruelly ſheddeſt.

l Thou ſhalt neuer haue reſt: for thine heart ſhall be ſo continuall feare and care.

m Hee burdeneth God as a cruell iudge, becauſe hee did puniſh him ſo ſharpely.

‖ Or, *my ſinne is greater then can be pardoned.*

† *Ebr. from off the face of.*

n Not for the loue hee bare to him, but to ſuppreſſe murther.

o Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare thereby.

p Thinking thereby to be ſure, and to haue leſſe occaſion to feare Gods iudgements againſt him.

q The lawfull inſtitution of mariage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.

‖ Or, *firſt inuenter.*
‖ Or, *flutes, and pipes.*

r His wiues ſeeing that all men hated him for his cruelties, were afraid, therefore he braggeth that there is none ſo inſtite that were able to reſiſt, although hee were already wounded, would ſuffer none.

In theſe dayes God's long time by

s He mocked at Gods ſufferance in Kain, ſeeing as though God to puniſh him, and yet giue him licence to murther others. t began to moue the hearts of the godly to reſtore religion, which the wicked had beene ſuppreſſed.

|| Or, whereof all of the flocke.

a Reade chap. 1. 26.
b By giuing them both one name, he meaneth the separable conjunction of man and wife.
c As well concerning his creation, as his corruption.
* 1. Chron. 1, 1.

d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what grace God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession.
e The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning, the world might be increased with people, which might vniuersally praise him.

CHAP. V.

a The generalogie. 5 The age and death of Adam. 6 His succession vnto Noah and his children. 20 Henoch was taken away.

THis is the || booke of the generations of Adam. In the day that God created Adam, in the a likenesse of God made he him.

2 Male and female created he them, and blessed them, and called their name b Adam in the day that they were created.

3 ¶ Now Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne c likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres, and he died.

6 And d Sheth liued an hundreth and fiue yeeres, and begate Enosh.

7 And Sheth liued after he begate Enosh, eight hundreth and seuen yeeres, and begat soones and daughters.

8 So all the dayes of Sheth were e nine hundreth and twelue yeeres: and he died.

9 ¶ Also Enosh liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after hee begate Kenan, eight hundreth and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seuentie yeeres, and begate Mahalaleel.

13 And Kenan liued, after hee begate Mahalaleel, eight hundreth and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixtie and fiue yeeres, and begate Iered.

16 Also Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.

18 ¶ And Iered liued an hundreth sixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundreth yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundreth sixtie and two yeeres: and he died.

21 ¶ * Also Henoch liued sixtie and fiue yeeres, and begate Methushelah.

22 And Henoch f walked with God, after he begate Methushelah, three hundreth yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundreth sixtie and fiue yeeres.

24 And Henoch walked with God, and he was no more seene: for g God tooke him away.

25 Methushelah also liued an hundreth eightie and seuen yeeres, and begate Lamech.

26 And Methushelah liued, after hee begate Lamech, seuen hundreth eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundreth sixtie and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a sonne,

29 And called his name, Noah, saying, This same shall h comfort vs concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate Noah, fiue hundreth ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundreth seuenty and seuen yeeres: and he died.

32 And Noah was fiue hundreth yeere olde. And Noah begate Shem, Ham, and Iapheth.

* Ecclus. 44. 16. Ebr. 11. 5.
f That is, he led an vpright and godly life.
g To shew that there was a better life prepared, and to be a testimony of the immortalitie of soules and bodies. As to enquire were he became, is meere curiositie.

h Lamech hau. speci to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof, he also spake this by the spirit of prophecie, because Noah deliuered the Church and preserued it by his obedience.

CHAP. VI.

13 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them.

2 Then the a sonnes of God saw the daughters b of men that they were c faire, and they tooke them wiues of all that they || liked.

3 Therefore the Lord sayd, My spirit shall not alway d strine with man, because hee is but flesh, and his dayes shall be an e hundreth and twenty yeeres.

4 There were || giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of f renowme.

5 ¶ When the Lord saw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his * heart *were* onely euill † continually.

6 Then it g repented the Lord, that hee had made man in the earth, and hee was sory in his heart.

7 Therefore the Lord sayd, I will destroy from the earth the man, whom I haue created, from man h to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah i found grace in the eyes of the Lord.

9 ¶ These are || the generations of Noah: Noah was a iust and vpright man in his time: *and* Noah walked with God.

10 And Noah begat three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with k cruelty.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God sayd vnto Noah, || An end of all flesh is come before me: for the earth is filled with || cruelties † through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of † pine trees: thou shalt make † cabines in the Arke, and shalt pitch it within and without with pitch.

15 And || thus shalt thou make it: The length of the Arke shall be three hundreth cubites, the breadth of it fiftie cubites, and the height of it

a The children of the godly, which began to degenerate.
b Those that came of wicked parents, as of Kain.
c Hauing respect to their beautie and to worldly consideration, then to their maners and godlinesse.
|| Or, had chosen.
d Because man could not be wonne by Gods lenitie and long sufferance wherby he should ouercome him, he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.
|| Or, tyrants.
f Which vsurped authoritie ouer others, and did degenerate from that simplicitie, wherein their fathers liued.
* Chap. 8. 21. Deut. 31. 21.
† Ebr. euery day.
g God doth not neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that as it were did disauow him to be his creature.
h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brutish beasts.
i God was merciful vnto him.
|| Or, historie. k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours. || Or, I will destroy mankind. || Or, oppression and wickednesse. † Ebr. from the face of them. † Ebr. Gopher. † Ebr. nests. || Or, of foure measures.

thirtie cubits.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] low, second, and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my couenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe *them* aliue with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe *them* aliue.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: *euen* [n] so did he.

A B *The length three hundreth cubits.*
C *The breadth fifty.*
D E *The height thirtie.*
F *The window a cubite long.* G *The doore.* H I K *The three lights.*

CHAP. VII.

1 *Noah and his entre into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this [‖] age.

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by seuens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence will I cause it raine vpon the earth fourtie dayes, and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according to all that the Lord commanded him.

6 And Noah *was* sixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two *and* two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes, the waters of the flood were vpon the earth.

11 ¶ In the sixe hundreth yeere of Noahs life, in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattel after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kinde, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two *and* two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] ‖ shut him in.

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters † preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubits vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the dry land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 *The flood ceaseth.* 16 *Noah is commanded to come forth of the Arke with his.* 20 *Hee sacrificeth to the Lord.* 22 *God promiseth that all things shall continue in their first order.*

NOw God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat.

5 And

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[l] That is, of three heights, as appeareth in the figure.

[m] To the intent that in this great enterprise and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

[n] Heb. 11, 7.

* Heb. according to all that God commanded him: *euen* so did he. That is, he obeyed God: commandement in all points without adding or diminishing.

* 1. Pet. 2, 5.

[a] In respect of the rest of the world, and because he had a desire to serue God and worship truely.

‖ Or, generation.

[b] Which might be offered in sacrifice, whereof sixe were for bread, and the seuenth for sacrifice.

* Mat. 24. 37. Luke 17. 26. 1 Pet. 3. 20.

[c] God willeth them to preserue themselues to Noah, as they did before to Adam, when he gaue them names. Chap. 2. 19.

[d] Which was about the beginning of May, when all things did most flourish.

[e] Both the water in the earth did ouerflow, and also the cloudes powred downe,

[f] Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

[g] So that Gods secret power defended him against the rage of the mightie waters.

‖ Or, *shut it vpon him.*

† Heb. *waxed very mighty.*

* Wisd. 10. 4. Ecclus. 39. 27. 28.

[h] That is, God.

[i] Learne what it is to obey Godonly, and to forsake the multitude, 1. Pet. 3. 20.

[a] Not that God forgetteth his at any time, but when he sendeth succour then he sheweth that he remembreth them.

[b] If God remember euery brute beast, what ought to be the assurance of his children?

[c] which contained part of September, and part of October.

‖ Or, *stayed.*

‖ Or, *Armenia.*

5 And

5 And the waters were going and decreasing vntill the d tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountaines seene.

6 ¶ So ‡ after fourtie dayes, Noah opened the window of the Arke which he had made,

7 And sent foorth a ‖ rauen, which went out, going forth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he sent a ‖ doue from him, that hee might see if the waters were diminished from off the earth,

9 But the doue found no rest for the sole of her foot: therefore thee returned vnto him into the Arke (for the waters *were* vpon the whole earth) and he e put foorth his hand, and receiued her, and tooke her to him into the Arke.

10 And hee abode yet other seuen dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euening, and lo in her ‖ mouth *was* an f oliue leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seuen dayes, and sent foorth the doue, which returned not againe vnto him any more.

13 ¶ And in the fixe hundred and one yeere, in the first *day* of the g first moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke, and looked, and behold, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 h Goe forth of the Arke, thou, and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring foorth with thee euery beast that is with thee, of all flesh, *both* foule and cattell, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, * and bring foorth fruit and increase vpon the earth.

18 So Noah came foorth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth, after their kindes, went out of the Arke.

20 ¶ Then Noah i built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a ‖ k sauour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart *is* euill, *euen* from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter l seed time and harueſt, and cold and heat, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX

1 *The confirmation of mankind.* 2 *Man authoritie ouer all creatures.* 3 *Permission of meate.* 6 *The power of the sword.* 14 *The rainebow is the signe of Gods promise.* 21 *Noah is drunken, and mocked of his sonne, whom he curseth.* 29 *The age and death of Noah.*

AND God a blessed Noah and his sonnes, and said to them, * Bring foorth fruit, and multiply, and replenish the earth.

2 Also the b feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery c thing that moueth and liueth, shall be meat for you: as the * greene herbe, haue I giuen you all things.

4 * d But flesh with the life thereof, I *meane*, with the blood thereof, shall ye not eat.

5 e For surely I will require your blood, wherein your liues *are*: at the hands of euery beast will I require it: and at the hande of man, *euen* at the hande of a mans ‖ brother will I require the life of man.

6 Who so * shedeth mans blood, f by man shall his blood be shed: * for in the g image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Beholde, I, euen I establish my h couenant with you, and with your i seed after you.

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that go out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the couenant which I make betweene mee and you, and betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my k bowe in the cloude, and it shalbe for a signe of the couenant betweene mee and the earth.

14 And when * I shall couer the earth with a cloud, and the bowe shall be seene in the cloud,

15 Then will I remember my l couenant which is betweene me and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the euerlasting couenant betweene God and euery liuing thing, in all flesh that is vpon the earth.

17 God said yet to Noah, m This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth n ouerspread.

20 ‖ Noah also began *to be* an husbandman, and planted a vineyard.

21 And hee drunke of the wine, and was o drunken, and was vncouered in the middes of his tent.

22 And when Ham the father of p Canaan saw the nakednesse of his father, q hee told his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went backeward, and couered the nakednesse of the fa-

p Of whom came the Canaanites that wicked nation, who God. q In derision and contempt of his father.

d Which was the moneth of December.

‡ *Heb. at the end of fourtie dayes.*

‖ The rauen is sent forth and returneth.
‖ He sendeth the doue.

e It is like that she rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.
‖ *Or, bill.*
f Which was a signe that the waters were much diminished: for the oliues grow not on the high mountaines.
g Called in Ebrew Abib, containing part of March and part of April.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a signe of the Church, wherein nothing must be done without the word of God.
* *Chap. 7. 1, 22. and 9. 1.*
i For sacrifices which were an exercise of their faith, whereby they vsed to giue thanks to God for his benefites.
‖ *Or, a sweet sauour.*
k That is, thereby he sheweth himselfe appeased and his anger to rest.
* *Chap. 6. 5. mat. 15, 12.*
l The order of nature destroyed by the flood, is restored by Gods promise.

2 God increaseth them with fruit, and declared vnto them his connection touching the replenishing of the earth,

* *Chap. 2. 28. and 8. 17.*

3 Permission of meate.

4 Flesh with the life, that is, liuing creatures, and the flesh of beasts that are strangled: and hereby all cruelnie is forbidden.

5 e That is, I will take vengeance for your bloud.
‖ *Or, neighbour.*
* *Mat. 26, 52. reuel. 13, 10.*
f Not onely by the magistrate, but oft times God taketh vp one murthered to kill another.
* *Chap. 1, 27.*
g Therefore to kill man is to deface Gods image, and so iniury is not onely done to man, but also to God.

6 h To assure you that the world shalbe no more destroyed by a flood.

7 i The children which are not yet borne, are comprehended in Gods couenant made with their fathers, *Isa. 54. 9.*
* Hereby we see that signes or sacraments cannot be separate from the word.
* *Ecclus. 43. 11, 12.*

8 When men shall see my bowe in the heauen, they shall know that I haue not forgotten my couenant with them.

9 m God doeth repeat this the oftener, to confirme Noahs faith so much the more. n This declareth what was the vengeance of Gods blessing, when hee said, Increase and bring forth, Chap. 1, 28.
‖ *Or, Noah began to be a husbandman.*

10 This is set before our eyes to shew what an horrible thing drunkennesse is, wee also ended of

By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serue to his vse thereby.
c By this permission man may with a good conscience vse the creatures of God for his necessity.
* *Chap. 1. 29.*
* *Leuit. 17, 14.*
d That is, liuing creatures, and the flesh of beasts that are strangled: and hereby all cruelnie is forbidden.

pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham and his posteritie were accursed.
f That is, a most vile slaue.
‖ Or, inlarge, or cause to increase.
g He declareth that the Gentiles, which came of Iapheth, and were separated from the church, should be ioyned to the same by the perswasion of Gods Spirit, and preaching of the Gospel.

father with their faces backward: so they sawe not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him.

25 And said, r Cursed *be* Canaan: a f seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed *be* the Lord God of Shem, and let Canaan be his ‖ seruant.

27 God ‖ g perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

CHAP. X.

1 The increase of mankind by Noah and his sonnes. 10 The beginning of cities, countreys and nations.

NOw these are the a generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth *were* Gomer, and Magog, and b Madai, and Iauan, and Tubal, and Meshech and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the c yles of the Gentiles diuided in their lands, euery man after his tongue, *and* after their families in their nations.

6 ¶ Moreouer, the sonnes of Ham *were* d Cush, and Mizzarim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah *were* Sheba and Dedan.

8 And Cush begate Nimrod, who began to be e mightie in the earth.

9 He was a mightie hunter before the Lord. Wherefore it is said, f As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel and Erech, and Accad, and Calneh, in the land of g Shinar.

11 Out of that land came Asshur, and builded Nineueh and the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begate h Ludim: and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, and Casluhim (out of whom came the Philistiims) and ‖ Caphtorims.

15 Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Heui, and Arki, and Sini,

18 And Aruadi, and Zemarie, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntill Azzah, and as thou goest vnto Sodom and Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys, *and* in their nations.

21 ¶ Vnto i Shem also the father of all the sonnes of k Eber, and elder brother of Iapheth were children borne.

22 * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Vz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth l diuided: and his brothers name *was* Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaueth and Ierah,

27 And Hadoram, and Vzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these *were* the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vp to Sephar, a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: & ‖ out of these were the nations diuided in the earth after the flood.

k Of whom came the Ebrewes or Iewes.
* 1. Chron. 1, 17.
i This deuision came by the diuersitie of languages, as appeareth, Chap. 11, 9.
‖ Or, of these came diuers nations.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Vr vnto his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language and one speech.

2 And a as b they went from the c East, they found a plaine in the land of d Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke and burne it in the fire, so they had bricke for stone, and slime had they in stead of morter.

4 Also they said, Goe to, let vs e builde vs a citie and a tower, whose top *may reach* vnto the heauen, that wee may get vs a name, least wee be scattered vpon the whole earth.

5 But the Lord f came downe, to see the citie and tower which the sonnes of men builded.

6 And the Lord said, g Behold, the people *is* one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 Come on, h let vs goe downe, and there confound their language, that euery one perceiue not another's speach.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖ Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ These are the generations k of Shem: Shem *was* an hundred yeere olde, and begate Arpachshad two yeere after the flood:

* *Wisd.* 10, 5.
a In the yeere an hundreth and thirtey after the flood.
b To wit, Nimrod and his company.
c That is, from Armenia where the Arke stayed.
d Which was afterward called Caldea.
e They were moued with pride and ambition, thinking to preserue their owne glory to Gods honour.
f Meaning, that he declared by effect, that hee knew their wicked enterprise: for Gods power is euerywhere, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh as though he tooke counsell with his owne wisedome and power: to wit, with the Sonne and holy Ghost: signifying the great plague of the confusion and vaine pride and vaine glorie.
k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is declared, which is Moses principall purpose.

f These generations are here recited, partly to declare the manifolous increase in so small a time, and also to set forth their great forgetfulnesse of Gods grace towards their fathers.
b Of Madai and Iauan came the Medes and Greekes.
c The Iewes so call all countreys which are separated from them by sea, as Greece, Italie, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning, a cruell oppressor and tyrant.
f An example came into a prouerbe as hated both of God and man: for he pursued not to commit cruelties euen in Gods presence.
g For there was another citie in Egypt, called also Babel.
‖ Or, the frontes of the citie.
h Of Lud came the Lydians.
‖ Or, the Cappadocians.
i In his flocke the Church was persecuted: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

11 And Shem liued after hee begate Arpachshad fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue & thirty yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirty yeeres, and begate Eber.

15 So Shelah liued after he begate Eber foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeeres, and begate Peleg.

17 So Eber liued after he begate Peleg foure hundreth and thirty yeeres, and begate sonnes and daughters.

18 And Peleg liued thirty yeeres, and begate Reu.

* 1. Chron. 1, 25. 19 * And Peleg liued after he begate Reu two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirty yeeres, and begate Serug.

21 So Reu liued after he begate Serug two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirty yeeres, and begate Nahor.

23 And Serug liued after he begat Nahor two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

* 1. Chron 1, 26. Iosh. 24, 2. l He maketh mention first of Abram, not because he was the firstborne, but for the historie which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old, for in the destruction of Sodom, he was 99. And it was destroyed 52 yeeres after the confusion of tongues.

† Eir. Custhim. m Some thinke that this Iscah was Sarai.

25 So Nahor liued after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 *So Terah liued seuenty yeeres, and begate Abram, Nahor, and Haran.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

* Iosh. 24. 2. Nehe. 9. 7. Iudeth. 5. 7. Acts. 7, 4. o Which was a citie of Mesopotamia.

27 ¶ Now these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Ur of † the Chaldees.

29 So Abram and Nahor tooke them wiues: The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Iscah.

30 But Sarai was barren, and had no childe.

31 Then n Terah tooke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Chaldees, to * goe into the land of Canaan, and they came to o Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth Altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

HOr the Lord had sayd vnto Abram, * a Get thee out of thy country, and from thy kinred, and from thy fathers house vnto b the land that I will shew thee.

* Acts 7. 3. a From the flood to this time were foure hundreth twenty and three yeeres. b In appointing him no certaine place, he mooueth so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be c a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him, (and Abram was seuenty and fiue yeeres olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the d soules that they had gotten in Haran, and they departed to goe to the land of Canaan, and to the land of Canaan they came.

6 ¶ So Abram e passed through the land vnto the place of Shechem, & vnto the ‖ plaine of Moreh (and the f Canaanite *was* then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seede will I giue this land. And there builded he g an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing h thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Hai on the East, and there he built an i altar vnto the Lord, and called on the Name of the Lord.

9 k Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a l famine in the land: therefore Abram went downe into Egypt to sojourne there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my m sister, that I may fare well for thy sake, and that my † life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was n taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and maide seruants, and shee asses, and camels.

17 But the Lord o plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take *her* and goe thy way.

20 And Pharaoh gaue men p commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Adam. d Meaning, as well seruants as cattell.

e He wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.

‖ Or, oke grone.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whe. of the altar was a signe.

h Because of the troubles that he had among that wicked people.

i And so semed the true God, and renounced all idolatrie.

k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes nor to put others in danger to saue our selues, yea de verse 20. albeit it may appeare that Abram feared not so much death as that if he should die without issue God's promise should not haue taken place: whereas in appearance it was but a weake faith.

† Eir. of my soule.

n To be his wife. o The Lord took the defence of the poore stranger against a mightie king: and so he is euer carefull ouer his, to driue him from their goods.

p To the intent that none should hurt him either in his person

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Hee calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The

wickednesse of the Sodomites. 12 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went vp from Egypt, he and his wife, and all that he had, and Lot with him toward the South.

2 And Abram *was* very rich in cattell, in siluer and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had beene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents.

6 So that the land could not [c] beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell, (and the [d] Canaanites and the Pirizzites dwelled at that time in the land.)

8 Then sayd Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene mine heardmen and thine heardmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where (*for* before the Lord destroyed Sodom and Gomorah,) it *was* as the [g] garden of the Lord like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom *were* wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord sayd vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all * the land which thou seest, will I giue vnto thee, and to thy seede for [l] euer.

16 And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke thorow the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIIII.

2 Bera and his confederates ouercome the fiue kings. 12 Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

ANd in the dayes of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the [b] nations,

2 *These men* made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the [d] salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to En-mishpat, which is Kadesh, and ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamer.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim,

9 *To wit*, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinor, & Arioch king of Ellasar: foure kings against fiue.

10 Now the [e] vale of Siddem was full of slime pits, and the kings of Sodom and Gomorah fled and ‖ fell there: and the residue fled to the mountaine.

11 And they tooke all the substance of Sodom and Gomorah, and all their vitailes, & went their way.

12 They [f] tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, he ‖ brought forth of them that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.

15 Then hee and his seruants diuided themselues against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of † Damascus,

16 And he recouered all the substance, and also brought againe his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the King of Sodom foorth to meete him in the valley of Shaueh, which is the * Kings dale.

18 And * Melchi-zedek King of Shalem [h] brought foorth bread and wine: and he was a Priest of the most high God.

19 Therefore he [i] blessed him, saying, Blessed *art thou*, Abram, of God most high, Possessour of heauen and earth,

20 And blessed *be* the most high God, which hath deliuered thine enemies into thine hand. * And *Abram* gaue him tithe of all.

21 Then the king of Sodom sayd to Abram, Giue me the † persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodom, ‖ I haue

a His great riches gotten in Egypt, hindred him not to follow his vocation.

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19.
* *Chap.* 12. 7.

c This incommodity came by their riches, which bindeth friendship and as it were the bound of nature.
* Chap. 36. 7.
d Who seeing their contention, might blaspheme God and destroy them.
e He meeteth off the occasion of contention: therefore we should consider, that Abram resigneth his owne right to buy peace.

f Which was Iudea, Chap. 2, 10.
g This was done by Gods prouidence, that onely Abram and his seede might dwell in the land of Canaan.
i Lot thinking to get paradise, found hell.
k The Lord comforted him, least he should haue taken griefe for the departure of his nephew.
* *Chap.* 12. 7. and 15. 7. and 26. 4. *Deut.* 34. 4.
l Meaning, a long time, and till the comming of Christ, as Exod. 32. 14 and 40. 15. Deut. 15, 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

a That is, of Babylon: by kingshere meaning them that were gouernours of cities.
b Or, a people gathered of diuers countreyes.

c Ambition is the chiefe cause of warres among Princes.
‖ Or, *of the laboured fields.*
d Called also the dead sea, or the lake Asphaltite, neere vnto Sodom and Gomorah.
‖ Or, *Giants*, ‖ Or, *plaine.*

‖ Or, *destroyed.*

e And afterward was ouerwhelmed with water, and so was called the salt sea.
‖ Or, *were diffeated.*

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moueth them to ioyne with Abram, and preserueth him from their idolatrie and superstitions.
‖ Or, *armed.*

† Hebr. *Dammesek.*

* 2. Sam. 18. 18.
* Hebr. 7. 1.
h For Abram and his souldiers refection, and not to offer sacrifice.
i In that Melchizedek fed Abram, he declared himselfe to represent a king, and in that he blessed him, the Priest.
* Heb. 7. 8.
† Hebr. *soules.*
‖ Or, I haue *sworne.*

haue lift vp mine hand vnto the Lord the moſt high God poſſeſſour of heauen and earth.

23 † That I will not take of all that is thine, ſo much as a thread or ſhooe latchet, leaſt thou ſhouldeſt ſay, I haue made Abram rich.

24 * Saue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eſhcol, and Mamre: let them take their parts.

CHAP. XV.

2 *The Lord by Abrahams feare and reward.* 6 *Her is iuſtified by faith.* 13 *The ſeruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promiſed the fourth time.*

AFter theſe things, the ‖ worde of the Lord came vnto Abram in a * viſion, ſaying, Feare not Abram, I am thy buckler, *and* thine exceeding * great reward.

2 And Abram ſayd, a O Lord God, what wilt thou giue mee, ſeeing I goe childleſſe, and the ſteward of mine houſe *is* this Eliezer of Damaſcus?

3 Againe Abram ſayd, Behold, to me thou haſt giuen no ſeede: wherefore loe, a ſeruant of mine houſe ſhall be mine heire.

4 Then behold, the word of the Lord came vnto him, ſaying, This man ſhall not be thine heire, but one that ſhall come out of thine owne bowels, he ſhall be thine heire.

5 Moreouer he brought him foorth and ſayd, * Looke vp now vnto heauen, and tell the ſtarres if thou be able to number them: and he ſayd vnto him, So ſhall thy ſeed be.

6 And *Abram* * beleeued the Lord, and hee counted that to him for righteouſneſſe.

7 Againe he ſayd vnto him, I am the Lord, that brought thee out of * Ur of the Chaldees, to giue thee this land to inherit it.

8 And he ſayd, O Lord God, b Whereby ſhall I know that I ſhall inherit it?

9 Then he ſayd vnto him, Take me an heifer of three yeeres old, and a ſhee goat of three yeeres olde, and a ram of three yeeres old, a turtle doue alſo and a pigeon.

10 So he tooke all theſe vnto him, and c diuided them in the middes, and layd euery piece one againſt another: but the birds diuided he not.

11 Then foules fell on the carkaſes, and Abram drone them away.

12 And when the ſunne went downe, there fell an heauy ſleepe vpon Abram: and loe, † a very fearefull darkeneſſe fell vpon him.

13 Then he ſayd to Abram, * Know for a ſurety, that thy ſeed ſhall be a ſtranger in a land that is not theirs, * d foure hundreth yeeres, and ſhall ſerue them: and they intreat them euill.

14 Notwithſtanding, the nation whom they ſhall ſerue, will I iudge: and afterward ſhall they come out with great ſubſtance.

15 But thou ſhalt goe vnto thy fathers in peace, *and* ſhalt be buried in a good age.

16 And in the ‖ fourth generation they ſhall come hither againe: for the e wickedneſſe of the Amorites is not yet full.

17 Alſo when the ſunne went downe, there was a darkneſs: and behold, a ſmoking fornace, and a firebrand, which went betweene thoſe pieces.

18 *In that ſame day the Lord made a couenant with Abram, ſaying, Vnto thy ſeed haue I giuen this land: * from the riuer of Egypt vnto the great riuer † Euphrates,

19 The Kenites, and the Kenezites: and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites alſo, and the Canaanites, and the Girgaſhites, and the Iebuſites.

CHAP. XVI.

2 *Sarai being barren giueth Hagar to Abram.* 6 *Which conceiueth and deſpiſeth her dame:* 10 *And being ill handled, fleeth.* 7 *The Angel comforteth her.* 11, 12 *The name and maners of her ſonne.* 13 *She calleth vpon the Lord, whom ſhee findeth true.*

NOw a Sarai Abrams wife bare him no children, and ſhe had a maid an Egyptian, Hagar by name.

2 And Sarai ſayd vnto Abram, Behold now, the Lord hath b reſtrained me from childbearing, I pray thee go in vnto my mayd: ‖ it may be that I ſhall † receiue a child by her. And Abram obeied the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her mayd the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and ſhe conceiued: and when ſhe ſaw that ſhe had conceiued, her dame was c deſpiſed in her eyes.

5 Then Sarai ſayd to Abram, † Thou doeſt me wrong, I haue giuen my maid into thy boſome, and ſhee ſeeth that ſhee hath conceiued, and I am deſpiſed in her eyes: the Lord iudge betweene me and thee.

6 Then Abram ſayd to Sarai, Behold, thy maid *is* in thine ‖ hand: do with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

7 ¶ But the d Angel of the Lord found her beſide a fountaine in the way of Shur.

8 And hee ſayd, Hahar Sarais maid, whence commeſt thou? and whither wilt thou goe? And ſhe ſayd, I flee from my dame Sarai.

9 Then the Angel of the Lord ſayd to her, e Returne to thy dame, and humble thy ſelfe vnder her hands.

10 Againe the Angel of the Lord ſayd vnto her, I will ſo greatly increaſe thy ſeed, that it ſhall not be numbred for multitude.

11 Alſo the Angel of the Lord ſayd vnto her, See, thou art with child, and ſhalt beare a ſonne, and ſhalt call his name Iſhmael: for the Lord hath heard thy tribulation.

12 And he ſhall be a ‖ wilde man: his hand *ſhall be* againſt euery man, and euery mans hand againſt him, * and f he ſhall dwell in the preſence of all his brethren.

13 Then ſhe called the name of the Lord that ſpake vnto her, Thou God looked on me: for ſhe ſayd, ‖ Haue I not alſo here looked after him that ſeeth mee?

14 * Wherefore the Well was called, ‖ Beerlahai-roi: loe, *it is* betweene Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſonne, and Abram called his ſonnes name which Hagar bare, Iſhmael.

16 And Abram *was* foureſcore and ſixe yeeres old, when Hagar bare him Iſhmael.

CHAP. XVII.

1 *God is charged to confirme him in the promiſe.* 5 *He is by the firſt time remiſed.* 12 *Circumciſion*

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† *Ebr. If I take from thee a thred. &c. vnde 1. Sam. 12. 4.*

‖ *He would not that his liberality ſhould be hurtfull to others.*

‖ *Or, the Lord ſpake to Abram.*

* *Numb. 12. 9.*

* *Pſal. 16. 6.*

a *It ſeare was not only leaſt he ſhould not haue children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.*

* *Rom 4. 18.*

* *Rom. 4. 3. Galat. 3. 6. Iames. 2. 28.*

b *Chap. 12. 28. This is a particular motion of Gods Spirit, which is not lawfull for all to follow, in asking ſignes: but was permitted to ſome by a peculiar motion, as to Gideon and Ezekiah.*

c *This was the olde cuſtome in making couenants, Ieremi. 34. 18. to the which God added theſe conditions, that Abrams poſterite ſhould be as torne in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet deliuered.*

† *Ebr. a feare of great darkeneſſe.*

* *Act. 7. 6.*

* *Exod. 12. 40.*

d *Counting from the birth of Iſhak to their departure out of Egypt: which declareth that God will ſuffer Iuis to be afflicted in this world.*

‖ *Or, after foure hundreth yeere.*

e *Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them, when the meaſure of their wickednes is full.*

* *Chap. 13. 7. and 23. 15. and. 26. 4. deut. 4. 5.*

* *1. King. 4. 21. &. 8. 65. 2. Chron. 9. 26.*

† *Ebr. Perath.*

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a *It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.*

b *She failed in binding Gods power to the common order of nature, as though God could not giue her children in her old age.*

‖ *Or, perhaps mother.*

† *Ebr. is builded by her.*

c *This puniſhment declareth what they gaine that attempt any thing againſt the word of God.*

† *Ebr. wife in law is vpon hers.*

‖ *Or, power.*

d *Which was Chriſt, as appeareth verſe 14. and chap. 18. 17.*

e *God reiecteth none eſtate of people in their miſerie, but ſendeth them comfort.*

‖ *Or, fierce and cruell, or, as a wilde aſſe.*

* *Chap. 25. 18.*

f *That is, the Iſhmaelites ſhall be a peculiar people by themſelues, and not a portion of another people.*

g *She rebuketh her owne diſdainefulneſs and ſcheweth Iedgith Gods graces, who was preſent with her euery where.*

* *Chap. 24. 62.*

‖ *Or, the meſſe of the liuing, and ſeeing me.*

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him him and

cision instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Ihak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninety yeere old and nine, the Lord appeared to Abram, and sayd vnto him, I am God ‖ all sufficient, * walke before me, and be thou vpright.

2 And I will make my couenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I *make* my couenant with thee, and thou shalt be a a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be b Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee, yea, Kings shall proceed of thee.

7 Moreouer, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, *euen* all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God sayd vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 c This is my couenant which ye shall keep betweene mee and you, and thy seed after thee, * Let euery man childe among you be circumcised:

11 That is, yee shall circumcise the d foreskin of your flesh, and it shall be a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, aswell he that is borne in *thine* house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised e man childe, in whose flesh the foreskin is not circumcised, euen that person shalbe cut off from his people, *because* he hath broken my couenant.

15 ¶ Afterward God sayd vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah *shalbe* her name.

16 And I will bleſſe her, and will also giue thee a sonne of her, yea, I will bleſſe her, and thee shall be *the mother* of nations: Kings *also* of people shall come of her.

17 Then Abraham fell vpon his face, and f laughed, and sayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere old? and shall Sarah that is ninetie yeere olde, beare?

18 And Abraham sayd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, * Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Ihak: and I will establish my couenant with him for an g euerlasting couenant, *and* with his seed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, at the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ismael his sonne, and all that were borne in his house, and all that was bought with his money, *that is*, euery man childe among the men of Abrahams house, and h hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Ihak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the ‖ plain of Mamre, as he sate in his tent doore about the heate of the day.

2 And hee lift vp his eyes, and looked: and loe, three a men stood by him, and when he saw *them*, hee ran to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, b Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and c wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward yee shall goe your wayes: for therefore are ye d come to your seruant. And they sayd, Do euen as thou hast sayd.

6 Then Abraham made haste into the tent vnto Sarah, and sayd, Make ready at once three † measures of fine meale, knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And hee tooke butter and milke, and the calfe, which he had prepared, and set before them, and stoode himselfe by them vnder the tree: and e they did eate.

9 ¶ Then they sayd vnto him, Where is Sarah thy wife? And hee answered, Behold, *shee is* in the tent.

10 And he sayd, * I will certainly come againe vnto thee according to the time of f life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah *were* olde and striken in age, *and* it ceased to be with Sarah after the maner of women.)

12 Therefore Sarah g laughed within her selfe, saying,

‖ *Or, Almighty.* * *Chap. 5. 22.*

‖ *Or, without separation.*

a Not onely according to the flesh, but of a farre greater multitude by faith Rom. 4. 17.
b The changing of his name is a seale to confirme Gods promise vnto him.
* *Rom. 4. 17.*
* *Chap. 13. 16.*

c Circumcision is called the couenant, because it signifieth the couenant, & hath the promise of grace ioyned vnto it: which phrase is common to all Sacraments.
* *Acts 7. 8.*
d That prime part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified.
* *Rom. 4. 11.*

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was conteccated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.
‖ *Or, dame, or princesse.*

f Which proceeded of a sudden ioy, and not of infidelitie.
* *Chap. 18. 10. and 21. 2.*
g The euerlasting Couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.
† *Ebr. greatly, greatly.*

* *Chap. 21. 2.*

a They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hieſt to the loweſt they may obey the will of God.

* *Hebr. 13. 2.*
‖ *Or, the grate.*

a Three, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most maieſtie, for he thought they had bin men.
c For men vsed because of the great heat to goe bare footed in those parts.
d As lent of God, that I should doe my duetie to you.

† *Ebr. Seim.*

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drinke, and such like.
* *Chap. 17. 19. 21. and 21. 2.*
Rom. 9. 9.
f That is, about this time when the ſruitle aline, or when the childe shall come into this life.
h For thereby had respect to the order of nature, then beleeued the promise of God,

saying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am old?

14 (Shall any thing be ‖ * hard to the Lord? at the time appointed will I returne vnto thee, *euen* according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And he sayd, † It is not so: for thou laughedst.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shalbe in deed a great and a mighty nation, and * all the nations of the earth shalbe blessed in him?

19 For I know him [i] that he will commaund his sonnes and his houshold after him, that they keepe the way of the Lord: to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the crie of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

21 I will [k] goe downe now, and see whether they haue done altogether according to that [l] cry, which is come vnto me: and if not, *that* I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the city for fiue? And hee sayd, if I finde there fiue and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shalbe found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he sayd, Let not my Lord now be angry that I speake, What if thirty be found there? Then he sayd, I will not doe it, if I find thirtie there.

31 Moreouer he sayd, Behold now, I haue begun to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he sayd, Let not my Lord be now angry, and I will speake but this [o] once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 *Lot receiueth two Angels into his house.* 4 *The filthy lusts of the Sodomites.* 16 *Lot is deliuered.* 24 *Sodom is destroyed.* 26 *Lots wife is made a pillar of salt.* 33 *Lots daughters lie with their father, of whom come Moab and Ammon.*

AND in the euening there came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, and Lot saw *them*, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in now into your seruants house, and tarie all night, and * wash your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but we will abide in the streete all night.

3 Then [b] he prassed vpon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, and did bake vnleauened bread, and they [c] did eate.

4 But before they went to bed, the men of the city, *euen* the men of Sodom compassed the house round about, from the yong euen to the old, [d] all the people from all quarters.

5 Who cryed vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my roofe.

9 Then they sayd, Away hence: and they sayd, Hee is come alone as a stranger, and shall hee iudge and rule? wee will now deale worse with thee then with them. So they prassed sore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house, with blindnes, both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men sayd vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For ‖ we will destroy this place, because the * crie of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which ‖ martied his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city, but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters † which are here, least thou be destroyed in the punishment of the city.

16 And *as* he [g] prolonged the time, * the men caught both him and his wife, and his two daugh-

zers

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[h] Iehouah, the Hebrew word which wee call Lord: sheweth that this Angel was Christ for this word is onely applied to God.

* *Chap.* 12.3. *and* 22.18.

[i] He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.

[k] God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

[l] For our sinnes cry for vengeance, though none accuse vs.

† *Heb. doe iudgement.*

[m] God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not only fifty but ten righteous men could not be found there, and also that the wicked are spared for the righteous sake.

[n] Hereby wee learne, that the meeter we approach vnto God, the more doth our miserable estate appeare, and the more are wee humbled.

[o] If God refused not the prayer for the wicked Sodomites, euen to the first request, how much more will he graunt the prayers of the godly for the afflicted Church?

[a] Where in we see Gods prouident care in preserving his: albeit he reueileth not himselfe to all alike: for Lot had but two Angels, and Abraham three.

* *Chap.* 18.4

[b] That is, he prayed them so instantly.

[c] Not for that they had necessitie, but because the time was not yet come that they would reueale themselues.

[d] Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

[e] He detesteth prayse in defending his gheste but he is to be blamed in seeking vnlawfull meanes.

‖ That I should preserue them from all iniury.

* 2. *Pet.* 2.7

* *Wisd.* 19.16.

† *Heb. finding.*

[g] This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

* *Chap.* 18.20.

‖ *Or, should marrie.*

† *Heb. with me found.*

[h] The mercy of God stirreth vs to ouercome many slownesse in following Gods calling.

* *Wisd.* 10.6.

ters by the hands (The Lord being mercifull vnto him) and they brought him foorth, and let him without the citie.

17 ¶ And when they had brought him out, *the Angel* sayd, Escape for thy life: i looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, least *some* euill take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let me escape thither: is it not a little one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued † thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah, brimstone and fire from the Lord out of heauen.

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a [n] pillar of salt.

27 ¶ And Abraham rising vp early in the morning *vvent* to ỹ place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder sayd vnto the yonger, Our father is olde, and there is not a man in the [p] earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father [q] drinke wine, and lie with him, that we may preserue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he p rceiued not, neither when she lay down, neither when she rose vp.

34 And on the morrow the elder sayd to the yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou *and* lie with him, that wee may † preserue seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him: but he perceiued it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the [r] Moabites vnto this day.

38 And the yonger bare a sonne also, and shee called his name [s] Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 *Abraham dwelleth as a stranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 5 *God reproueth the king.* 9 *and the king Abraham.* 11 *Sarah is restored with great gifts.* 17 *Abraham prayeth, and the king and his are healed.*

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeth and [a] Shur, and soiourned in Gerar.

2 And Abraham sayd of Sarah his wife, [b] She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, [c] thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euen [d] the righteous nation?

5 Said not he vnto me, She is my sister? yea, and she her selfe sayd, He is my brother: with an vpright [e] minde, and [f] innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I know that thou diddest this euen with an vpright minde, and I [g] kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a [h] Prophet, and he shall pray for thee, that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things † vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs? and what haue I [i] offended thee, that thou hast brought on me, and on my [k] kingdome *this* great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought *thus*, Surely the feare of God *is* not in this place, and they will slay me for my wiues sake.

12 Yet in very deede she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God [l] caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land *is* ‖ before thee, dwell where it pleaseth thee.

16 Likewise

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e He willed him to flee from Gods iudgement, and not to be sory to depart from that rich countrey, and full of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.
† *Ebr. thy face.*

d Because Gods commandement was to destroy the city, and to saue Lot.

m Which before was called Belah, Chap. 14.2.
* *Deut. 29.23. Isa. 13.19. Ier. 50.40. Ezek. 16.49. Hose. 11.8. Amos 4.11. Luke 17.29. Iude 7.*

n As touching the body onely: and this is a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.
p Meaning, in the country, which the Lord had now destroyed.
q For except he had bene ouercome with wine, he would neuer haue done that abominable acte.

† *Ebr.* keepe alive.

r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednesse of Sodome could not ouercome.
f Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.

s That is, sonne of my people: signifying that they rather reioyced in their sin, then repented for the same.

a Which was toward Egypt.
b Abraham had now twise fallen into this fault: such is mans frailtie.
c So greatly God detesteth the breach of mariage.
d The infidels confessed that God would not punish but for iust occasion: therefore, whensoeuer he punisheth, the occasion is iust.
e As one falling by ignorance, and not doing euill of purpose.
f Not thinking to doe any man harme.
g God by his holy Spirit restraineth them that offend by ignorance, that they fall not into greater inconuenience.
h That is, one, to whom God reuealeth himselfe familiarly.
i For the prayer of the godly is of force towards God.
† *Ebr. in their eares.*
k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l Hee sheweth that no honesty can be hoped for, where the feare of God is not
m By sister, hee meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11.29. for to the Hebrewes vse the'e wordes.
* *Chap. 12, 13.*

‖ *Or, is at thy commandement.*

16 Likewise

16 Likewise to Sarah hee said, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, he is the [n] vaile of thine eyes to all that are with thee, and to all *others*: and she was o thus reprooued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech and his wife, and his women seruants: and they bare children.

18 For the Lord [p] had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 Izhak is borne. 9 Ismael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as hee had said, and did vnto her * according as he had promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his [a] olde age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundreth yeere olde, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to reioyce: all that heare, will reioyce with me.

7 Againe shee said, b Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) [c] mocking.

10 Wherefore she said vnto Abraham, * Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be [d] called.

13 As for the sonne of the bondwoman, I will make him [e] a nation also, because he is thy seed.

14 So Abraham arose vpearly in the morning and tooke bread, and a bottell of water, and gaue it vnto Hagar putting it on her shoulder, and the childe *also*, and [f] sent her away: who departing, wandered in the wildernesse of Beer-sheba.

15 And when the water of the bottel was spent, she cast the child vnder a certaine tree.

16 Then shee went and sate her ouer against *him* a farre off about a bow shoot: for shee said, I will not see the death of the childe. And she sate downe ouer against *him*, and lift vp her voyce, and wept.

17 Then God [g] heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is,

18 Arise, take vp the childe, and holde him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, and shee saw a well of water: so shee went and filled the bottell with water, and gaue the boy drinke.

20 So God was [i] with the child, and he grew and dwelt in the wildernesse, and was an [‖] archer.

21 And he dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chiefe captain spake vnto Abraham, saying, God [k] is with thee in all that thou doest.

23 Now therefore sweare vnto mee here by God, that thou wilt not [†] hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast beene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham sayd, I will [l] sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelech seruants had violently taken away.

26 And Abimelech sayd, [‖] I know not who hath done this thing: also thou toldest me not, neither heard I *of it* but this day.

27 Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambs of the flocke by themselues.

29 Then Abimelech sayd vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand *these* seuen lambes, that it may be a witnesse vnto me, that I haue digged this well.

31 Wherefore the place is called [‖] Beer-sheba, because there they both sware.

32 Thus made they a [m] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1, 2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother of whom commeth Rebekah.

ANd after these things God did * proue Abraham, and sayd vnto him, Abraham. Who answered, † Here am I.

2 And he sayd, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offring vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, and sadled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offering, and rose vp and went to the place, which God had told him.

seeing hee was commanded to offer vp him in whom God has all the nations of the world,

4 Then

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n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathen King to reprooue her because she dissembled, seeing that God had giuen her an husband as her vaile and defence.
p Had taken away from them the gift of conceiuing.

* *Chap. 17. 19. and 18. 10.*
* *Matth 1 2. after 7, 8. Galat. 4. 23. Hebr. 11. 11.*
a Therefore the miracle was greater.

* *Chap. 17. 12.*

b She accuseth her self of ingratitude, that she did not beleeue the Angel.

c He derided Gods promise made to Izhak, which the Apostle calleth persecution: Gal. 4. 29.
* *Galat 4. 30.*

d The promised seede shalbe counted from Izhak, and not from Ishmael, Rom. 9. 7. Heb. 11. 18.
e The Ismaelites shall come of him.
f True faith renounceth all naturall affections to obey Gods commandement.

g For his promise sake made to Abraham, and not because the childe had differtion and iudgement to pray.

h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.
i As touching outward things God caused him to prosper.
‖ Or, *shot in the bow, and was an hunter.*

† *Heb. deale faythfully with me, or lyt.*

k So that it is a lawfull thing to take an oathe in matters of importance, for to iustifie the truth, and to assure others of our fidelitie.
l Wicked seruants doe many euils vnknowen to their masters.

‖ Or, *well of the oathe, or of seuen, meaning lambes.*
m This we see that the godly, as touching outward things may make peace with the wicked that know not the true God.
n That is, he worshipped God in all points of true Religion.

* *Heb. 11. 17.*

† *Heb. Lo, I.*

a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.
b He ein sood. the chiefest point of his tentation, promised to bleſſe

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,

5 And sayd vnto his seruants, Abide yon here with the asse: for I and the child will goe yonder and worship, and c come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father. And hee answered, Here am I, my sonne. And hee said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will d prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and e bound Izhak his sonne, * and laid him on the altar vpon the wood.

10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And hee answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I f know that thou feareſt God, seeing for my sake ‖ thou hast not spared thine † onely sonne.

13 And Abraham lifting vp his eyes, looked and behold, there was a ram behinde *him* caught by the hornes in a busſh: then Abraham went and tooke the ram, and offred him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place ‖ Iehouah Ireh: as it is sayd this day, In the mount will the Lord g be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And sayd, * By h my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesſe thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesſe the ‖ gate of his enemies.

18 * And in thy seede shall all the nations of the earth be blesſed, becauſe thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, shee hath also borne children vnto thy brother Nahor:

21 *To wit*, Vz his eldeſt sonne, and Buz his brother, and Kemuel the father of ‖ Aram.

22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his i concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 15 The equitie of Abrahams. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and seuen yeere olde († so long liued thee.)

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham a roſe vp from the sight of his corps, and talked with the † Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a poſſeſſion of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chiefeſt of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou maieſt burie thy dead *therein*.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be † your minde, that I shall burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ‖ of Machpelah, which he hath in the ende of his field, that he would giue it me for as much † money as it is worth, for a poſſeſſion to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee and the caue that therein is, I giue it thee: *euen* in the preſence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham a bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people d of the country, saying, Seeing thou *wilt giue it*, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land *is worth* foure hundreth e shekels of siluer: what *is* that betweene mee and thee? bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the siluer, which hee had named, in the audience of the Hittites, *euen* foure hundreth siluer shekels of currant money among marchants.

17 ¶ So the fielde of Ephron *which was* in Machpelah, and ouer against Mamre, *euen* the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a poſſeſſion, in the sight of the Hittites, *euen* of all that ‖ went in at the gates of his city.

19 And after this, Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a poſſeſſion of buriall f by the Hittites.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak, in his owne kinred. 12 The seruant prayeth to God a

c He doubted not, but God would accomplish his promiſe, though hee should sacrifice his sonne.

d The onely way to ouercome all temtation, is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement, wherevnto he shewed himselfe obedient.

* *Iames.2.21.*

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ Or, *and hast not withholden thine onely sonne from me.*

† *Ebr. thy sonne, thy onely sonne.*

‖ Or, *the Lord will see or prouide.*

g The name is changed, to shew that God doeth both see and prouide seedely for his, and also mightily is seene, and felt in time conuenient.

* *Pſal. 105.9. Ecclus.44.21. Luke 1,73. Hebr.6.13.*

h Signifying, that there is no greater then he.

‖ Or, *bleſſe.*

* *Chap 12.3. and 18.18. Ecclus.44.22. act.3,25. Gala.3.8.*

‖ Or, *of the Syrians.*

i Concubine is oftentimes taken in the good part for those women which were inferiour to the Wiues.

† *Ebr. the yeeres of the life of Sarah.*

a That is, when he had mourned: so the godly may mourne, if they paſſe not measure: and the naturall affection is commendable.

† *Ebr. sonnes of Heth.*

b That is, godly or excellent: for the Ebrewes so speake of all things that are notable, becauſe all excellencie commeth of God.

† *Ebr. in your soule.*

‖ Or, *double caue, becauſe one was within another.*

† *Ebr. in full siluer.*

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound 6. shillings and 8. pence after 5. shilling sterling the ounce.

‖ Or, *citizens.*

f That is, all the people confirmed the sale.

33 *His fidelitie toward his master.* 50 *The friends of Rebekah commit the matter to God.* 58 *They aske her consent, and she agreeth.*

NOw Abraham was old, & † striken in yeeres, & the Lord had blessed Abraham in al things,
2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, *a* Put now thine hand vnder my thigh,
3 And I will make thee *b* sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of ȝ Canaanites among whom I dwell:
4 But thou shalt go vnto my *c* country, and to my kinred, & take a wife vnto my sonne Izhak.
5 And the seruant sayd to him, What if the woman will not come with mee to this land? shal I bring thy son again vnto the land from whence thou camest?
6 To whom Abraham answered, Beware that thou bring not my sonne *d* thither againe.
7 ¶ The Lord God of heauen, who took me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me, saying, *Vnto thy seede will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne frō thence.
8 Neuertheleſſe if the woman will not follow thee, then shalt thou be † discharged of this mine oathe: onely bring not my sonne thither againe.
9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.
10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for he *had* all his masters goodes in his hand:) *and* so hee arose, and went to * Aram Naharaim, vnto the *e* citie of Nahor.
11 And he made his camels to † lie down without the citie by a wel of water, at euentide about the time that *the vvomen* come out to draw *vvater*.
12 And he said, O ȝ Lord God of my master Abraham, I beseech thee, *send me good speed this day, and shew mercy vnto my master Abraham.
13 Loe, I stand by the wel of water while the mens daughters of this citie come out to drawe water.
14 § Grant therefore that the maid, to whom I say: Bowe downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may be shee that thou hast ordained for thy seruant Izhak, and thereby shall I know that thou hast shewed mercie on my master.
15 ¶ And now yer he had left speaking, behold, *h* Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her Pitcher vpon her shoulder.
16 (And the maide was verie faire to looke vpon, a virgine and vnknowen of man) and shee *i* went downe to the well, and filled her pitcher and came vp.
17 Then the seruant ranne to meete her, and saide, Let me drinke, I pray thee, a litle water of thy pitcher.
18 And she said, Drinke † sir: and she hasted, and let downe her pitcher vpon her hand and gaue him drinke.
19 And when she had giuen him drinke, shee said, I will drawe water for thy camels also vntill they † haue drunken inough.
20 And shee powred out her pitcher into the trough spedily, and ranne againe vnto the well to draw water, and she drew for all his camels.
21 So the man wondred at her, and held his peace, to knowe whether the Lorde had made his iourney prosperous or not.
22 And when the camels had left drinking, the man tooke a golden ‖ *k* abillement of † halfe a *shekell* weight, and two braselets for her handes, of ten shekels weight of golde:
23 And he said, whose daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?
24 Then she said to him, I am the daughter of Bethuel ȝ son of Milcah whom she bare vnto Nahor.
25 Moreouer she said vnto him, We haue litter also & prouender ynough, & roume to lodge in.
26 And the man bowed himselfe and worshipped the Lord,
27 And said, Blessed *be* the Lorde God of my master Abraham, which hath not withdrawne his mercie *m* and his trueth from my master: *for* when I was in the way, the Lord brought me to my masters brethrens house.
28 And the maide ranne and tolde them of her mothers house according to these wordes.
29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well,
30 For when he had seene the earings and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, *n* he stoode by the camels at the well.
31 And he saide, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?
32 ¶ Then the man came into the house, and o he vnsadled the p camels and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.
33 Afterward the meate was set before him: but he sayde, I q will not eate, vntill I haue sayde my message. And he said: Speake oh.
34 Then he said, I am Abrahams seruant,
35 And the Lord hath *r* blessed my master wonderfully, that hee is become great: for hee hath giuen him sheep, and beeues, and siluer, and golde, and men seruants, and maide seruants, and camels, and asses.
36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath hee giuen all that hee hath.
37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of ȝ Canaanites, in whose land I dwell:
38 But thou shalt go vnto my *c* fathers house and to my kinred, and take a wife vnto my sonne.
39 Then I said vnto my master, What if the woman will not follow me?
40 Who answered mee, The Lord, before whom I walke, will send his Angell with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.
41 Then shalt thou be discharged of *o* mine oathe, when thou commest to my kinred: and if they giue thee not one, thou shalt be free from mine oathe.
42 So I came this day to the well, and said, O

† *Ebr. come into dayes.*

* *Chap.* 47, 29. a Which ceremonie declared the feruants obedience towards his master, & the masters power ouer the seruant.

b This the weth that an oathe may be required in a lawfull cause.

c Hee would not that his sonne should marrie out of the godly family: for the inconueniences that come by marrying with the vngodly, are set foorth in sundry places of the Scriptures.

d Least hee should lose the inheritance promised.

* *Chap.* 12, 7. & 13, 15. *and* 15, 18 *and* 26, 4.

† *Ebr. innocent.*

* *Or Mesopotamia. Or, Syria of the two floods: to wit, of Tygris and Euphrates.*

e That is, to Charan.

† *Ebr. to bowe their knees.*

f He grounderh his prayer vpon Gods promise made to his master.

* *Or, cause me to meete.*

g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his name, and according to his word.

i Here is declared that God euer heareth the prayers of his, and graunteth their requests.

* *Ebr. my lord.*

† *Ebr. haue made an ende of drinking.*

* *Or, earring.*

k God permitted many things both in appatel & other things which are now forbid: specially when they apperteine not to our mortification.

l The golden Shekel is here meant and not that of siluer.

m Hee boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For hee waited on Gods hand, who had now heard his prayer.

o To wit, Laban.

p The gentle intertainment of strangers vsed among the godly fathers.

q The fidelitie that seruantes owe to their masters, caused them to preferre their masters businesse so their owne necessitie.

r To blesse, signifieth here to enrich, or encrease with substance, as the text in ȝ same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

c Meaning among his kinsfolkes, as verse 40.

n Which by mine authoritie I caused thee to make.

Lord, the God of my master Abraham, if thou now prosper my † iourney which I goe.

43 Behold, * I stand by the wel of water when a virgine commeth foorth to drawe water, and I say to her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And thee say to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lord hath † prepared for thy masters sonne.

45 And before I hade made an end of speaking in mine [x] heart, beholde, Rebekah came forth and her pitcher on her shoulder, and thee went downe to the well, and drewe water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her *shoulder*, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 ¶ And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the † right way to take my masters brothers daughter vnto his sonn.

49 Now therefore, if ye will deale [z] mercifully and truely with my master, tell me: and if not, tell me, that I may turne me to the [a] right hand or to the left.

50 Then answered Laban and Bethuel, and said, [b] This thing is proceeded of the Lord: wee cannot therefore say vnto thee, *neither* euill nor good,

51 Beholde, Rebekah *is* † before thee, take *her* and goe, that she may be thy masters sonnes wife, euen as the Lord hath † said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, *both* he, and the men that were with him, and taried all night, and when they rose vp in the morning, he said, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least † ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske [c] her consent.

58 And they called Rebekah, and sayd vnto her: Wilt thou goe with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the [d] gate of his enemies.

61 ¶ Then Rebekah arose, and her maydes, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah and departed.

62 Now Izhak came from the way of * Beer-lahoi-roi, (for he dwelt in the South countrey.)

63 And Izhak went out to [e] pray in the field toward the euening: who lift vp his eies and looked, and behold, the camels came.

64 Also Rebekah lift vp her eies, and when she saw Izhak, she lighted down from the camel.

65 (For shee had said to the seruant, Who is yonder man, that commeth in the field to meete vs; and the seruant had said, It is my master) So she tooke [f] a vaile, and couered her.

66 And the seruant tolde Izhak all thinges that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers *death*.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 Hee dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau.

NOw Abraham had taken [a] him another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begare Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian *were* Ephah, and Epher, and Hanoch, and Abida, and Eldah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue [a]l his goods to Izhak.

6 But vnto the [b] sonnes of the [c] concubines, which Abraham had, Abraham [d] gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward in the East countrey.

7 And this is the age of Abrahams life, which hee liued, an hundreth seuentie and fiue yeeres.

8 Then Abraham yeelded the sprite, and died in a good age, an olde man, and of great yeeres, and was [e] gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the cane of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham, God blessed Izhak his sonne, * and Izhak dwelt by Beer-laihai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the † eldest sonne of Ishmael *was* Nebaioth, then Kedar, and Abdeel, and Mibsam.

14 And Mishma, and Dumah, and Massa.

15 Hadar, & Tema, Ietur, Naphish, & Kedemah.

16 These are the sonnes of Ishmael, and these *are* their names, by their townes and by their castles: *to wit*, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirty and seuen yeeres, and he yeelded vp the spirit, and died, and was gathered vnto his [f] people.)

18 And

---

† Or, my.
* Verse 13.

† Or, streight.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

y He sheweth what is our dueti, when we haue receiued any benefite of the Lord.
† Hee, in the way of truth.

z If you will freely and faithfully giue your daughter to my masters sonne,

a That is, that I may prouide elswhere.

b So soone as they perceiue that it is Gods ordinance they yeelde.
† Or, as thy commandement.

† Or, Grekland.

* Verse 58. & 59.

† Hebr. dayes, or ten.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.
† Hebr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

* Chap. 16 24. and 25, 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof. The sentence was that the seed was brought to her husband, her head being couered, in token of shamefulnes and chastitie.
† Or, had left mourning for his mother.

a Whiles Sarah was yet alive.

* 1. Chron. 1. 32.

† Hebr, all that he had.
b For by the vertue of Gods word hee had not onely Izhak, but begate many moe.
c Reade Chap. 22. 24.
d To auoyde the dissension that els might haue come because of the heritage.
e He eeby the ancients signified that man by death perished not wholly, but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.
* Chap. 23. 16.
* Chap. 16. 14. and 24. 62.
* 1. Chron. 1. 29.

† Hebr. first borne.

f Which dwelt among the Arabians, and were separate from the blessed seede.

18 And they dwelt from Hauilah vnto Shur, that is towardes Egypt, as thou goest to Assiur, *Ishmael* † dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak.

20 And Izhak was fourtie yeeres old, when he tooke Rebekah to wife, the daughter of Bethuel the * Aramite of Padan Aram, *and* sister to Laban the Aramite.

21 And Izhak prayed vnto the Lorde for his wife, because she was barren: and § Lord was intreated of him, and Rebekah his wife conceiued.

22 But the children * stroue together within her: therefore she sayd, Seeing *it is* so, why am I thus? wherefore she went to aske the Lord.

23 And the Lord said to her, Two nations *are* in thy wombe, and two maner of people shall be deuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes *were* in her womb.

25 So he that came out first was red, and hee was all ouer as rough as a garment, & they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele, therefore his name was called Iaakob. Now Izhak was threescore yeeres old when *Rebekah* bare them.

27 And the boyes grewe, and Esau *was* a cunning hunter, and † lined in the fields: but Iaakob was a † plaine man, and dwelt in tents.

28 And Izhak loued Esau, for † venison *was* his meate, but Rebekah loued Iaakob.

29 Now Iaakob sod pottage, and Esau came from the field and was wearie.

30 Then Esau sayd to Iaakob, † Let me eate, I pray thee, of that *pottage* for red, for I am wearie. Therefore was his name called Edom.

31 And Iaakob said, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what *is* then this birthright to mee?

33 Iaakob then said, Sweare to me euen now. And he sware to him, * and † solde his birthright vnto Iaakob,

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate and drinke, and rose vp, and went his way: So Esau contemned *his* birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The King blameth him for denying his wife. 14 The Philistims hate him for his riches. 15 Stop his wells. 16 And driue him away. 24 God comforteth him.

AND there was a famine in the a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech King of the Philistims vnto Gear.

2 For the Lord appeared vnto him, and said, b Goe not downe into Egypt, *but* abide in the land which I shall shew thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countryes, and I will performe the oathe which I sware vnto Abraham thy father.

4 Also I will cause thy seede to multiply as the starres of heauen, and will giue vnto thy seede all these countryes: and in thy seed shall all the nations of the earth be * blessed.

5 Because that Abraham c obeyed my voyce & kept mine † ordinance, my commandements, my statutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he sayd, She is my sister: For he feared to say, she is my wife, lest, *sayd he*, the men of the place should kill me, because of Rebekah, for she was beutifull to the eye.

8 So after he had beene there long time, Abimelech King of the Philistims looked out at a window, and loe, he saw Izhak d sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and sayd, Loe, she is of a suerty thy wife, and why saydst thou, She is my sister? To whom Izhak answered, Because I thought *this*, It may be that I shall die for her.

10 Then Abimelech sayd, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought e sinne vpon vs.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an † hundreth folde by estimation: and so the Lord blessed him.

13 And the man waxed mightily, and † stil increased, till he was exceeding great.

14 For he had flocks, of sheepe, and heards of cattle, and a mighty houshould: therefore the Philistims had g enuie at him,

15 Insomuch that the Philistims stopped, and filled vp with earth all the wells, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence & pitched his tent in the h valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father, for the Philistims had stopped them after the death of Abraham, and he gaue them the same names, that his father gaue them.

19 Izhaks seruants then digged in the valley and found there a well of † liuing water.

20 But the herdmen of Gerar did striue with Izhaks herdmen, saying, The water is ours, therefore called he § name of the well * Esek, because they were at strife with him.

21 Afterward they digged another well, and strooe for that also, and he called the name of it † Sitnah.

22 Then he remooued thence, & digged another well, for which they strooe not: therefore called he the name of it † Rehoboth, and said, Because the Lord hath now made vs roome, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba,

24 And the Lord appeared vnto him the same night, and sayd, I am the God i of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruant Abrahams sake,

¶ *Or, his lot fell.*
g He meaneth that his lot fell to dwell among his brethren as the Angel promised, Chap. 16. 12.
* *Or, Syrian of Mesopotamia.*

* *Or, hurt one another.*
h That is, with child, seeing one shall destroy another.
i For that is the onely refuge in all our miseries.
* *Rom. 9. 12.*

* *Hos. 12, 3. Matth. 1. 2.*

† *Elu. a man of the field.*
† *Or, simple & innocent.*
* *Elu. venison in his mouth.*

† *Or, feed me quickly.*
k The reprobate esteeme not Gods benefits, except they tende them prudently, & chee-fully to their present pleasures.
* *Hebr. 12, 16.*
l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

a In the land of Canaan.

b Gods prouidence alwaies watcheth to direct the wayes of his children.
* *Chap. 13. 15. and 15. 18.*

* *Chap. 12, 3. & 15. 18. & 18. 18. & 22. 18. & 28. 14.*
c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like, for as God made their promise of this free mercy, so doubt the confirmation thereof proceed of the same fountaine.
† *Elu. my keeping.*
d Whereby we see that sease and distraust is found in the most faithfull.
e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.
f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

† *Or, an hundreth measures.*
† *Elu. hee went forth going and encre asing.*

g The malitious enuy alwayes the graces of God in others.

h The threw Word signifieth a flood, or valley, where water at any time runneth.

† *Or, springing.*

* *Or, contentions & strife.*

† *Or, hatred.*

† *Or, large roome.*

i God assureth Izhak against all feare, by remembring the promise made to Abraham.

25 Then he built an [k] altar there, and called vpon the Name of the Lord, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the capitaine of his armie.

27 To whome Izhak said, wherefore come ye to me, seeing ye hate me and haue put mee away from you?

28 Who answered, Wee sawe certainely that the Lorde was with thee, and wee thought *thus*, Let there be now an oathe betweene vs, *euen* betweene vs and thee, and let vs make a couenant with thee.

29 [l] If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & sent thee away in peace: thou now, thou blessed of the Lord, *do this*.

30 Then he made them a feast, and they did eate and drinke,

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, & said vnto him, We haue found water.

33 So he called it *Shibah: therefore the name of the citie is called * Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite *also*.

35 And they * were † a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 39 Esau by weeping moueth his father to pity him. 41 Esau hateth Iaakob and threateneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme (so that he could not see) hee called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, † I am here.

2 Then he said, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou mayest † take mee some venison.

4 Then make mee sauourie meate, such as I loue, and bring it me that I may eate, *and* that my a soule may blesse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went in to the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make mee sauourie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 [b] Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Beholde, Esau my brother *is* rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme † to him to be a * mocker: so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, * [c] Vpon me *be* thy curse, my sonne: onely heare my voyce, and go and bring me *them*.

14 So he went and fet *them*, and brought *them* to his mother: & his mother made pleasant meat, such as his father loued.

15 And Rebekah tooke faire cloathes of her elder sonne Esau, which were in her house, and cloathed Iaakob her yonger sonne:

16 And she couered his hands and the smooth of his necke with the skinnes of the kiddes of the goates,

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am heere: who art thou, my sonne?

19 And Iaakob said to his father, a I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his sonne, How hast thou founde it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe said Izhak vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, & said, The [e] voyce *is* Iaakobs voyce, but the hands *are* the hands of Esau.

23 (For he knew him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him.)

24 Againe hee said, Art thou that my sonne Esau? Who answered, † Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also hee brought him wine, and hee dranke.

26 Afterward his father Izhak said vnto him, Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauour of his garments and blessed him, and said, Behold, the smell of my sonne *is* as [f] smell of a field, which the Lord hath blessed.

28 * God giue thee therefore of the dewe of heauen, and of the fatnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: be Lord ouer thy brethren, and let thy mothers children honour thee: cursed *be he* that curseth thee, and blessed *be he* [f] blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from hunting.

31 And hee also prepared sauourie meate, and brought it to his father, and said vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me.

32 But

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k To signifie that hee would serue none other God, but the God of his father Abraham.

l The Ebrewes in swearing beginne commonly with If, and vnderstand the rest, that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid least that come to them which they would do to other.

* Or, Oath.
* Or, the well of the Oath.

* Chap. 27.46.
† Or, displeasure and rebellion.

† Ebr. Lift. I.

† Ebr. hunt.

a The carnall affection, which hee bare to his sonne, made him forget that which God spake to his wife. Chap. 25.23.

b This subtiltie is blame worthie, because she should haue tarried till God had performed his promise.

Ebr. Before thine eyes.
* Or, as though I would deceiue him.
c Or, I will take the danger on me.
c The assurance of Gods decree made her bold.

d Although Iaakob was assured of this blessing by faith: yet hee did euill to seeke it by lies, and the more because he abuseth Gods name thereto.

e This declareth that he suspected some thing, yet God would not haue his decree altered.
† Ebr. I am.

* Heb. 11.20.

32 But his father Izhak sayde vnto him, Who art thou? And he answered, I am thy sonne, *euen* thy first borne Esau.

33 Then Izhak was f stricken with a maruelous great feare, and sayd, Who *and* where *is* hee that hunted venison, and brought it mee, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shalbe blessed.

34 When Esau heard the wordes of his father, he cryed out with a great crye and bitter, out of measure, and sayd vnto his father, Blesse me, *euen* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then hee sayde, Was hee not iustly called g Iaakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he sayd, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and sayd vnto Esau, Beholde, I haue made him h thy lorde, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, & vnto thee now what shall I doe, my sonne?

38 Then Esau sayde vnto his father, Hast thou but one blessing, my father? blesse mee, ‖ *euen* me also, my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and sayd vnto him, Beholde, the fatnesse of the earth shal be thy dwelling place, and *thou shalt haue* of the dewe of heauen from aboue.

40 And i by thy sword shalt thou liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the words of Esau her elder sonne, and shee sent and called Iaakob her yonger sonne, and sayd vnto him, Beholde, thy brother Esau m is comforted against thee, *meaning* to kil thee:

43 Now therefore my sonne, heare my voice: arise, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fiercenesse be swaged.

45 And till thy brothers wrath turne away from thee, and hee forget the thinges, which thou hast done to him: then will I sende and take thee from thence: why shoulde I be n deprived of you both in one day?

46 Also Rebekah said to Izhak, * I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what auaileth it mee to liue?

CHAP. XXVIII.

q Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaak. b in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised.

THen Izhak called Iaakob and a blessed him, and charged him, and saide vnto him, take not a wife of the daughters of Canaan,

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take the a wife of the daughters of Laban thy mothers brother.

3 And God all ‖ sufficient blesse thee, and b make thee to increase, and multiplie thee, that thou mayest be a multitude of people.

4 And giue thee the blessing of Abraham, *euen* to thee and to thy seede with thee, that thou mayest inherite the land (wherein thou art a b stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when hee blessed him, saying, Thou shalt not take a wife of the daughters of Canaan.

7 And *that* Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father.

9 Then went Esau to Ishmael, and tooke ‖ vnto the wiues *which he had*, Mahalath the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-sheba, and went to Haran.

11 And he came vnto a *certaine* place, and tarried there all night because the sunne was down, and tooke of the stones of the place, and laid vnder his head and slept in the same place.

12 Then he dreamed, and behold, there stood a d ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And behold, the Lord stood aboue it, and said, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou liest, e will I giue thee and thy seede.

14 And thy seede shall bee as the dust of the earth, and thou shalt spread abroad * to the West, and to the East, and to the North, and to the South, and in thee and in thy seede shall all the * families of the earth be blessed. f

15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe and said, Surely the Lord is in this g place, and I was not aware.

17 And he was f afraid, and said, How scareful is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp earely in the morning, and tooke the stone that he had laid vnder his head, and g set it vp *as* * a pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place ‖ Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If h God will be with me, and will keepe me in this iourney which I goe, and will giue mee bread to eate, and cloathes to put on:

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.
i *Or, sufficiently.*
g In the Chap. 25. hee was so called, because hee held his brothers by the heele, as though he would ouerthrow him: and therefore he is heere called an ouerthrower, or deceiuer.
h For Izhak did this as he was the minister and Prophet of God.
‖ *Or, I am also (thy sonne.)*
* *Heb.* 12.17.
i Because thine enemies shall be round about thee.
k Which was fulfilled in his posteritie the Idumeans, who were tributaries for a time to Israel, and afterward came to libertie.
* *Obad.* 1.10.
l Hypocrites onely abstaine from doing euill for feare of men.
m He hath good hope to recouer his birthright by killing thee.
n For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.
* *Chap.* 26.35.
o Which were Esaus wiues.
p Hereby they perswaded Izhak to agree to Iaakobs departing.
a This second blessing was to confirme Iaakobs faith, least he should thinke that his father had giuen it without Gods motion.
* *Hos.* 12.12.
* *Chap.* 24.10.
‖ *Or, almightie.*
b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.
‖ *Or, besides his wiues.*
c Thinking he, to haue reconcile himselfe to his father, but all in vaine: for he taketh not aw ay the cause of the euill.
d Christ is the ladder whereby God and man are ioyned together, & by whom the Angels minister vnto vs: al graces by him are giuen vnto vs, and we by him ascend into heauen.
* *Chap.* 35.1. & 48.3.
e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.
* *Deut.* 12.20. & 19.14
* *Chap.* 12.3. & 18.18. & 22.18. & 26.4.
f Hee was touched with a godly feare and reuerence.
g To be a remembrance onely of the vision shewed vnto him.
* *Chap.* 31.13.
Or, house of God.
h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, & promiseth to be thankefull.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

23 *Iaakob commeth to Laban and serueth seuen yeeres for Rahel.* 23 *Leah brought to his bedde in stead of Rahel.* 27 *He serueth seuen yeeres moe for Rahel.* 32 *Leah conceiueth and beareth foure sonnes.*

THen Iaakob a lift vp his feete and came into the † East countrey.

2 And as he looked about, behold, there was a well in the field, b and lo, three flockes of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the wels mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Iaakob saide vnto them, My c brethren, whence bee yee? And they answered, Wee are of Haran.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he said vnto them, d Is he in good health? And they answered, He *is* in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he said, Lo, *it is* yet hie day, neither *is it* time that the cattell should bee gathered together: water ye the sheepe and go feede *them*.

8 But they said, Wee may not, vntill all the flockes be brought together, and *till men* roll the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that hee was her fathers ‖ brother, and that he was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban e all these things.

14 To whom Laban said, Well, thou art my f bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban said vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what *shalbe* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I will serue thee seuē yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a g few dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue *me* my wife, for h my time is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But i when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to his daughter Leah, *to be* her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? Wherefore then hast thou beguiled me?

26 And Laban answered, It is not the k maner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to *be* his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide *to be* her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres more.

31 ¶ When the Lord saw that Leah was despised, he † made her l fruitfull: but Rahel *was* barren.

32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the m Lord hath looked vpon my tribulation, now therefore mine husband will n loue me.

33 And she conceiue againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen mee this *sonne* also, and she called his name Simeon.

34 And she conceiued againe and bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceiued againe and bare a sonne, saying, Now will I ‖ praise the Lord: *therefore she called his name Iudah, and † left bearing.

CHAP. XXX.

1 *Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children.* 13 *Leah giueth man-drake to Rahel that Iaakob might lie with her.* 27 *Laban is enticed for Iaakobs sake.* 43 *Iaakob is made very rich.*

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, & said vnto Iaakob, Giue me children, or else I die.

2 Then Iaakobs anger was kindled against Rahel, and he said, Am I in a Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she said, Behold my maide Bilhah, go in to her, and she shall beare vpon my b knees, and † I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a son.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, & hath giuen me a son: therefore called she his name Dan.

7 And Bilhah Rahels maid conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel said, With † excellent wrestlings

a That is, hee went forth on his iourney.
Heb. to the Land of the children of the East.
b Thus hee was directed by the onely prouidence of God, who brought him also to Labans house.
c It seemeth that in those dayes the custome was to call euen strangers, brethren.
d Or, he is in peace? by the which word the Hebrewes signifie all prosperitie.
‖ Or, nephewe.
e That is, the cause why he departed from his fathers house, and what he saw in the way.
f That is, of my blood and kinred.
‖ Or, vnder eyed.
g Meaning, after that the yeeres were accomplished.
† *Heb. my dayes are full.*
h The cause why Iaakob was deceiued was, that in old time the wife was couered with a vaile, when she was brought to her husband in signe of chastity and shamefastnesse.
i He esteemed more the profite that he had of Labans seruice, then either his promise or the maner of the country, though he alledged custome for his excuse.
† *Heb. opened her wombe.*
k This declareth that oft times they which are despised of men, are fauoured of God.
l Hereby appeareth, that in stead recourse to God in her affliction.
m For children are a great ease of mutuall loue betweene man and wife.
‖ Or, confesse.
* *Mat 1 2.*
† *For food from bearing.*
a It is onely God that maketh barren, and fruitfull, and therefore I am not in fault.
b I will receiue her children on my lap, as though they were mine owne.
† *Heb. I shall be builded.*
† *Heb. wrestlings of God.*
c The arrogancy of mans nature appeareth in that the contempt of her sister, after she hath receiued this benefit of God to beare children.

sings haue I wrestled with my sister, & haue gotte the vpper hand: and she called his name, Naphtali.

9 And when Leah saw that she had left bearing, shee tooke Zilpah her mayde, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a sonne.

11 Then said Leah, a A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs maid bare Iaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me, and shee called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate haruest, and found c mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the euening, and Leah went out to meete him, and sayd, Come in to me, for I haue thought and paied for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah and shee conceiued, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen *me* my reward, because I gaue my † maide to my husband, and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah said, God hath endowed me with a good dowrie: now will mine husband dwell with me, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, ‖ and opened her wombe.

23 So she conceiued and bare a sonne, and sayd, God hath taken away my ‡ rebuke.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may goe vnto my place and to my countrey.

26 Giue *me* my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, *tarie:* I haue ‖ perceiued that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it *thee.*

29 But he said vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattell hath beene ¶ vnder me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but now when shall ʰ I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will returne, feed, *and* keepe thy sheepe,

32 I will passe through all thy flocks this day, *and* ‖ separate from them all the sheepe with litle spots and great spots, and all ‖ blacke lambs among the sheepe, and the great spotted, and litle spotted among the goates: and it shalbe my wages.

33 So shall my ᵏ righteousnesse answere for me hereeafter, when it shall come for my reward before thy face, *and* euery one that hath not litle or great spots among the goates, and blacke among the sheepe, the same shalbe ‖ theft with me.

34 Then Laban sayd, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke our the same day the hee goates that were partie coloured and with great spots, and all the shee goates with litle and great spots, *and* all that had white in them, and all the ‖ blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob l tooke rods of greene popular, and of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters *and* watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke.)

39 And the sheepe ‖ were in heate before the rods, and *afterward* brought forth yong of partie colour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards *these lambes* partie coloured, and all maner of blacke, among the sheepe of Laban: so he put his owne flocke by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the ᵐ stronger sheepe, Iaakob laied the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

2 Labans children murmure against Iaakob. 3 God commandeth him to returne to his country. 13. 14 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOw he heard the ᵃ words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Iaakob beheld the countenance of Laban, that it was not towards him as in times past.

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not towards mee † as it was wont, and the ᵇ God of my father hath beene with me.

6 And yee know that I haue serued your father with all my might.

d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap. 49. 19.

e Which is a kind of herbe whose roote hath a certaine likenesse of the figure of a man.

† Or, buying I haue bought.

In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

‖ Or, made her fruitfull.

g Because fruitfulnesse came of Gods blessing, who saith Increase and multiply: barrennesse was counted as a curse.

‖ Or, tried by experience.

‖ Or, with me.

† Heb. at my foote. The order of nature requireth that euery one prouide for his owne family.

‖ Or, separate thence

‖ Or, red.

i Thus which shall hereafter be thus spotted.

k God shall restifie for my righteous dealing by reuealing my labours.

‖ Or, counted theft of

‖ Or, Laban.

‖ Or, red or brownish

l Iaakob herein vsed no deceit: for he was Gods commandement as he declareth in the next Chap. verse. 8. and 11.

‖ Or, conceiued.

m As they which tooke the rammes about September and brought forth about March: so the feebler in March, and lambed in September.

a The children were offered in words that which the father disenabled in heart for the couetous thinke that whatsoeuer they cannot snatch, is plucke from them.

† Heb. and loe, me he with him, as yesterday, and yesterday.

† Heb. as yesterday and before yesterday.

b The God whom my father worshipped.

7 But your father hath deceiued me, & chan-
ged my wages ‖ ten times: but God suffered him
not to hurt me.

8 If he thus said, The spotted shall be thy wa-
ges, then all the sheepe bare spotted: and if he said
thus, The partie coloured shalbe thy reward, then
bare all the sheepe partie coloured.

9 Thus hath [e] God taken away your fathers
‖ substance, and giuen it me.

10 ¶ For in tamming time I lifted vp mine
eyes & saw in a dreame, and behold, the hee goates
leaped vpon the shee goates, that were parti co-
loured with little and great spots spotted.

11 And the Angell of God sayd to mee in a
dreame, Iaakob. And I answered, Lo, I am here.

12 And he said, Lift vp now thine eies, and see
all the hee goates leaping vpon the shee goates
that are parti-coloured, spotted with little & great
spots: for I haue seene all [f] Laban doth vnto thee.

13 [d] I am the God of Beth-el, where thou* an-
ointedst the pillar, where thou vowedst a vow vn-
to me. Now arise, get thee out of this countrey
and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and saide
vnto him, Haue we any more portion and inheri-
tance in our fathers house?

15 Doeth not he count vs as strangers? for he
hath [e] sold vs, and hath eaten vp and consumed
our money,

16 Therefore all the riches, which God hath
taken from our father, is ours and our childrens:
now then whatsoeuer God hath said vnto [f] doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and
his wiues vpon camels.

18 And he carried away all his flocks, and all his
substance which he had gotten, *to wit*, his riches,
which hee had gotten in Padan Aram, to goe to
Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe,
then Rahel stole her fathers [f] idoles.

20 Thus Iaakob ‖ stole away the heart of Laban
the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and he rose
vp, and passed the ‖ riuer, and set his face toward
mount Gilead.

22 And the third day after was it told Laban,
that Iaakob fled.

23 Then he tooke his ‖ brethren with him &
followed after him seuen dayes iourney, and † o-
uertooke him at mount Gilead.

24 And God came to Laban the Aramite in a
dreame by night, & said vnto him, Take heed that
thou speake not to Iaakob † ought fane good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob
had pitched his tent in the mount: and Laban *also*
with his brethren pitched vpon mount Gilead.

26 Then Laban sayd to Iaakob, What hast
thou done? ‖ thou hast euen stollen away mine
heart and carried away my daughters as though
they had beene taken captiues with the sword.

27 Wherefore diddest thou flie so secretly and
steale away from me, and diddest not tell me, that
I might haue sent thee forth with ioy & with
songs, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my
sonnes and my daughters: now thou hast done
foolishly in doing *so*.

29 I am † able to do you euill: but the § God
of your father spake vnto me yesternight, saying,
Take heed that thou speake not to Iaakob ought
saue good.

30 Now though thou wentest thy way, be-
cause thou greatly longedst after thy fathers
house, *yet* wherefore hast thou stollen my gods?

31 Then Iaakob answered, and said to Laban,
Because I was afraid, and thought that thou would-
dest haue taken thy daughters from me.

32 *But* with whom thou findest thy gods, ‖ let
him not liue. Search thou before our brethren
what I haue *of thine*, and take it to thee, (but Ia-
kob wist not that Rahel had stollen them.)

33 Then came Laban into Iaakobs tent, and
into Leahs tent, and into the two maids tents, but
found *them* not. So hee went out of Leahs tent,
and entred into Rahels tent.

34 (Now Rahel had taken the idols, and put
them in the camels ‖ litter, and sate downe vpon
them) and Laban searched all the tent, but found
them not.

35 Then said she to her father, † My Lord, be
not angry that I cannot rise vp before thee: for
the custome of women *is* vpon me: so hee sear-
ched, but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with
Laban: Iaakob also answered and sayd to Laban,
What haue I trespassed? what haue I offended,
that thou hast pursued after me?

37 Seeing thou hast searched al my stuffe, what
hast thou found of all thine houshold stuffe? put
it here before my brethren and thy brethren, that
they may iudge betweene vs both.

38 This twentie yeeres I haue beene with thee:
thine ewes & thy goats haue not ‖ cast their yong,
and the rammes of thy flocke haue I not eaten.

39 † Whatsoeuer was torn *of beasts*, I brought
it not vnto thee, *but* made it good my selfe: * of
mine hand diddest thou require it, *where* it stollen
by day, or stollen by night.

40 I was in the day consumed with heate, and
with frost in the night, and my ‖ sleepe departed
from mine eyes.

41 Thus haue I beene twentie yeeres in thine
house, and serued thee fourteene yeeres for thy
two daughters, and sixe yeeres for thy sheepe, and
thou hast changed my wages ten times.

42 Except the God of my father, the God of
Abraham, and the [h] feare of Izhak had beene with
me, surely thou haddest sent me away now emp-
tie: *but* God beheld my tribulation, and the la-
bour of mine hands, and rebuked *thee* yesternight.

43 Then Laban answered, and said vnto Iaa-
kob, These daughters are my daughters, and these
sonnes are my sonnes, and these sheepe are my
sheepe, and all that thou seest, is mine, and what
can I doe this day vnto these my daughters, or to
their sonnes which they haue borne?

44 Now therefore [i] come and let vs make a
couenant, I and thou, which may bee a witnesse
betweene me and thee.

45 Then tooke Iaakob a stone, and set it vp *as*
a pillar:

46 And Iaakob saide vnto his brethren, Ga-
ther stones: who brought stones, and made an
heape, and they did eate there vpon the heape.

47 And Laban called it ‖ Iegar-sahadutha, and
Iaakob called it [k] Galeed.

48 For Laban sayd, This heape is witnesse be-
tweene me and thee this day: therefore he called
the

‖ Or, *many things.*

e This declareth that the thing, which Iaakob did before, was by Gods commaundement, and not through deceit.

‖ Or, *catell.*

d This Angel was Christ, which appeared to Iaakob in Beth-el: and hereby appeareth hee had taught his wife the feare of God for he taketh, as though they knew this thing.

* Chap. 28.18.

e For they were giuen to Iaakob in recompence of his seruice, which was a kind of sale.

f For so the word here signifieth, because Laban calleth them gods, verf. 30.

‖ Or, *went away priuily from Laban.*

‖ Or, *Euphrates.*

§ Or, *kinsfolke and friends.*

‖ Or, *togeather with him.*

† Heb. *from good to euill.*

§ Or, *commaunded thy selfe away privily.*

† Heb. *power is in mine hand.*

§ For it was an Idoll, and therefore would not acknowledge the God of Iaakob for his God.

‖ Or, *let him liue*

† Or, *straw, or saddle.*

† Heb. *let not anger be in the eyes of my Lord.*

Or, *became barren.*

† Heb. *the torne or taken by preye.*
* Exod. 22.12.

‖ Or, *I slept not.*

h That is, the God whom Izhak did feare, and reuerence.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore mouued him to seeke peace.

‖ Or, *the heape of witnesse.*

k The one name is the place in the Syrian tongue, and the other in the Ebrew tongue,

the name of it Galeed.

49 Also *he called it* ‖ Mizpah, because he said, The Lord [l] looke betweene me and thee, when we shalbe ‖ departed one from another.

50 If thou shalt vexe my daughters, or thalt take [m] wiues beside my daughters: *there is* no man with vs, beholde, God *is* witnesse betweene me and thee.

51 Moreouer, Laban said to Iaakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee.

52 This heape *shal be* witnesse, and the pillar *shal be* witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of ‖ Nahor *and* the God of their father be iudge betweene vs: but Iaakob swore by the [o] feare of his father Izhak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖ bread, & they did eate bread, & taried all night in § mount.

55 And early in the morning Laban rose vp and kissed his sonnes, and his daughters, and [p] blessed them, & Laban departing, went vnto his place againe.

CHAP. XXXII.

1 *God comforteth Iaakob by his Angels.* 9, 10 *He prayeth vnto God confessing his vnworthines.* 11 *He sendeth presents vnto Esau.* 24, 28 *He wrestled with the Angel, who nameth him Israel.*

NOw Iaakob went foorth on his iourney, and * the Angels of God met him.

2 And when Iaakob saw them, he said, [a] This is Gods hoaste, and called the name of the same place ‖ Mahanaim.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Idome.

4 To whom he gaue commandement, saying, Thus shall ye speake to my, [b] lord Esau: thy seruant Iaakob sayeth thus, I haue beene a stranger with Laban, and taried vnto this time.

5 I haue beeues also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may find grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and hee also commeth against thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraide, and was sore troubled, and deuided the people that was with him, and the sheepe, and the beeues, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak, Lord, which * saidest vnto me, Returne vnto thy country, and to thy kinred, and I will do thee good.

10 I am not † worthy of the least of all the mercies, and all the trueth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorden, & now haue I gotten two bands.

11 I pray thee, Deliuer me from the hand of my brother, from the hande of Esau: for I feare him, least he will come and smite mee, *and* the [e] mother vpon the children.

12 For thou saydest, I will surely doe to thee good, and make thy seede as the sande of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night and tooke of that which came to hand, a [f] present for Esau his brother:

14 Two hundreth thee goates, and twentie hee goates, two hundreth ewes and twenty rammes:

15 Thirtie milch cammels with their colues, fourtie kine, and ten bullockes, twenty shee asses and ten foles.

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and said vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And he commanded the formost, saying, If my brother Esau meet thee, and aske thee, saying, Whose *seruant* art thou? And whither goest thou? and whose are these before thee?

18 Then shalt thou say, *They be* thy seruant Iaakobs: it is a present sent vnto my lord Esau: and behold, he himselfe also is behind vs.

19 So likewise commanded he the second and the thirde, and all that followed the droues, saying, After this maner, yee shall speake vnto Esau, when ye finde him.

20 And yee shall say moreouer, Beholde, thy seruant Iaakob *commeth* after vs, (for he thought, I will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will † accept me.)

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And he saw that he couldc not [i] preuaile against him: therefore he touched the holow of his thigh, and the holow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let mee goe, for the morning appeareth. Who answered, * I will not let thee goe, except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then said he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also preuaile [l] men.

29 Then Iaakob demanded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? and he blessed him there.

30 And Iaakob called the name of the place Peniel: for, *saide he*, I haue seene God face to face, and [m] my life is preserued.

31 And the sunne rose vp to him as he passed Peniel, and he [n] halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinewe that shranke in the holowe of the thigh, vnto this day, because he touched the sinew that shranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4 *Esau and Iaakob meete m mare agreed.* 12 *Esau retorneth to his gifts.* 19 *Iaakob buyeth a peece of him.* 20 *And buildeth an altar.*

And

§ Or, *walk to meet.*
l To punish me, as transgressours.
‖ Or, *bid.*
m Name compelleth him to condemne that vice, wherewith although couetousnes had forced Iaakob,

n Behold, how the idolaters mingle the true God with their feined gods.
o Meaning, by the true God whom Izhak worshipped.
‖ Or, *more.*
p We see that there is euer some seede of the knowledge of God in the hearts of the wicked.

* Chap. 28. 12.
a He acknowledgeth Gods benefites who for the preseruation of his, sendeth hoastes of Angels.
‖ Or, *tentes.*

b He reuerenced his brother in worldly things, because hee chiefly looked to be preferred to the spirituall promise.

c Albeit hee was comforted by the Angels, yet the infirmitie of the flesh doeth appeare,

* Chap. 31. 13.
† Or, *I am lesse than all thy mercies.*
d That is, poore and without all prouition.
e Meaning, he will put all to death. This prouerbe commeth of them which kill the bird together with her young ones,

f Not diminishing Gods substance, but vsing such meanes as God had giuen him.

g He thought it not safe to depart with these goodes, to the intent hee might follow the vocation where vnto God called him.
‖ *Hebr. receiue my face.*

h That is, God in forme of man.
i For God stablisheth his with the one hand, and vpholdeth them with the other.

* Hosc. 12. 4.

* Chap. 35. 10.
k God gaue Iaakob both power to ouercome, and also the praise of the victorie.

l Or, *my soule is deliuered.*
l The sathfull so ouercome their temptations, that they serue the more thereof, so the better that they should not glory, but in their humilitie.

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundreth men: and he a diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rahel and Ioseph hindemost.

3 So he went before them and b bowed himselfe to the grounde seuen times, vntill hee came neere to his brother.

4 Then Esau ran to meete him, and embraced him, & fel on his neck, & kissed him, & they wept.

5 And he lift vp his eyes, and saw the women, and the children, and said, Who are these with thee? And he answered, *They are* the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they and their children, and c bowed themselues.

7 Leah also with her children came neere and made obeysance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he said, What meaneste thou by al this drooue, which I met? Who answered, *I haue sent it*, that I may finde fauour in the sight of my lord.

9 And Esau said, I haue inough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee, if I haue founde grace now in thy sight, then receiue my present at mine hand: for d I haue seene thy face, as though I had seene the face of God, because thou hast accepted mee,

11 I pray thee take my ‖ blessing, that is brought thee: for God hath had mercy on mee, and therfore I haue all things: so he e compelled him, and he tooke it.

12 And he saide, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children *are* tender, and the ewes and kine with young vnder mine hande: and if they should ouerdrine them one day, all the flocke would dy.

14 Let now my lord go before his seruant, and I will driue softly, according to ☞ pase of the cattel, which is before mee, and as the children be able to endure, vntill f I come to my lord vnto Seir.

15 Then Esau said, I will leaue then some of my folke with thee. And he answered, What *needeth* this? let mee finde grace in the sight of my lord.

16 ¶ So Esau returned, *and went* his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

18 Afterward, Iaakob came safe to Shechem a cittie, which is in the land of Canaan, when he came from ‖ Padan Aram, & pitched before ☞ city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the sonnes of Hamor Shechems father, for an hundreth ‖ peices of money.

20 And he set vp there an altar, and called it, The mighty God of Israel.

CHAP. XXXIIII.

1 *Dinah is rauished.* 8 *Hamor sheweth her in marriage for his son.* 22 *The Shechemites are circumcised at the request of Iaakobs sonnes and the perswasion of Hamor.* 25 *The wickednesse is reuenged.*

THen Dinah the daughter of Leah, which she bare vnto Iaakob, a went out to see the daughters of that countrey.

2 Whome when Shechem the sonne of Hamor the Hiuite lord of that countrey sawe, hee tooke her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maide, and † spake kindly to the maide.

4 Then saide Shechem to his father Hamor, saying, b Get mee this maide to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the fielde: therefore Iaakob held his peace, vntil they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the fielde and heard it, it greeued the men, & they were very angry, because he had wrought ‖ villeny in Israel, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne: Shechem longeth for your daughter, giue her him to wife, I pray you.

9 So make affinitie with vs, giue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwell with vs, and the lande shalbe before you, dwell, and do your businesse in it, and haue your possessions therein.

11 Shechem also saide vnto her father and vnto her brethren, ‖ Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint mee.

12 † Aske of me abundantly both dowry, and gifts, and I will giue as ye appoynt me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered, Shechem and Hamor his father, talking deceitfully, because he had defiled their sister.

14 And they sayd vnto them, c We cannot do this thing, to giue our sister to an vncircumcised man: for that were a d reproofe vnto vs,

15 But in this wee will consent vnto you, if ye will be as we *are*, that euery man child among you be e circumcised.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwel with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, the wil we take our daughter & depart.

18 Now their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to do the thing because he loued Iaakobs daughter: he was also the ‖ most fet by of all his fathers house.

20 ¶ Then Hamor and Shechem his Sonne went vnto the f gate of their citie, and communed with the men of their citie, saying,

21 These men are ☞ peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roume ynough for them) let vs take their daughters to wiues, & giue them our daughters.

22 Only herein wil ☞ mē consent vnto vs for to dwel with vs, and to be one people, if al ☞ mē children amōg vs be circūcised as they are circūcised.

23 Shall not h their flockes and thier substance and all their cattel be ours? onely let vs consent *herein* vnto them and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie:

a That if the one part were afraied, the other might escape.

b By this gesture he partly did reuerence to his brother, & partly prayed to God to mitigate Esaus wrath.

c Iaakob & his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ Or, *gift.*

e By earnest importunity.

☞ Hee promised that which (as seemeth) his minde was not to perform.

‖ Or, *tents.*

‖ Or, *Mesopotamia.*

g Hee calleth the signe, the thing which it signifieth, in token that God had mightily deliuered them.

a This example teacheth vs that too much liberty is not to be giuen to youth,

† Ebr. *humbled her.*

† Ebr. *spake to the heart of the mad.*

b This proueth that the consent of parents is requisite in marriage, seeing the very Infidels did also obserue it as a thing necessary.

‖ Or, *folie.*

† Ebr. *and it should not be so done.*

‖ Or, *marriage.*

‖ Or, *grant my request.*

‖ Ebr. *multiply greatly the dowry.*

c They made the holy ordinance of God a meane to compasse their wicked purpose.

d As it is abomination for them that are baptised to ioyne with Infidels.

e Their fault is the greater in that they make religion a cloke for their craft.

‖ Or, *most honourable.*

f For the people vsed to assemble there, and iustice was also ministred.

g Thus many pretend to speake for a publike profite, when they onely speake for their owne priuate gain and commoditie.

h Thus they lacke no kind of perswasion, which preferre their owne commodities before the commonwealth,

tie: and all the men children were circumcised, *euen* all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sons of Iaakob, Simeon and Leui, Dinahs brethren took either of them his sword & went into the city boldly, and * slue k enery male.

26 They slewe also Hamor and Shechem his sonne with the edge of the sword, and rooke Dinah out of Shechems house, and went their way.

27 *Againe*, the *other* sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beeues, and their asses, and whatsoeuer was in the citie and in the fieldes.

29 Also they carried away captiue and spoiled all their goodes, and all their children and their wiues, and all that was in the house.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled mee, and made me ‖ stinke among the inhabitants of the land, *afwel* the Canaanites, as the Perizzites, and I being few in number, they shall gather themselues together against me, and slay me, and so shall I, and my house be destroyed.

31 And they answered, Should hee abuse our sister as a whore?

CHAP. XXXV.

a *Iaakob at Gods commandement goeth vp to Bethel, built an altar.* 3 *Hee vnderstandeth his housholde* 5 *God maketh the enemies of Iaakob afraid.* 8 *Deborah dieth.* 12 *The land of Canaan is promised him.* 18 *Rahel dieth in labour.* 22 *Reuben lyeth with his fathers concubine.*

THen a God saide to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his houshold and to all that were with him, Put away the strange gods that are among you, and b cleanse your selues, and change your garments:

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which *were* in their hands, and al their c earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) hee and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it ‖ Allon Bachuth.

9 Againe God appeared vnto Iaakob, after he came to Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but * Israel shall be thy name: and hee called his name Israel.

11 Againe God said vnto him, I am God ‖ all-sufficient: growe, and multiply: a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

12 Also I will giue the lande, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee wil I giue that land.

13 So God e ascended from him in the place where hee had talked with him.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon, also he powred oyle thereon.

15 And Iaakob called the name of that place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was f about half a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailling, she was in perill.

17 And when she was in paines of her labour, the midwife said vnto her, Feare not, for thou *shalt haue* this sonne also.

18 Then as shee was about to yeelde vp the ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iaakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in y land, Reubē went, and h lay *with* Bilhah his fathers concubine, & it came to Israels eare. And Iaakob had twelue sons

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpahs Leahs mayde: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was * gathered vnto his people, being old and full of dayes: & his sonnes Esau & Iaakob buried him.

CHAP. XXXVI.

a *The wiues of Esau.* 7 *Iaakob and Esau are rich.* 9 *The genelogie of Esau.* 24 *The finding of mules.*

NOw these are a the generations of Esau, which is Edom.

2 Esau tooke his wiues of the b daughters of Canaan: Adah the daughter of Elon an Hittite and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite.

3 And *tooke* Basemath Ismaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, and his daughters, and all the soules of his house, & his flocks, and all his cattel, and all his substance, which he

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i For they were the chiefe of the company.
* *Chap 49.4.*
k The people are punished with their wicked princes.
‖ *Ebr. mouth of the sword.*

‖ *Or, to be abhorred.*

g God is euer at hand to succour his in their troubles.
* *Chap 28.12.*

b That by this outward acte they shuld shew their inward repentance.

c For there in was some signe of superstition, as in tables and Agnus dei's. d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.

* *Chap. 28.19.*

‖ *Ebr. oke of lamentation.*

* *Chap 32.28.*

‖ *Or, almightie.*

e At God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when vision is ended.

f The Ebrew word signifieth as much ground as one may go from baite to baite which is taken for halfe a dayes iourney.

* *Chap 48.7.*

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed.

h This teacheth that the fathers were not chosen for their merits: but by Gods onely mercies, whose election by their faults was not changed.
* *Chap.4.944*

* *Chap 23.2.*

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.
b Besides those wiues whereof is spoken Chap.26.34.
* *2. Chron.1.28.*

he had gotten in the land of Canaan, and [c] went into *another* countrey from his brother Iaakob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receiue them because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, *and* Reuel the sonne of Bashemath, the wife of Esau.

11 And [1] the sonnes of Eliphaz were Teman, Omar, Zepho, and Garam, and Kenaz.

12 And Timna was Concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these be the sonnes of Bashemath Esaus wife.

14 And these were the sonnes of Aholibamah [1] daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ [d] Dukes of the sonnes of Esaus: the sonnes of Eliphaz, the first borne of Esau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes *that came* of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes *that came* of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes *came* of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This *Esau* is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which [e] inhabited the land *before* Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Alian, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found ‖ mules in the wildernes, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these, Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the [f] Kings that reigned in the land of Edom, before there reigned *any* King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie *was* Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places *and* by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these bee the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of [i] Edom.

CHAP. XXXVII.

Ioseph accuseth his brethren. 5 Hee dreameth and is hated of his brethren. 28 They sel him to the Ismeelites, 34 Iaakob bewaileth Ioseph.

IAakob now dwelt in the land, wherein his father was [a] a stranger, in the land of Canaan.

2 These are the generations of Iaakob *vvhen* Ioseph was seuentéene yeere old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues, And Ioseph brought vnto their father their euill ‖ [b] saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his old age and he made him a coate of many ‖ coulers.

4 So when his brethren saw that their father loued him more then all his brethren, the they hated him, & could not speake peaceably vnto him.

5 ¶ And Ioseph [c] dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the field: and loe, my sheaue arose and also stood vpright, and behold, your sheaues compassed round about, & did reuerēce to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they [d] hated him so much the more, for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to mee.

10 Then

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[e] Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise.

* *Iosh.* 24. 4.

1 *Or, the Edomites.*

* 1. *Chron.* 1. 35.

‖ *Or, nephewes.*

‖ *Or, mules.*

‖ *Or, chiefe men*

[d] If Gods promises be so sure towards them which are not of his houshold, how much more will he performe the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

* 1. *Chron.* 1. 38.

[e] Before that Esau did these inhabite.

[f] Who not contented with those kindes of beastes, which God had created, found out the monstrous generation of mules betweene the Asse and the mare.

[g] The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer. *Psal.* 102. 28.

[h] Which citie is by the riuer Euphrates.

‖ *Or, water.*

[i] Of Edom came the Idumeans.

[a] That is, the story of such things as came to him and his family, as chap. 5. 1.

‖ *Or, slander.*

[b] He complained of the euill words and iniuries which they spake and did against him.

‖ *Or, pieces.*

[c] God reuealed to him by a dreame what should come to passe.

[d] The more that God shewed himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

10 Then he tolde it vnto his father & to his brethren, and his father e rebuked him, and said vnto him, What is this thy dreame, which thou hast dreamed? shall I, and thy mother, & thy brethren come in deede & fall on the ground before thee?

11 And his brethren enuied him, but his father * f noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel saide vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Goe now, see whether it be well with thy brethren, and howe the flockes prosper, and bring me word againe: so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fielde, and the man asked him, saying, what seeke ye thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe *sheepe*.

17 And the man said, they are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they g conspired against him for to slay him.

19 For they saide one to another, Behold this * dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pitte, and wee will say, A wicked beast heath deuoured him: then wee shall see, what will come of his dreames.

21 * But when Reuben heard *that*, he deliuered him out of their hands, and saide, † Let vs not kill him.

22 Also Reuben saide vnto them, Shed not blood, *but* cast him into this pit that is in the wilderneſſe, and lay no hand vpon him. *Thus he said*, that he might deliuer him out of their hand, & restore him to his father.

23 Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast h him into a pit, and the pit *was* emptie, without water in it.

25 Then they sate them downe to eate bread: and lift vp their eyes & looked, and behold, there came a company of Ishmaelites from Gilead, and their camels laden with spiceries, & * balme, and myrrhe, & were going to cary it down into Egypt.

26 Then Iudah saide to his brethren, What availeth it, if wee slay our brother, though wee keepe his blood secret?

27 Come and let vs sell him to the Ishmaelites, and let not our hands be vpon him: for he is our brother, *and* our flesh: and his brethren obeyed.

28 Then the Medianites marchant men passed by, & they drew forth, & lift Ioseph out of ỹ pit, and sold Ioseph to the Ishmaelites for twenty *pieces* of silver: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph *was* not in the pit: then hee rent his cloathes,

30 And returned to his brethren, & said, The child is not *yonder*, and I, whither shall I goe?

31 And they took Iosephs coate, & killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, k and they brought it vnto their father, and sayd, This haue wee founde: see now, whether it be thy sonnes coate, or no.

33 Then he knew it, and sayd, *It is* my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his cloathes, and put sackcloath about his loynes, and sorrowed for his sonne a long seaſon.

35 Then all his sonnes & his daughters arose vp to comfort him, but he would not be comforted, but said, * Surely I wil go down into ỹ graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar l an Eunuch of Pharaohs *and* his * cheife steward.

CHAP. XXXVIII.

2 *The mariage of Iudah.* 7, 9 *The trespasse of Er and Onan, and the vengeance of God that came thereupon.* 18 *Iudah lieth with his daughter in law Tamar.* 24 *Tamar is iudged to be burnt for whoredome.* 29, 30 *The birth of Pharez and Zarah.*

AND at that time a Iudah went downe from his brethren, and turned into a man named Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called * Shuah a Canaanite: and hee tooke her *to vvife*, and went into her.

3 So she conceiued and bare a sonne, and hee called his name Er.

4 * And she conceiued againe & bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom she called Shelah: and *Iudah* was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne *sonne*, whose name *vvas* Tamar.

7 * Now Er ỹ first borne of Iudah was wicked in the sight of ỹ Lord: therefore ỹ Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy brethers wife, and doe the office of a kinsman vnto her, and raise c vp seede vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, least hee should give seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which hee did: wherefore hee slew him also.

11 Then Iudah said to Tamar his daughter in law, d Remaine a widdow in thy fathers house, till Shelah my sonne growe vp (for hee thought *thus*, Least he die as well as his brethren,) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he † had left mourning, went vp to his sheepeshearer to Timnah, hee, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to shere his sheepe.

14 Then she put her widdowes garments off from her, and couered *her* with a vaile, and wrapped her selfe, and sate downe in * Pethah-enam, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

15 When Iudah saw her, hee iudged her an whore:

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e Not despising the vision, but seeking to appease his brethren.

* *Or, kept diligently.*

f Hee knew that God was author of the dreame, but hee vnderstood not the meaning.

g The holy Ghost conuicteth not men saluly, as doe vaine writers, which make vice vertue.

* *Or matter of dreames.*

* *Ch.* 42. 22.

† *Ebr. let vs not smite his life.*

h Their hypocrisie appeareth in this that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

* *Or, ransom, compensation, or trouble.*

* *Wisd.* 10. 13.

Psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmaelites to be both one, doth here confound their names: as also appeareth verse 36. & chap. 39. 1. or els hee was first offered to the Midianites, but solde to the Ishmaelites.

k To wit, the messengers, which were sent.

* *Chap.* 44. 28.

* *Or, I will mourne for him so long as I liue.*

l Which word doeth not alway signifie him that is gelded, but also him that is in some high dignitie.

* *Or, captaine of the guarde.*

a Moses describeth the generatie of Iudah, because the Messias should come of him.

* 1. *Chron.* 2. 3.

b Which act notwithstanding was condemned of God.

* *Num.* 26. 19.

* *Num.* 26. 65.

c This order was for the preseruation of the stocke, that the child begotten by the second brother, should haue the name and inheritance of the first: which is in the new Testament abolished.

d For he feared not marry in any other family so long as Iudah would retaine her in his.

* *Ebr. was conserued.*

* *Or, in the doors of the fountaines: Or, where so ye may see it.*

whore: for she had couered her face.

16 And he turned to the way towardes her, and said, Come, I pray thee, let mee lie with thee. (for he [c] knewe not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie with mee?

17 Then said he, I will send thee a kid of the goates from the flocke, and she said, *Well*, if thou wilt giue mee a pledge, till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy [*] cloke and thy staffe that is in thine hand. So he gaue it her, and lay by her, and thee was with childe by him.

19 Then she rose, and went and put her vaile from her and put on her widowes rayment.

20 Afterwarde Iudah sent a kid of the goates by the hande of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of the place, saying, Where is the whore, *that sate* in Enaim by [§] way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and said, I can not find her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, least we be [†] g shamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in law hath plaied the whore, and lo, with playing the whore, she is great with childe. Then Iudah said, Bring yee her forth and let her be [h] burnt.

25 When she was brought foorth, she sent to her father in law, saying, By the man, vnto whom these things *pertaine*, am I with childe: and sayd also, Looke I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew *them*, and saide, Shee is [i] more righteous then I: for *she hath done it* because I gaue her not to Shelah my sonne. So hee lay with her [k] no more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there *vvere* twinnes in her wombe.

28 And when she was in trauel, *the one* put out his hand: and [§] midwife tooke & bound a red *threed* about his hand, saying, This is come out first.

29 But when he [l] plucked his hand backe againe, loe, his brother came out, and *the midwife* saide, Howe hast [m] thou broken the breach vpon thee? and his name was called *Pharez*.

30 And afterward came out his brother that *had* the red *threed* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13, 20 Hee is accused and cast in prison. 21 God sheweth him fauour.

NOw Ioseph was brought downe into Egypt: and Potiphar [a] an Eunuche of Pharaohs (*and his* chiefe steward an Egyptia) bought him at [§] hād of [§] Ishmeelites, which had brought him thither,

2 And the [b] Lord was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord *vvas* with him, and that the Lord made all that hee did to prosper in his hand.

4 So Ioseph founde fauour in his sight, and serued him: and made him [c] ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lord [d] blessed the Egyptians house for Iosephs sake, and the blessing of the Lord was vpon all that he had in the house, and in the fielde.

6 Therefore he left al [§] he had in Iosephs hand, [e] and tooke account of nothing, *that vvas* with him, saue only of [§] bread, which he did eate. And Ioseph was a faire person, and well fauoured.

7 Nowe therefore after these thinges, his masters wife cast her eyes vpon Ioseph, and said, [f] Lie with mee.

8 But he refused and said to his masters wife, Beholde, my master knoweth not what *hee hath* in the house with mee, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife. how then can I do this great wickednesse and [§] sinne against [§] God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day *Ioseph* entred into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when shee sawe that hee had left his garment in her hand, and was fled out.

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs [†] to mocke vs: who came in to mee for to haue slept with mee, but I [h] cryed with a loude voyce.

15 And when hee heard that I lift vp my voyce and cryed, he left his garment with mee, and fled away, and got him out.

16 So she layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him [†] according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came into me, to mocke me.

18 But assone as I lift vp my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she told him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in [†] [i] prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Ioseph, and [†] shewed him mercy, and gat him fauour in the sight of the [*] master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in [§] prison, and [k] whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord *vvas* with him: for whatsoeuer hee did, the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12, 19 Ioseph expounded the dreames of the two prisoners. 23 The ingratitude of the butler.

And

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c God had wonderfully blinded him that he could not know her by her talke.

* Or, eyes of thine head.

§ That his wickednesse might not be knowen to others.

§ Ebr. In contempt.

g Hee feareth more then God.

h We see that the Law, which was written in mans heart, taught them that wholsome should be punished with death; albeit no law, as yet was giuen.

i That is, she ought rather to accuse me then I her.

k For the horrour of the sinne condemned him.

l Their hasnes shuns was signified by this monstrous birth.

m Or the seperation betweene thee and thy brother.

* 1. Chr. 2. 4. Matth. 1. 3.

a Reade Chap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because prospered? and so religion is the profite.

d The wicked blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore hee ate and dranke and tooke no care.

f In this word hee declareth the summe wherevnto all her flatteries did tende.

g The feare of God staied him from her continuall tentations.

† Or, to doe vs villanie and shame.

h This declareth that where incontinence is, there vnto is ioyned cruelte, crueame impudency and craft.

† Or, after this maner.

† Ebr. in the prison house.

i His euill intreatement in the prison, may be gathered of Psal. 105. 18.

† Ebr. inclined mercy vnto him.

* Or, iaile

k That it, nothing was done without his commandement.

A Nd after these things, the butler of the King of Egypt and his baker offended their Lord the King of Egypt.

2 And Pharaoh was angrie against his two † Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison *and* place where Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in warde.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] eche one according to the interpretation of his dreame, *both* the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore † looke ye so sadly to day?

8 Who answered him, Wee haue dreamed *eche one* a dreame, and there is none to interprete the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine *was* before me,

10 And in the vine *were* three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hande, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This [d] is the interpretatiō of it: ¶ three branches are three daies.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine † office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of ¶ land of the Ebrewes, & here also haue I done nothing, wherefore they should put me † in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also mee thought in my dreame that I had three † white baskets on mine head.

17 And in the vppermost basket there *were* of all maner baken meates for Pharaoh: and ¶ birdes did eare them out of the basket vpon mine head.

18 Then Ioseph answered, and said, ¶ This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, & shall hang thee on a tree and the birdes shall eare thy flesh from off thee.

20 And so the third day, *which was* Pharaohs [h] birthday, hee made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Ioseph's name is changed. 50 He hath two sonnes Manasseh and Ephraim.

A Nd † two yeeres after, Pharaoh also [a] dreamed, and behold, he stood by a riuer,

2 And loe, there came out of the riuer seuen † goodly kine and fat-fleshed, and they fed in a † medow:

3 And loe, seuen other kine came vp after them out of ¶ riuer, euill-fauoured & leane fleshed, and stood by the *other* kine vpon the brink of ¶ riuer.

4 And the euill-fauoured and leane fleshed kine did eate vp the seuen welfauoured and fatte kine. So Pharaoh awoke.

5 Againe he slept, and dreamed the [b] second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the east wind, sprang vp after them.

7 And the thinne eares deuoured the seuen ranke and full eares, then Pharaoh awaked, and loe *it was* a dreame.

8 Nowe when the morning came, his spirite was [c] troubled: therefore hee sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but [d] none could interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, *both* me, and the chiefe baker.

11 Then wee dreamed a dreame in one night *both* I, and he: wee dreamed each man according to the interpretation of his dreame.

12 And there *was* with vs a young man, a Ebrew, seruant vnto the chiefe steward, whom when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: *for* he restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and called † Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, *that when* thou heareſt a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, ¶ Without me God shall † answere for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph: In my dreame behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat-fleshed, and welfauoured kine, and they fed in the medowe.

19 Also loe, seuen other kine came vp after them pore and very † euill-fauoured kine, and leane-fleshed: I never sawe the like in all the land of Egypt, for euill-fauoured.

20 And the leane and euill-fauoured kine did eate

† Or, *two whole yeeres*, the word signifieth them, that were in high estate. Or them that were gilded.

a God worketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

† Ebr. *why are your faces so ill?*

c Cannot God raise vp such as shall interprete such things?

d Hee was moued by the spirit of God, that his interpretation was true.

† Ebr. *stand.*

e Hee refused not the meanes to be deliuered, which hee thought God had appointed.

† Or, *in the pit.*

f That is made of white twigs, or as some reade, baskets full of holes.

g Hee sheweth what the ministers of God might not to conceale that, which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

† Ebr. *two yeeres of dayes.*

a This dreame was not so much for Pharaoh, as to be a meanes to deliuer Ioseph, and to prouide for Gods Church.

† Or, *faire to behold.*

† Or, *faggie place.*

b All these meanes God vseth to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was enough to teach him that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

e Hee confesseth his fault against the king, before he spake of Ioseph.

* Read Chap. 40. 5.

† *Psal.* 135. 20.

† The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though hee would say, if it interprete thy dreame, it commeth of God, and not of me.

† Ebr. *answere peace.*

† Ebr. *naught.*

eare vp the first seuen fat kine.

21 And when they † had eaten them vp: it could not be knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, & behold, seuen eares sprang out of one stalke, full & faire.

23 And loe, seuen eares withered, thinne, *and* blasted with the East wind, sprang vp after them,

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto mee.

25 ¶ Then Ioseph answered Pharaoh, h *Both* Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seuen good Kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come seuen yeeres of great * plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall bee forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shal the plentie * be knowen in the land, by reason of this famine that *shal come* after, for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to perform it.

33 Now therefore let Pharaoh i prouide for a man of vnderstanding and wisdome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe *it*.

36 So the foode shall be for the prouision of the land, against the seuen yeares of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find *such* a man as this, in whom *is* the k Spirit of God?

39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or wisedome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy † l word shall all my people be armed, only in the kings throne will I be aboue thee.

41 Moreouer Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his * ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the † best charet that he had, saue one: and they cried before him, m Abrech, and placed him ouer all the lande of Egypt.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in the land of Egypt.

45 And Pharaoh called Iosephs name * Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah * Prince of On. then went Ioseph abroade in the land of Egypt.

46 n And Ioseph *was* n thirty yeere old when he stoode before Pharaoh King of Egipt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth † brought forth store.

48 And he gathered vp all the foode in the seuen plenteous yeeres, which were in the land of Egypt, and layde vp foode in the cities: the foode of the fielde, that was round about *euery* citie, layd hee vp in the same.

49 So Ioseph gathered wheate, like vnto the sande of the sea in multitude out of measure, vntill hee left numbring: for *it was* without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeere of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, *said he*, hath made me forget all my labour & all my o fathers household.

52 Also he called the name of the second, Ephraim: For God, *sayd he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt were ended.

54 * Then began the seuen yeares of famine to come, according as Ioseph had sayd: and the famine was in all landes, but in all the land of Egypt was * bread.

55 At the length all the land of Egypt was famished, and the people cried vnto Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all *places*, wherein *the store was*, and solde vnto the Egyptians: for the famine waxed fore in the land of Egypt.

57 And all the countries *came to Egypt to buy corne of Ioseph, becausse the famine was sore in all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 Hee knoweth them, and tryeth them 24 Simeon is put in prison. 34 The other goe to fetch Beniamin.

THen a Iaakob sawe that there was *foode in Egypt, & Iaakob said vnto his sonnes, Why b gaze ye one vpon an other?

2 And he said, Behold, I haue heard that there is foode in Egypt, *Get you down thither, & buy vs foode thence, that wee may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother, would not Iaakob send with his brethren: for he said, Least death should † befall him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan.

‡ *Ebr. were gone into their inward parts.*

h Both his dreames send to one end.

* *Or, abundance and plentie.*

* *Or, they shall remember no more the plentie.*

i The office of a true Prophet, is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour, that haue not gifts of God meete for the same.
* *Psal. 105.21. 2. Mac. 2.53. Acts 7.10.*
† *Ebr. mouth.*
l Some send, the people shall kisse thy mouth, that is, shall obey thee in all things.
* *Or, his signet.*

† *Ebr. second charet.*

m In signe of honour, which word some expound, tender father, or father of the king, or kneele downe.
* *Or, the expounder of secrets.*
* *Or, priest.*

n His age is mentioned both to shew that his antheitie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe.
† *Ebr. made for gatherings.*

* *Chap. 46.20. and 48.5.*

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperitie caused him to forget it.
* *Psal. 105.16.*

* *Or, foode.*

* *Or, came to Egypt to Ioseph.*

a This story sheweth plainly that all things are gouerned by Gods prouidence, for the profit of his Church.
* *Or, corne.*
b As men destitute of counsell.
* *Acts 7.12.*

† *Ebr. should meet him.*

6 Now Ioseph was gouernour of the land, who sold to all the people of the land: then Ioseph's brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and e made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come ye? Who answered, Out of the land of Canaan, to buy vitaile.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the *dreames, which he dreamed of them) & he said vnto them, Ye are spies, *and* are come to see the † weaknes of § land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaile thy seruants are come.

11 Wee are all one mans sonnes: wee meane truely, and thy seruants are no spies.

12 But hee sayd vnto them, Nay, but ye are come to see the weakneſſe of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongeſt *is* this day with our father, and one ‖ is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be prooued: d *by* the life of Pharaoh, ye shall not goe hence, except your yongeſt brother come hither.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be prouued, whether there be trueth in you, or els *by* the life of Pharaoh ye are but spies.

17 So he put them in warde three dayes.

18 Then Ioseph sayd vnto them the third day, This doe, and liue: *for* I e feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode: *for* the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tried, and that yee dye not: and they did so.

21 ¶ And they said one to another, f We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare *him*: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare? and lo, his g blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he † spake vnto them by an interpreter.)

24 Then he turned from them, and h wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espyed his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart † fayled them, and they were i astonished, and sayd one to another, What is this, *that* God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man *who is* lord of the land, spake roughly to vs, & put vs *in prison* as spies of the countrey.

31 And we sayd vnto him, We are true men, *and* are no spies.

32 We be twelue brethren, sonnes af our father: one ‖ is not, and the yongeſt *is* this day with our father in the land of Canaan.

33 Then the lord of the countrey sayd vnto vs, Hereby shall I knowe if ye be true men: Leaue one of your brethren with me, and take *foode* for the famine of your houses, and depart,

34 And bring your yongeſt brother vnto me, that I may knowe that yee are no spies, but true men: *so* will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, behold; euery mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iaakob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things ‖ are against k me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is lefe alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorow vnto the graue.

CHAP. XLIII.

1) Iaakob suffereth Beniamin to depart with his children. 28 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth.

NOw great a famine *was* in the land.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father said vnto them, Turne again, & buy vs a litle food.

3 And Iudah answered him, saying, The man charged vs by an oathe, saying, * Neuer see my face, except your brother *be* with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode.

5 But if thou wilt not send *him*, wee will not go downe: for the man said vnto vs, * Looke mee not in the face, except your brother *be* with you.

6 And Israel sayd, Wherefore dealt yee so euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked straitly of ‖our selues & of our kinred, saying, Is your father yet aliue? haue ye *any* brother? And we tolde him according to these wordes: could we know certainly ỹ he would say, Bring your brother downe?

8 Then sayd Iudah to Israel his father, Send the boy with me, that wee may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee suretie for him, of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, † then let me beare

c This dissembling is not to be followed, not any particular faches of the fathers nor approued by Gods word.

* *Chap.* 37. 5.

† *Ebr.* nakednesse, *or*, filthinesse.

‖ *Or*, is dead.

d The Egyptians which were idolaters vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust.

* *Chap.* 35, 5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

* *Chap.* 37. 21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

† *Ebr.* *an interpreter between them.*

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

i *Ebr.* went out. ‖ Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

‖ *Or*, cannot be found.

‖ *Or*, light vpon me.

k For they seemed not to be touched with any lone toward their brethren, which discouered his sorrowe: and partly as appeareth, he suspected them for Ioseph.

a This was a great tentation to Iaakob to suffer so great famine in that land where God had promised to blesse him.

* *Chap.* 42. 20.

* *Chap.* 42. 20.

Or, of our estate and condition.

† *Ebr.* to the mouth of these words: that is, that thing which he asked vs.

* *Chap.* 44. 32.

† *Ebr.* I will stand to thee.

the blame for euer.

10 For except wee had made this tarying, doubtlesse by this we had returned ‖ second time.

11 Then their father Israel said vnto them, If *it must needes be* so now, doe thus: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little hony, ‖ spices, and myrrhe, nuttes, and almondes:

12 And take b double money in your hand, and the money, that was brought againe in your sackes mouthes: cary it againe in your hand, least it were some ouersight.

13 Take also your brother and arise, *and* goe againe to the man.

14 And c God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Beniamin: but I shall bo d robbed of my child, as I haue beene.

15 Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt, and stoode before Ioseph.

16 And when Ioseph sawe Beniamin with them, he sayd ‖ to his steward, Bring these men home and kill meate, and make ready: for the men shall eate with me at noone.

17 And the men did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were e afrayd, & sayd, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may † picke a quarell against vs, and † lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs stewarde, and communed with him at the doore of ‖ house,

20 And said, Oh sir, *we came indeed downe hither at the first time to buy foode,

21 And as we came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, *euen* our money in full weight, but we haue brought it in our hands.

22 Also other money haue we brought in our hands to buy foode, *but* we cannot tell, who put our money in our sackes.

23 And he said, ‖ Peace be vnto you, feare not: f your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they ‖ should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

27 And hee asked them of *their* † prosperitie, and sayd, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin, his g mothers sonne, and sayd, Is this your yonger brother of whom ye tolde me? And he said, God be mercifull vnto thee, my son.

30 And Ioseph made haste (for his affection was inflamed toward his brother, and sought *where to* weepe) and entred into his chamber & wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on † meate.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because ‖ Egyptians might not eate bread with the Ebrews: for that was an i abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: & the men marueiled among themselues.

34 And they tooke meases from before him, *and sent* to them: but Beniamins mease was fiue times so much as any of theirs: and they dranke, k and had of the best drinke with him.

CHAP. XLIIII.

1 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

A Fterward he commanded his steward, saying, Fill the mens sackes with foode, as much as they can carry, and put euery mans money in his sackes mouth.

2 And a put my cup, *I meane*, the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue *him*.

3 And in the † morning the men were sent away, they, and their asses.

4 And when they went out of the citie not farre off, Ioseph said to his stewarde, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not *the cuppe*, wherein my Lord drinketh? b and in the which he doeth diuine and prophecie? ye haue done euill in so doing.

6 ¶ And when hee ouertooke them, he sayd these wordes vnto them.

7 And they answered him, Wherefore sayth my lord such wordes? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should we steale out of thy lords house siluer or golde?

9 With whomsoeuer of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And he sayd, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shalbe † blamelesse.

11 Then at once euery man tooke downe his sacke to ‖ ground, & euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest: and the cuppe was found in Beniamins sacke.

13 Then they c rent their cloathes, and laded euery man his asse, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Iosephs house (for he *was* yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done? know ye not that such a man as I, can diuine and prophecie?

16 Then said Iudah, What shall we say vnto my lord? what shall we speake? and how can we iustifie our selues? d God hath found out the wickednes of thy seruants: behold, wee *are* seruants to my lord, both we, and he, with whom the cup is found.

17 But

‖ *Or, sweet smiles.*

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these words not so much of despite, as to make his sonnes more carefull to bring againe their brother.

‖ *Or, to the ruler of his house.*

† So the iudgement of God pressed their conscience.

† *Ebr. roule him selfe vpon vs*

† *Ebr. cast himselfe vpon vs.*

* *Chap. 42. 34.*

‖ *Or, you are well.* f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

† *Ebr. peace.*

g For they two onely were borne of Rahel.

† *Ebr. bowels.*

† *Ebr. bread.*

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

k Sometime this word signifieth to be drunken, but here it is meant, that they had enough, and dranke of the best wine.

a We may not by this example vse any vnlawfull practices, seeing God hath commanded vs to walke in simplicitie.

† *Ebr. the morning shone.*

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els he faineth that he consulted with soothsayers for the which simulation is worthy to be reprooued.

† *Ebr. innocent.*

c To signifie how greatly the thing displeased them, and how sorrie they were for it.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, *but* the man, with whom the cuppe is founde, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and saide, O my Lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And wee answered my lord, Wee haue a father that is old, & a young † childe, *which he begate* in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou saidest vnto thy seruants, Bring him vnto me, that I may ‖ set mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, *his father* would die.

23 Then saidest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a litle foode.

26 Then we answered, Wee cannot go downe, *but* if our yongest brother † go with vs, then will we goe down: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father saide vnto vs, Ye know that my ‖ wife bare me two *sonnes*.

28 And the one went out from mee, and I saide, Of a suerty he is torne in * pieces, & I saw him not since.

29 Now ye take this also away from mee: if death take him, then ‖ ye shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs (seeing that his † life dependeth on the *childes* life.)

31 Then when he shall see that the childe *is* not *come*, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue

32 Doubtlesse thy seruant became suerty for the childe to my father, and, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant abide for the child, *as* a seruant to my lord, and let the childe go vp with his brethren.

34 For how can I go vp to my father: if the childe *be* not with me, vnlesse I would see the euill that shall come on my father.

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 How sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to fetch for his father. 24 Ioseph exhorteth his brethren to concord.

THen Ioseph could not refraine himselfe before all that stoode by him, but hee cryed, Haue forth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come nere, I pray you, to mee. And they came neere. And he saide, * I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not [b] said, neither grieued with your selues, that ye sold me hither: * For God did send me before you for your preseruatiō.

6 For now two yeeres of famine *haue beene* through the land, and fiue yeares *are* behinde, wherein neither *shalbe* earing nor harueſt.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not mee hither, but [c] God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haste you & go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet *remaine* fiue yeeres of famine) least thou perish through pouerty, thou and thy household, and all that thou hast.

12 And behold, your eies doe see, and the eies of my brother Beniamin, that [d] my mouth speaketh to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came to Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said to Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan.

18 And take your father, and your household, and come to me, & I wil giue you the [e] best of the land of Egypt. & ye shal eate of the [f] fat of ‖ land.

19 And I commaund thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also † regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundreth pieces of siluer, and fiue suites of raiment.

23 And vnto his father ‖ likewise he sent ten asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed;

C 2

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c Ye shall in authoritie, or, next vnto the king.
* Chap. 42. 13. 14

† Heb. childe of his old age.

‖ Or, that I may fix him.

* Chap. 43. 3.

‖ Heb. be with vs.

f Rahel bare to Iaakob, Ioseph and Beniamin.
* Chap. 37. 33.

g Ye shall cause me to die for sorrow.

‖ Heb. his soule is bound to his soule.

* Chap. 43. 9.

h Meaning, hee had rather remaine their prisoner, then to returne and see his father in heauines.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

* Act. 7. 13.

b This example teacheth that wee should not all meane comfort them, which are rely humbled and wounded for their sins.
* Chap. 50. 20.

c Albeit God detest sinne, yet hee turneth mans wicked nesse to serue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Heb. eyes.

e The most plentifull ground
f The chiefest fruites and commodities.

† Heb. let not your eyes spare your vessels.

‖ Or, he sent as much, to wit, asses as verse 22. and ten asses.

parted: and he sayd vnto them, § Fall not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto the land of Canaan, vnto Iaakob their father.

26 And told him, saying, Ioseph *is* yet aliue, & he also is gouernour ouer all the land of Egypt, & *Iaakobs* heart h failed; for he beleeued them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel said, *I haue* enough: Ioseph my sonne *is* yet aliue: I will go & see him yer I die.

CHAP. XLVI.

2 *God assureth Iaakob of his iourney into Egypt.* 27 *The number of his familie when he went into Egypt* 29 *Ioseph meeteth his father.* 34 *He teacheth his brethren what to answere to Pharaoh.*

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then hee sayd, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will b go downe with thee into Egypt, and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Iaakob and all his seede with him.

7 His sonnes and his sounes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *euen* Iaakob and his sonnes: * Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachim, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which shee bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes and his daughters *were* thirtie and three.

16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Imnah, and Ishuah, and Iisui, and Beriah, and Serah their sister. And the sonnes of Beriah: and Heber, Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, *euen* sixteene soules.

19 The sonnes of Rahel Iaakobs wife *were* Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, foureteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his † loines (beside Iaakobs sonnes wiues) *were* in the whole, threescore and sixe soules,

27 Also the sonnes of Ioseph, which were borne him in Egypt, *were* two soules: *so that* all the soules of the house of Iaakob, which came into Egypt, *are* seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph † made ready his charet, and went vp to Goshen to meet Israel his father, and presented himselfe vnto him, and fell on his necke and wept vpon his necke a † good while.

30 And Israel said vnto Ioseph, Now let me die since I haue seene thy face, & † thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men *are* e sheepheardes, and because they are sheepheardes, they haue brought their sheepe & their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we & our fathers: that ye may dwell in the land of Goshen: for euery sheepkeeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 *Iaakob commeth before Pharaoh, and telleth him his age.* 11 *The land of Goshen is giuen him.* 22 *The idolatrous priests haue liuing of the King.* 28 *Iaakobs age when he dieth.*

THen came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, *euen* a fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants *are* shepheardes, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for *their* sheep, so sore is § famine in the land of Canaan. Now therefore, we pray thee,

h As one betweene hope and feare.

a Whereby he both signified that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity droue him.

b Conducting thee by my power.
c In thy posteritie.
d Shall shut thine eyes when thou dieest: which appertained to him that was most deare, or chiefe of the kinred.

* *Iosh.* 24. 4. *Psal.* 105. 23. *Isa.* 52. 4.

* *Exod.* 1. 2. & 6. 14. *num.* 26. 5. 1. *Chr.* 5. 1.

* *Exod.* 6. 15. 1. *Chr.* 4. 24.

* 1. *Chr.* 6. 1.

* 1. *Chr.* 2. 3. *and* 4. 21. *Chap.* 38. 3.

* 1. *Chr.* 7. 1.

‖ *Or, persons.*

* 2. *Chr.* 7. 30.

* *Chap.* 45. 50.

* *Chr.* 7. 6. *and* 8. 1.

* *Deut.* 10. 22.
† *Ebr. thighes.*

‖ *Or, to prepare him a place.*
Ebr. bound his charet.

† *Ebr. yet, or still.*

e He was not ashamed of his father and kinred, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filt of the world, and cleaue to him.

a That the king might be assured they were come, and see what manner of people they were.

thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: & if thou knowest that there be men of activitie among them, make them rulers ouer my cattel.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob [†] saluted Pharaoh.

8 Then Pharaoh said vnto Iaakob, [†] How olde art thou?

9 And Iaakob said vnto Pharaoh, The whole time of my [*] pilgrimage [i] an hundreth and thirtie yeeres: few & euil haue the daies of my life been, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob [†] tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, *euen* in the land of [c] Rameses, as Pharaoh had commanded.

12 ¶ And Ioseph nourished his father, and his brethren, and all his fathers houshold with bread, [d] euen to the young children.

13 ¶ Now there was no bread in all the land: for the famine *was* exceeding sore: so that the land of Egypt, and the land of Canaan were [†] famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Ioseph layd vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we dye before thee? for *our* money is spent.

16 Then sayd Ioseph, Bring your cattell, and I will giue you for your cattell, if *your* money be spent.

17 So they brought their cattell vnto Ioseph, & Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the heardes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, & sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the heardes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we and our [f] land? buy vs & our land for bread, and we & our land will be bound to Pharaoh: therefore giue vs seede, that wee may liue and not dye, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground: because the famine was sore vpon them: so the land became Pharaohs.

21 And he [g] remooued the people vnto the cities, [†] from one side of Egypt euen to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherfore they sold not their ground.

23 Then Ioseph sayd vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, *here is* seede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure partes shalbe yours for the seede of the field, and for your meate, and for them of your housholdes, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift *part*, [h] except the land of the Priests only, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: & they had their possessions therein, and grew and multiplie d exceedingly.

28 Moreouer, Iaakob liued in the land of Egypt seuentéene yeeres, so that the whole age of Iaakob *was* an hundreth fourtie & seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, [*] put thine hand now vnder my thigh, and deale mercifully and truely with me: burie me not, I pray thee, in Egypt.

30 But when I shall [†] sleepe with my fathers, thou shalt carie me out of Egypt, and burie mee in their buriall. And hee answered, I will doe as thou hast sayd.

31 Then he sayd, Sweare vnto mee. And hee [k] sware vnto him. And Israel worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Ioseph's sonnes as his. 19 He preferreth the yonger.

AGaine after this, one sayd to Ioseph, Loe, thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God almightie appeared vnto me at [*] Luz in the land of Canaan, and blessed me.

4 And hee sayd vnto me, Behold, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an [b] euerlasting possession.

5 ¶ And now thy [*] two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy linage, which thou shalt begotten after them, shalbe thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel [*] died vpon mine hand in the land of Canaan, by the way when *there were* but an handfull of yeres iourney of ground to come to Ephrath: and I buryed her there in the way to Ephrath: the same *is* Beth-lehem.

8 Then Israel beheld Ioseph sonnes and sayd, Whose are these?

[b] Ioseph's great modestie appeareth in that he would enterprise nothing without the kings commandement.

[†] Ebr. blessed.

[†] Ebr. how many dayes are the yeeres of thy life?

[*] Heb. 21. 9. & 23. 4

[†] Ebr. ill fed.

[c] Which was a city in the countrey of Goshen, Exod. 1. 11.

[d] Some reade, that he fed them as litle babes; because they could not prouide for themselues against that famine.

[†] Ebr. brought to an extremitie, Or at his wits end.

[e] Whereby he both declareth his fidelitie toward the King, and his minde free from couetousnes.

[f] For except the ground be tilled & sowen, it perisheth, and is as it were dead.

[g] By this changing they signified that they had nothing of their owne, but receiued all of the kings liberality.

[†] Ebr. end of the border.

[h] Pharaoh in prouiding for Idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word.

[*] Chap. 24. 2. Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God, Reade 1. Chro. 29. 10.

[i] Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

[j] Or, all sufficient.

[*] Chap. 28. 13.

[b] Which is true in the carnall Israel vnto the comming of Christ, and in the spirituall for euer.

[*] Chap. 48. 3.

[*] Chap. 35. 19.

9 And Ioseph sayd vnto his father, They are my sonnes, which [c] God hath giuen mee here. Then he sayd, I pray thee bring them to me, that I may blesse them:

10 (For the eyes of Israel were dim for age, so that he could not *well* see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 And Ioseph tooke them away from his knees, & did reuerence † downe to the grounde.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, & Manasseh in his left hand toward Israels right hand, so he brought *them* vnto him.

14 But Israel stretched out his right hand, and layde it on [d] Ephraims head, which was ỹ yonger, and his left hand vpon Manasseths head (directing his hands of purpose) for Manasseh *was* the elder.

15 ¶ * Also he blessed Ioseph, and sayd, The God, before whom my fathers, Abraham and Izhak did walke, the God, which hath fed mee all my life long, vnto this day, *blesse thee.*

16 The [e] Angel, which hath deliuered mee from all euill, blesse the children, & let my ſname be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish into a multitude in the middes of the earth.

17 But when Ioseph saw that his father layd his right hand vpon the head of Ephraim, it [g] displeased him: and he ſtayed his fathers hand to remoouе it from Ephraims head to Manasseths head.

18 And Ioseph sayd vnto his father, Not so, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and sayd, I know wel, my ſonne, I know well: he ſhalbe also a people, and he ſhalbe great likewiſe: but his yonger brother ſhalbe greater then he, and his ſeed ſhall be full of nations.

20 So he blessed them that day, and sayd, In thee Israel ſhall bleſſe, and ſay, God make thee as [h] Ephraim and as Manaſſeh, and hee set Ephraim before Manaſſeh.

21 Then Israel ſayd vnto Ioſeph, Beholde, I die, and God ſhalbe with you, and bring you againe vnto the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of ỹ Amorite by my * ſword & by my bow.

CHAP. XLIX.

1 Iaakob blesseth all his ſonnes by name. 10 He telleth them that Chriſt ſhall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

THen Iaakob called his ſonnes, and ſayd, Gather your ſelues together, that I may tell you what ſhall come to you in the a laſt dayes.

2 Gather your ſelues together, and heare, yee ſonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, & the beginning of my ſtrength, [c] the excellency of dignitie, & the excellency of power:

4 *Thou* [v] *waſt* light as water: thou ſhalt not be excellent, becauſe * thou wenteſt vp to thy fathers bed: ¶ then diddeſt thou defile my bed, *thy dignitie* is gone.

5 ¶ Simeon and Leui, brethren *in euill*, [‖] the inſtruments of cruieltie *are* in their habitations.

6 Into their ſecret let not my ſoule come: my glory be not thou ioyned with their aſſembly: for in their wrath they ſlew a [e] man, and in their ſelfewill they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] diuide them in Iaakob, and ſcatter them in Israel.

8 ¶ Thou Iudah, thy brethren ſhall praiſe thee: thine hand *ſhalbe* in the necke of thine enemies: thy fathers ſonne ſhall [g] bowe downe vnto thee.

9 Iudah *as* a Lions whelpe ſhalt thou come vp from the ſpoile, my ſonne. He ſhall lye downe *and* couch a Lyon, and as a Lioneſſe: [h] Who ſhall ſtirre him vp?

10 The ſceptre ſhall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntill [i] Shiloh come, & the people *ſhalbe* gathered vnto him.

11 He ſhall binde his Aſſe foale vnto the [k] vine, and his aſſes colte vnto the beſt vine. Hee ſhall waſh his garment in wine, and his cloake in the blood of grapes.

12 His eyes *ſhalbe* red with wine, and his teeth white with milke.

13 ¶ Zebelun ſhall dwell by the ſea ſide, and hee *ſhalbe* an hauen for ſhippes: and his border *ſhalbe* vnto Zidon.

14 ¶ Iſſachar *ſhalbe* † [l] a ſtrong aſſe, couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, & he ſhall bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan [m] ſhall iudge his people as one of the tribes of Israel.

17 Dan ſhalbe a [n] ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 [o] O Lord, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſte of men ſhall ouercome him, but he ſhall ouercome at the laſt.

20 ¶ Concerning Aſher, his [p] bread *ſhalbe* fat, and he ſhall giue pleaſures for a king.

21 ¶ Naphtali *ſhalbe* a hinde let goe, giuing [q] goodly wordes.

22 ¶ Ioſeph *ſhalbe* † a fruitfull bough, *euen* a fruitfull bough by the well ſide: the † ſmall boughs ſhall runne vpon the wall.

23 ‡ And the archers grieued him, and ſhotte *againſt him*, and hated him.

24 But his bowe abode ſtrong, and the hands of his armes were ſtrengthened, by the handes of the mightie *God* of Iaakob, of whom *was* the feeder *appoynted*, by the [r] ſtone of Israel,

25 *Euen* by the God of thy father, who ſhall helpe thee, and by the almightie, who ſhall bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe that lieth beneath, with bleſſings of the breaſtes, and of the womb.

26 The bleſſings of thy father ſhalbe [t] ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhall bee on the head of Ioſeph, and on the toppe of the head of him that was [u] ſeparated from his brethren.

27 ¶ Beniamin ſhall ratuine *as a* wolfe: in the morning he ſhall deuoure the praye, and at night he ſhall diuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Israel, and thus their father ſpake vnto them, and bleſſed

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[c] The faithfull acknowledge all benefits come of Gods free mercies.

† *Ebr. He bowed to the ground.*

[d] Gods iudgements to oft times contrary to mans, and hee preferreth that, which man deſpiſeth. * Hebr. 11. 21.

[e] This Angel muſt be vnderſtoode of Chriſt, as Chap. 31. 13. & 32. 1.

f Let them be taken as my children.

[g] Ioſeph faileth in binding Gods grace to the order of nature,

[h] In whom Gods graces ſhould manifeſtly appeare.

[i] Which they had by faith in the promiſe.

[k] By my children whom God ſtarted for my ſake. * Chap. 34. 25.

a When God ſhall bring you out of Egypt, and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

b Begotten, in my youth.

c If thou hadſt not loſt thy birthright by thine offence. * Chap. 35. 22. ‖ Chr. 5. 1.

[d] *Or, it ſeemed to be my God.*

[e] *Or, thou ſpoyleſt me by inſtruments of violence.*

‡ Or, tongue: meaning that hee neither conſented to them in word nor thought.

[e] The Sechemites | Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, Ioſh. 19. 1. till God gaue them the place of the Amalekites, 1. Chro. 4. 43.

g As was verified in Dauid and Chriſt.

h His enemies ſhall ſo feare him,

[i] *Or, Kingdome.*

k Which is Chriſt the Meſſias, the giuer of proſperitie: who ſhall call the Gentiles to ſaluation.

k A countrey moſt abounding with vines and paſtures is promiſed him,

† *Ebr. an aſſe of great bones.*

l His force ſhalbe great, but he ſhall want courage to reſiſt his enemies,

m Shall haue the honour of a tribe.

n That is, full of ſubtilitey.

o Seeing the miſeries that his poſteritey ſhould fall into, he burſteth out in prayer to God to remedy it.

p He ſhall abound in corne and pleaſant fruites.

q Ouercomming more by fayre wordes then by force.

‡ *Ebr. a ſonne of my eye.*

† *Ebr. daughters.*

r As his brethren when they were his enemyes, Pothiphar and others.

[r] That is, God,

t In as much as he was more nere to the accompliſhment of the promiſe, and ſhal beene more often confirmed.

u Either in dignity, or when he was ſold from his brethren.

sed them: euery one of them blessed hee with a seuerall blessing.

29 And he charged them, and sayd vnto them, I am ready to be gathered vnto my people: * burie me with my fathers in the caue, that is in the fielde of Ephron the Hittite,

30 In the caue that is in the field of Machpelah, besides Mamre, in the land of Canaan: which *caue* Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, *was bought* of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his sons, and x plucked his feete into ỹ bed, and gaue vp the ghost, & was gathered to his people.

* Chap. 47. 30.

x whereby is signified how quietly he dyed.

CHAP. L.

23 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dyeth.

THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him,

2 And Ioseph commanded his seruants the a physicians to embalme his father, and the physicians embalmed Israel.

3 So forty daies were accomplished (for so long did ỹ dayes of them that were embalmed last) and the Egyptians bewayled him b seuenty dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me * sweare, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan, now therefore let me go, I pray thee, & bury my father, & I will come again.

6 Then Pharaoh said, Go vp and bury thy father, c as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, *both* the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell, left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great company.

10 And they came to ‖ Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as hee had commanded them:

13 * For his sonnes carried him into the land of Canaan, and buried him in the caue of the fielde of Machpelah, which *caue* * Abraham bought with the fielde, to be a place to bury in, of Ephron the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, d It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. e And now, we pray thee, forgiue the trespasse of the seruants of thy fathers c God. And Ioseph wept when ỹ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, wee be thy seruants.

19 To whom Ioseph said, * Feare not: for ‖ am not I vnder f God?

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake f kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an g hundreth and tenne yeeres.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vpon Iosephs knees.

24 And Ioseph said vnto his brethren, * I am readie to die, and God wil surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an oathe of the children of Israel, saying, * h God will surely visite you, and ye shall carrie my bones hence.

26 So Ioseph died, when he was an hundreth and tenne yeeres olde: and they embalmed him, and put him in a chest in Egypt.

a He meaneth them that embalmed the dead and buried them.

b They were more exact in lamenting then the faithfull.

* Chap. 47. 29.

c The very infidels would haue oathes performed.

‖ Or, the barne floore of Atad.

‖ Or, the lamentation of the Egyptians.

* After 7, 14.

* Chap. 23. 16.

‖ Or, a possession.

d An euill conscience is neuer fully at ease.

e Meaning, that they which haue one God should be ioyned in most sure loue.

‖ Or, the messenger.

* Chap 45. 5.

‖ Or, am I in Gods stead, meaning to take vengeance.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

f Ebr. to their heart.

g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the church of God in faith and religion.

* Num. 32, 39.

* Hebr. 11. 22.

* Exod. 13, 19.

h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance,

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

AFter that Iaakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuenty persons greuue to an infinite number, so that the King and the countrey grudged and endeuoured both by tyranny and cruell slauery to suppresse them: the Lord according to his promise Gen. 15, 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefite: and albeit he had giuen them the Passeouer to be a signe & memoriall of the same, yet

they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lust, sometime by idolatry, or such like. Wherefore God visited them with sharpe rodes and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their desorts, but dealt with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he still gouerned them and gaue them his word and Lavv, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policy: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 *The children of Iaakob that came into Egypt.* 8 *The new Pharaoh oppresseth them.* 12 *The prouidence of God toward them.* 15 *The Kings commandement to the mid-wiues.* 22 *The sonnes of the Ebrewes are commanded to be cast into the riuer.*

NOw * these are the names of the children of Israel, which came into Egypt (euery man & his household came *thither* with Iaakob)

2 Reuben, Simeon, Leui, & Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Napthali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loines of Iaakob, were * seuenty soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, so that the [b] land was full of them.

8 Then there rose vp a new King in Egypt, who c knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel *are* greater and mightier then wee.

10 Come, let vs worke wisely with them, least they multiplie, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serue,

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, † which they laid vpon them most cruelly.

15 ¶ Moreouer the King of Egypt commanded the midwiues of the Ebrew women (of which the ones name was [f] Shiphrah, and the name of the other Puah,)

16 And said, * When ye doe the office of a midwife to ‡ women of the Ebrewes, & see them on the ‖ stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding, the midwiues feared God, and did not as the King of Egypt commanded them, but preserued aliue the men children.

18 Then the King of Egypt called for the midwiues, and said vnto them, Why haue yee done thus, & haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew ‖ women *are* not as the women of Egypt: for they are lively, and are deliuered yer the midwiues come at them.

20 God therefore prospered the midwiues, and the people multiplied, and were very mightie.

21 And because the midwiues feared God, therefore he [h] made them houses.

22 Then Pharaoh charged all his people, saying, Euery man-child that is borne, i cast ye into the riuer, but reserue euery maid-child aliue.

CHAP. II.

2 *Moses is borne and cast into the flags.* 5 *He is taken vp of Pharaohs daughter and kept.* 12 *He killeth the Egyptian.* 15 *He fleeth and marrieth a wife.* 23 *The Israelites crie vnto the Lord.*

THen there went a [2] man of the house of Leui, and tooke *to wife* a daughter of Leui.

2 And the woman conceiued and bare a son: and when she sawe that he was faire, * the hid him three moneths.

3 But wen shee could no longer hide him, shee tooke for him an arke *made* of reed, and daubed it with slime and with pitch, and [b] laied the child therein, and put *it* among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes, she sent her maide to fet it.

6 Then she opened it, and saw it was a child, and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Goe. So the maide went and called the [c] childs mother.

9 To whom Pharaohs daughter said, Take this childe away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 And in those dayes, when Moses was [d] growen, he went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And he looked † round about, and when he sawe no man, he [e] slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and behold two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And

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* *Gen. 46. 8.*
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15, 14.

‖ *Or, persons.*
* *Gen. 26, 27. Deut. 10, 22.*

* *Acts 7. 17.*
‖ *Or, did grow.*

b Hee meaneth the countrey of Goshen.
c Hee considered not how God had preserued Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commodities.
† *Or, go vp out of the land.*
‖ *Or, corne and prouision.*

e The more that God blesseth his, the more doth the wicked enuie them.

† *Elr. wherewith they serued them-selues of them by cruelty.*
‡ *Or, to serue to make him the chiefe of the rest.*
* *Wisd. 18, 5.*

‖ *Or, stones where-upon they sat, in Arabicke.*

f This disobedience herein was lawfull, but their dissembling euill.
g That is, God increased the families of the Israelites by their meanes.
When Tyrannes can not preuaile by craft, they burst forth into open rage.

h This kindnesse was called Amram, who married Iochabed, Chap 6. 20.
* *Num. 26. 59.*
i *Chr. 23. 13. Act. 7. 20. Heb. 11. 23.*
b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsell cannot hinder that which God hath determined shall come to passe.

d That is, was fourty yeere olde, Act. 7. 23.

† *Ebr. thus and thus.*
e Being assured that God had appointed him to deliuer the Israelites, Act. 7. 25.

14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill me, as thou killedst § Egyptian? Then Moses feared and said, Certainly this thing is knowen.

§ Though by his feare he shewed his infirmitie, yet faith entred it. Hebr. 11.27.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drewe *water*, and filled the troughes, for to water their fathers sheepe.

‖ *Or, prince.*

17 Then the shepheards came and droue them away: but Moses rose vp, and † defended them, and watered their sheepe.

† *Ebr. saued them.*

18 And when they came to Reuel their ‖ father, he said, How are ye come so soone to day?

‖ *Or, grandfather.*

19 And they said, A man of Egypt deliuered vs from the hand of the shepheards, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? § call him that he may eate bread.

§ Wherein he declared a thankefull mind, which would recompence the benefit done vnto his. * *Chap.* 18. 3.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, *whose name he called Gershom: for he sayd, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and [b] cried: & their crie for the bondage came vp vnto God.

[b] God humbleth his by afflictions, that they should crie vnto him, and receiue the fruit of his promise if he iudgeth their causes, or acknowledged them to be his.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God * had respect vnto them.

CHAP. III.

1 Moses keepeth Iethro's sheep, and God appeareth vnto him in a bush. 10 He send eth him to deliuer the children of Israell. 14 The name of God.

WHen Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the ‖ backeside of the desert, and came to the [a] Mountaine of God, [b] Horeb.

‖ *Or, farre within the desert.*

[a] It was so called after the law was giuen.

[b] Called also Sinai * *Act.* 7. 30.

2 Then the Angel of the Lord appeared vnto him * in a flame of fire, out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

c This signifieth that the Church is not consumed by the fire of affliction, because God is in the midst thereof.

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the [d] Lord sawe that he turned aside to see, God called vnto him out of the midst of the bush, and said, Moses, Moses. And hee answered, I am here.

d Whom he called the Angel, verse. 2.

5 Then hee said, Come not hither, [e] put thy shooes off thy feete: for the place whereon thou standest is [f] holy ground.

e Resigne thy selfe vp to me, Ruth. 4. 7. Iosu. 5. 15.

f Because of my presence. * *Mat.* 22. 32. *Acts* 7. 32.

6 Moreouer he sayd, *I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was [g] afraid to looke vpon God.

g For some cause to shew mans iustice.

7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their [h] taskemasters: for I know their sorrowes.

h Whose cruelty was intollerable.

8 Therefore I am come down to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that [i] floweth with milke and honie, *ouen* into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

i Most plentifully of all things.

9 [k] And now lo, the cry of the children of Israel is come vnto me, & I haue also seene the oppression wherewith the Egyptians oppresse them.

k He heard before, but now he would reuenge it.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

l He doeth not flatly disobey God, but acknowledgeth his owne weakenesse, m Neither feare shine owne weakenesse, nor Pharaohs tyranny.

12 And he answered, m Certainely I will bee with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold, *when* I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moses, I [n] AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

n The God which is euer haue bene, and shalbe: the God almighty, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1. 4.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

† *Ebr. in visiting haue visited.*

16 Go and gather the Elders of Israel together, & thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and said, † I haue surely remembred you, & that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey my voyce, & thou and § Elders of Israel shall go vnto § King of Egypt, and say vnto him, The Lord God of the Ebrewes hath ‖ met with vs: we pray thee now therefore, let vs goe three dayes iourney in the wildernesse, that we may [o] sacrifice vnto the Lord our God.

‖ *Or, appeared vnto vs.*

o Because Egypt was full of idolatry, God would appoynt them a place where they should serue him purely.

19 ¶ But I know, that the King of Egypt will not let you goe, but by strong hand.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing somereccompence of their labours.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the midst thereof: and after that shall he let you goe.

21 And I will make this people to bee fauoured of the Egyptians: so that when ye go, ye shall not goe emptie.

22 p * For euery woman shall aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of siluer and iewels of gold and raiment, & ye shall put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

* *Chap.* 11. 2. and 12. 35.

‖ *Or, in whose house she soiourneth.*

CHAP. IIII.

3 Moses vod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne.

THen Moses answered, and said, [a] But loe, they will not beleeue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared

a God beareth with Moses doubting, because he was altogether without faith.

peared vnto thee.

2 And the Lord ſayd vnto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground. So he caſt it on the ground, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid vnto Moſes, Put forth thine hand, and take it by the taile. Then he put foorth his hand and caught it, and it was *turned* into a rod in his hand.

5 *Doe this*, that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hand into thy boſome. And he thruſt his hand into his boſome, and when hee tooke it out *againe*, behold, his hand was ‖ leprous as ſnow.

7 Moreouer he ſaid, Put thine hand into thy boſome againe. So hee put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his *other* fleſh.

8 So ſhall it be, if they will not beleeue thee, neither obey‖ the voyce of the firſt ſigne, yet ſhall they beleeue for the voice of the ſecond ſigne.

9 But if they will not yet beleeue theſe two ſignes, neither obey vnto thy voice, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the drie land: ſo the water which thou ſhalt take out of the riuer, ſhalbe *turned* to blood vpon the drie land.

10 ¶ But Moſes ſaid vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time *haue beene*, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am † ſlow of ſpeech and ſlowe of tongue.

11 Then the Lord ſaid vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blind? haue not I the Lord?

12 Therefore go now, and * I will be with thy mouth, and will teach thee what thou ſhalt ſay.

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‖ hand *of him*, whom thou [d] ſhouldeſt ſend.

14 Then the Lord was [e] very angry with Moſes, and ſaid, Doe not I know Aaron thy brother the Leuite, that he himſelfe ſhall ſpeake? for loe, he commeth alſo foorth to meete thee, and when he ſeeth thee, he will be glad in his heart.

15 Therefore thou ſhalt ſpeake vnto him, and † put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee ſhall be thy ſpokeſman vnto the people: and hee ſhall be, *euen* hee ſhal bee as thy mouth, and thou ſhalt be to him as * [g] God.

17 Moreouer thou ſhalt take this rod in thine hand, wherewith thou ſhalt doe miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſaid vnto him, I pray thee, let mee goe, and returne to my ‖ brethren, which are in Egypt, and ſee whether they be yet aliue. Then Iethro ſaid to Moſes, Go in peace.

19 (For the Lord had ſaid vnto Moſes in Midian, Go, returne to Egypt: for they are all dead which † went about to kill thee.)

20 Then Moſes tooke his wife and his ſonnes, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rod of God in his hand.

21 And the Lord ſaid vnto Moſes, When thou art entred and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and he ſhal not let the people goe.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſonne, *euen* my [k] firſt borne.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerue me: if thou refuſe to let him go, behold, I wil ſlay thy ſonne, *euen* thy firſt borne.

24 ¶ And as he was by the way in the Inne, the Lord met him, and [l] would haue killed him.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the foreskinne of her ſonne, and caſt it at his feete, and ſaid, Thou *art* indeed a bloodie husband vnto me.

26 So ‖ he departed frō him. Then ſhe ſaid, O bloody husband (becauſe of the circumciſion.)

27 ¶ Then the Lord ſaid vnto Aaron, Go meet Moſes in the wildernesſe. And hee went and met him in the ‖ Mount of God, and kiſſed him.

28 Then Moſes told Aaron all the wordes of the Lord, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the elders of the children of Iſrael.

30 And Aaron told all the wordes, which the Lord had ſpoken vnto Moſes, and he did the miracles in the ſight of the people.

31 And the [n] people beleeued, and when they heard that the Lord had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe, and worſhipped.

CHAP. V.

1 *Moſes and Aaron doe their meſſage vnto Pharaoh, who oppreſſeth the people of Iſrael more and more.* 20 *They cry out vpon Moſes and Aaron therefore, and Moſes complaineth vnto God.*

THen afterward Moſes and Aaron went and ſaid to [a] Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may [b] celebrate a feaſt vnto me in the wildernesſe.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould heare his voice, and let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.

3 And they ſaid, ‖ We worſhip the God of the Ebrewes: we pray thee, let vs goe three dayes iourney in the deſert, and ſacrifice vnto the Lord our God, leaſt † he bring vpon vs the peſtilence or ſword.

4 Then ſaid the King of Egypt vnto them, Moſes and Aaron, why cauſe yee the people to ceaſe from their works? get you to your burdens.

5 Pharaoh ſaid furthermore, Behold, much people *is* now in the land, and yee [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commaundement the ſame day vnto the taskemaſters of the people, and to their [d] officers, ſaying,

7 Ye ſhall giue the people no more ſtrawe, to make bricke († as in time paſt) *but* let them go and gather them ſtraw themſelues.

8 Notwithſtanding lay vpon them the number of bricke, which they made in *time* paſt, diminiſh nothing thereof: for they be idle, therefore they crie, ſaying, Let vs goe to offer ſacrifice vnto our God,

9 [e] Lay

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6 This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

‖ Or, *white as ſnow.*

‖ Or, *the words conformed by the firſt ſigne.*

c Becauſe theſe three ſignes ſhould be ſufficient witneſſes to prooue that Moſes ſhould deliuer Gods people.

† Ebr. *from yeſterday, and yet yeſterday.*

† Ebr. *heauie of mouth.*

* Mat. 10. 19. and Luk. 12. 12.

‖ Or, *miniſterie.*

d That is, the Meſſias: or ſome other, that is more meete then I.

e Though we prouoke God iuſtly to anger, yet he will neuer reſect his.

f Thou ſhalt inſtruct him what to ſay.

* Chap. 7. 1.

g Meaning, as a wiſe counſeller and full of Godsſpirit.

‖ Or, *kinſfolke, and kinage.*

† Ebr. *ſought thy ſoule.*

† Ebr. *cauſed them to ride.*

h Whereby he wrought the miracles.

i By receiuing my ſpirit and delineating him vnto Satan to increaſe his malice.

k Meaning, moſt deare vnto him.

l God puniſhed him with ſickneſſe for neglecting his Sacrament.

m This acte was extraordinary: for Moſes was ſore ſicke, and God eaſed then required it.

‖ Or, *the Angel.*

Or, *Horeb.*

n So that Moſes had now experience of Gods promiſe that he ſhould haue good ſucceſſe.

a Faith ouercometh feare, and maketh men bold in their vocation.

b And offer ſacrifice.

‖ Or, *God hath met vs.*

† Ebr. *Leſt he meete vs with peſtilence.*

c As though yee would rebell.

d Which were of the Iſraelites, and had charge to ſee them doe their worke.

† Ebr. *yeſterday and yeſterday.*

a The more cruelly that tyrants cage, the neerer is Gods helpe.
† Of Moses and Aaron.

† Ebr. the worke of a day in his day.

‖ Or, they people the Egyptians are in fault.
† Ebr. idle, ye are idle.

‖ Or, looked fid on them, which said.

* Reade Gen. 34. 30

§ Is a grieuous thing to the seruants of God to be accused of euill, specially of their brethren, when they doe as their duety requireth.

9 c Say more worke vpon the men, and cause them to doe it, & let them not regard ‖ vaine words.

10 ¶ Then went the taskemasters of the people and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more strawe.

11 Goe your selues, get ye strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble instead of strawe.

13 And the taskemasters hasted them, saying, Finish your dayes worke † euery dayes taske, as *ye did* when ye had strawe.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demaunde, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past.

15 ¶ Then the officers of the children of Israel came and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe: thy seruants are beaten, and ‖ thy people is blamed.

17 But he said, † Ye are to much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now *and* worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ sawe themselues in a euill ease, because it was said, Ye shall diminish nothing of your bricke, *nor* of euery dayes talke.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to *stinke before Pharaoh and before his seruants, in that ye haue § put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God renueth his promise of his deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe vnto Pharaoh.

THen the Lord sayd vnto Moses, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen † be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by *the* Name of ‖ Almighty God, but by my Name * Iehouah was I not knowen vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

7 Also I will † take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † sware that I would giue to Abraham, and to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 * So Moses told the children of Israel thus: but they harkened c not vnto Moses, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Go speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of a vncircumcised lippes?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them *to go* to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads c of their fathers houses: the * sonnes of Reuben the first borne of Israel *are* Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations, Gershon and Kohath and Merari (& the yeeres of the life of Leui *were* an hundreth † thirty and seuen yeeres.)

17 The sonnes of Gershon *were* Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundreth thirty and three yeeres.)

19 Also § sonnes of Merari *were* Mahali & Mushi: these are the families of Leui by their kinreds.

20 And Amram tooke Iochebed his g fathers sister to his wife, and shee bare him Aaron and Moses (and Amram liued an hundreth thirty and seuen yeeres.)

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zechri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their ‖ armies.

27 These are that Moses, and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And

a Or, plagues.
b He meaneth, be touching the outward vocation, the dignity whereof they lost afterward by their rebellion: but as for election to life eue lasting, it is immutable.
c Ebr. lisi spirit and.
c So hard a thing is to shew true obedience vnder the crosse.

d Or barbarous and vnde fu speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.
e This genealogy sheweth of whom Moses and Aaron came.
* Gen 46. 9. Num. 26. 5. 1. Chr. 5. 3.
* 1. Chr. 4. 24.

* Num. 3. 17. 1. chr. 6. 1. & 23. 6.

f For he was 40. yeeres old when he came into Egypt, and there liued 94.
* Num. 26 57. 1. chr. 6. 1. & 23. 6

* Chap. 2. 2.
* Num 26. 59. g which kind of mariage was after in the law forbidden, Leuit. 18. 12. h Moses and he were brothers children, whose rebellion was punished. Num. 16. 1. i Who was a prince of Iudah, Num. 1. 3.

* Num. 25. 11.

k For their families were so great, that they might be compared to armies.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, *I say*, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee.

30 Then Moses said before the Lord, Behold, I am of [1] vncircumcised lips, and how shall Pharaoh heare mee?

CHAP. VII.

1 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.

THen the Lord said to Moses, Behold, I haue made thee ‖ Pharaohs [a] God, and Aaron thy brother shall ‖ be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *euen* my people, ȳ children of Israel out of the land of Egypt, by great [b] iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, *euen* so did they.

7 (Now Moses was [c] fourescore yeeres old, and Aaron fourescore and three, when they spake vnto Pharaoh.)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, *and* it shalbe *turned* into a ‖ serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded, and Aaron cast forth his rod before Pharaoh and before his seruats, & it was *turned* into a serpent.

11 Then Pharaoh also called for the wise men and [d] sorcerers: & those charmers also of Egypt did in like manner with their enchantments.

12 For they cast downe euery man his rod, and they were *turned* into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord said.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ‖ obstinate, hee refuseth to let the people goe.

15 Go to Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meete him by [e] the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe that they may serue mee in the wildernesse: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rodde that is in mine hand vpon the water that is in the riuer, & it shalbe turned into blood,

18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall ‖ grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shalbe ‖ blood, and their shall be blood throughout the land of Egypt, both in *vessels* of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commaunded: * and he lift vp the rodde, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer, was turned into blood.

21 And the [f] fish that was in the riuer dyed, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout the land of Egypt.

22 * And the enchanters of Egypt did likewise with their sorceries: and the heart of Pharaoh was † hardened: so that he did not hearken vnto them, as the Lord had sayd.

23 Then Pharaoh returned, and went againe into his house, † neither did this yet enter into his heart.

24 All the Egyptians then digged rounde about the riuer *for* waters to drinke: for they could not drinke of the water of the riuer.

25 And *this* ‖ continued fully seuen dayes after the Lord had smiten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, wherby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe.

AFterward the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue me.

2 And if thou wilt not let them go, behold, I will smite all thy countrey with a frogs:

3 And the riuer shall scrall full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into the ouens, and ‖ into thy kneading troughes.

4 Yea, the frogs shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said to Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the ‖ frogs came vp and couered the land of [b] Egypt.

7 *And the sorcerers did likewise ẅ their sorceries, & brought frogs vp vpon ȳ land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, [c] Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord

9 And Moses said vnto Pharaoh, † Concerning mee, *euen* ‖ command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses

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1 The disobedience both of Moses and of the people, sheweth that their deliuerance came onely of Gods free mercy.

‖ Or, a God to Pharaoh

a I haue giuen thee power, and authoritie to speake in my name, & to execute my iudgements vpon him. ‖ Or, *shall speake for thee (before Pharaoh.)*

b To strengthen Moses faith, God promiseth againe to punish most sharply the oppression of his Church.

c Moses lined in affliction and banishment fourtie yeeres before he enioyed his office to deliuer Gods people.

‖ Or, dragon.

d It seemeth that these were Iannes and Iambres: reade 2. Tim. 3. 8. to ende the wicked maliciously resist the truth of God.

‖ Or, heauy and dull.

e To wit, the water Nilus.

‖ Or, they shalbe weary, and abhorre to drinke.

‖ The first plague.

* Chap. 17. 5.

* Psal. 78. 44.

f To signify that it was a true miracle, and that God plagued them in that, which was most necessary for the preseruation of life.

* Wisd. 17. 7.

g In outward appearance, and after that the seuen dayes were ended.

† Ebr. was made strong.

† Ebr. he set not his heart at all thereunto.

‖ Or, seuen dayes accomplished.

a There is nothing so weake, that God can not cause to ouercome the greatest power of man.

‖ Or, vpon thy dough, or into thine ambries.

‖ The second plague.

b But Goshen, where Gods people dwelt, was excepted.

* Wisd. 17. 7.

c Not long, but feare caused the very Infidels to seeke vnto God,

† Ebr. haue this honour ouer me,

‖ Or, speake plaine vnto me.

ses, that they may remaine in the riuer onely.

† Or, according to thy word.

10 Then he said, To morrow. And hee answered, Be it as thou hast said, that thou maiest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had ‖ sent vnto Pharaoh.

‖ Or, laid vpon.

13 And the Lord did according to the saying of Moses: So the frogs [d] died in the houses, in the townes, and the fields.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

14 And they gathered them together by heapes, and the land stanke *of them*.

15 But when Pharaoh sawe that hee had rest *giuen him*, he ‖ hardened his heart, and hearkened not vnto them, as the Lord had said.

‖ Or, made his heart heauy.

16 ¶ Againe the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be *turned* to ‖ lice throughout all the land of Egypt.

‖ The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assaied likewise with their enchantments to bring forth lice, but they [e] could not. So the lice were vpon man and vpon beast.

e God confounded their worldlie wisdome and subtilitie in a thing most vile. f They acknowledged that this was done by Gods power and not by sorcery, Luke 11, 20.

19 Then said the enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said to Moses, Rise vp earely in the morning, and stand before Pharaoh (lo, he will come foorth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send ‖ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.

‖ Or, A multitude of venimous beasts to deuoure. ‖ Or.

22 But the land of Goshen, where my people are, will I cause to be ‖ wonderfull in that day, so that no swarmes of flies shall be there, that thou maiest know that I am the Lord in the middes of the ‖ earth.

‖ Or, I will separate.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

‖ Or, Land of Egypt.

24 And the Lord did so: * for there came ‖ great swarmes of flies into the house of Pharaoh, and *into* his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

* Wisd. 16, 9. ‖ The fourth plague.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for *then* we should offer vnto the Lord our God *that, which is* an [g] abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, & they not stone vs?

g For the Egyptian worshipped diuers beastes, as the oxe, the sheepe and such like, which the Israelites offered in sacrifice, which thing the Egyptians abhorred to see.

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

* Chap 3, 18.

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderneste: but h goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfeignedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, *and* there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, and did not let the people goe.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The murraine of beastes. 10 The plague of botches and sores. 23 The horrible haile, thunder, and lightning. 26 The land of Goshen onely is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet he is obstinate.

THen the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let *them* goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: *for* vpon the horses, vpon the asses, vpon the camels, vpon the cattel, and vpon the sheepe *shall be a* ‖ mightie great moraine,

‖ The fift plague.

4 And the Lord shall doe [a] wonderfully betweene the beastes of Israel, and the beasts of Egypt: so that there shall nothing die at all, that *perteineth* to the children of Israel.

a He shall declare his heauenly iudgment against his enemies, and his fauour toward his children.

5 And the Lord appointed a time, saying, To morrowe the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh [b] sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

b Into the land of Goshen, where the Israelites dwelled.

8 ¶ And the Lord said to Moses and to Aaron, Take your handfull of ‖ ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

‖ Or, imbers.

9 And they shall bee *turned* to dust in all the land of Egypt, and it shalbe as a scab breaking out into blisters vpon man, and vpon beast, throwout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward ỹ heauen, & there came ‖ a scab breaking out into blisters vpon man, and vpon beast.

‖ The sixt plague.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

* Chap. 4, 21.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saieth the Lord God of the Ebrewes, Let my people goe, ỹ they may serue me.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

14 For I will at this time send my plagues vpon c thine heart, & vpon thy seruants, and vpon thy people, that thou mayest know that there is none like mee in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And indeed, * for this cause haue ‖ I appointed thee, to ‖ shew my power in thee, and to declare my † name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.

19 Send therefore nowe, *and* c gather the cattell, and all that thou hast in the field: *for* vpon all the men, and the beasts, which are found in the field, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such *then* as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses.

21 But such as † regarded not the † word of the Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heauen, that there may bee haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and ‖ haile, and † lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none through-out all the land of Egypt, since ‖ it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all thee trees of the field and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I § haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is enough) that there be no more † mighty thunders, and haile, and I will let you goe, and ye shall tary no longer.

29 Then Moses sayd vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lord, *and* the thunder shall cease, neither shall there be any more haile, that thou mayest know that * the earth is the Lords.

30 As for thee and thy seruants, I know h afore *I pray*, yee will feare before the face of the Lord God.

31 (And the flax, and the barley were smiten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smitten, for they were ‖ hid in the ground.)

33 Then Moses went out of the citie from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the rayne and the haile and the thunder were ceased, he sinned againe, and hardned his heart, *both* hee, and his seruants.

35 So the heart of Pharaoh was hardned: neither would he let the children of Israel go, as the Lord had said † by Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grasshoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darknesse is sent.

AGaine the Lord sayd vnto Moses, Goe to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these ‖ my miracles in the middest of his *realme*,

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they sayd vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse b to humble thy selfe before mee? Let my people goe, that they may serue mee.

4 But if thou refuse to let my people goe, behold, to morrow will I bring ‖ * grashoppers into thy coastes.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shall he be ‖ an c offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he said vnto them, Go, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our yong, and with our old, with our sonnes, and with our daughters, with our sheepe, and with our cattell will wee goe: for we *must celebrate* a feast vnto the Lord.

10 And he said vnto them, Let d the Lord so be with you, as I will let you goe and your children: behold, for euill is before your face.

11 *It shall* not *be* so: now goe yee *that are* men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, *euen* all that the haile had left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East wind vpon the land all that day, and all that night: and in the morning the East wind brought the ‖ grashoppers.

14 So the grashoppers went vp vpon all the land

* Ro. 9. 17.
‖ Or, set thee vp.
† Or, to shew thee.
d That is, that all the world may magnifie my power in entreamting thee.

e Here wee see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

† Ebr. set not his heart to.
‖ The word of the minister is called the word of God.

‖ The seuenth plague.
† Ebr. fire mulked.

‖ Or, since it was inhabited.

§ The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.
† Ebr. voyce of God.

* Psal. 24. 1.
h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.
‖ Or, late sowen.

† Ebr. by the hand of Moses.

* Chap. 4. 21.

‖ Or, in his presence or among them.
a The miracles should be so great, that they should be spoken of for euer: where also we see the duty of parents toward their children.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.
‖ Or, to confesse.
* Wisd. 16. 9.

‖ Or, there.
c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Ahab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.
† Punishment is prepared for you. Some read, Ye intend some mischiefe.

The eight plague.

‖ Or, he caused them to remaine,

land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous Grashoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: & they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so ỹ there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therefore Pharaoh called for † Moses and Aaron in hafte, and fayde, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 *Moses* then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grashoppers, and violently cast them into the ‖ red Sea, *so that* there remained not one grashopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be ‖ felt.

22 Then Moses stretched foorth his hand toward heauen, and there was a ‖ blacke * darkenes in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was *for* three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Go serue the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that wee may doe *sacrifice* vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not an † hoofe bee left, for thereof must we take to serue the Lord our God: neither doe we know † how we shall serue the Lord, vntill wee come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt ‖ die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh.

NOw the Lord had said vnto Moses, yet will I bring one plague more vpon Pharaoh, and vpon Egypt, after that, he will let you goe hence: when he letteth you goe, he shall † at once chase you hence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, & euery woman of her neighbor, * iewels of siluer, & iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses *was* very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, * About midnight will I go out into the middes of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at † the mill, and all the first borne of beastes.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians and Israel.

8 And all these thy seruants shall come down vnto me, and fall before me, saying, Get thee out, and all the people that † are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, † that my wonders may bee multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The firstborne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt.

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This † moneth *shalbe* vnto you the beginning of moneths: it *shalbe* to you the first † moneth of the yeere.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the † fathers, a lambe for an house.

4 And if the houshold bee too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euerie one of you, according to his † eating shall make your count for the lambe.

5 Your lamb shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the foureteenth day of this moneth: then † the multitude of the congregation of Israel shall kill it † at euen.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh that same night, rost with fire, and vnleauened bread: with lowre *herbes* they shall eate it.

9 Eate not thereof rawe, boiled nor sodden in water, but roste with fire, both his † head, his feete, and his purtenance.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loines girded, your shoes on your feete, and your staues in your handes, and yee shall eate it in hafte: *for* ‖ it is the Lords Passeouer.

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne

* *Chap.* 12, 29.

* *Wisd.* 18. 17.

b From the highest to the lowest.

c That is, vnder my power and gouernment.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, containing part of March, and part of Aprill.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

c As the fathers of the houshold had great or small families.

d He shall take so many as are sufficient to eat the lamb.

e Euery one his house.

† *Or betweene the two euenings, or twilight.*

f That is, all that may be eaten.

g The lambe was not the Passeouer, but signified it, yet nathemeles are not the things it selfe, which they do represent, but figure it.

a without any condition, but with hafte and violence.

‖ *Or, to vouse.*

* *Chap.* 3. 22 *and* 35.

† *Exod.* 45, 1.

‖ Or, be consumed

f The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemed red, because the sand or gauell is red: the Hebrewes call it the Sea of bulrushes.

h Because it was so thicke.

[The ninth plague.

* *Wisd.* 17. 2.

† *Wisd.* 18. 1.

i The meanest of God ought not to yeelde ouermore to the wicked, as touching their charge: that is, with what beasts, or how many.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖ gods of Egypt, I *am* the Lord.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a h remembrance: and ye shall keepe it an holie feast vnto the Lord, throughout your generations: ye shall keepe it holie by an ordinance i for euer.

15 Seuen dayes shall ye eate vnleauened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntill the seuenth day, that person shalbe cut of from Israel.

16 And in the first day *shalbe* an holie ‖ assemblie: also in the seuenth day shall be an holie assembly vnto you: no worke shalbe done in them, saue about that which euery man must eate: that onely may ye doe.

17 Ye shall keepe also *the feast* of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first *moneth* and the fourteenth day of the moneth at k euen, yee shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen bee founde in your houses: for whosoeuer eateth leuened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: *but* in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayd vnto them, Choose out and take you for *euery* of your housholdes a lambe, and kill the Passeouer.

22 And take * a bunch of hyssop, and dip it in the blood that is in the basen, and strike the ‖ linтell, and the ‖ doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of the house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and wil not suffer ‖ l destroyer to come into your houses to plague *you*.

24 Therefore shall ye obserue this thing as an ordinance, *both* for thee and thy sonnes for euer.

25 ¶ And when ye shall come into the m land, which the Lord will giue you, as he hath promised, then ye shall keepe this ‖ seruice.

26 * And when your children aske you, What seruice is this ye *keepe?*

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people n bowed themselues and worshipped.

28 So the children of Israel went, and did as the Lord had cōmanded Moses and Aaron: so did they.

29 ¶ Now at * midnight, the Lord ‖ smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne vnto the * first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crie in Egypt: for there *was* o no house where there *was* not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and p blesse me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leauened, *euen* their dough bound in cloathes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of ‖ Egyptians * iewels of siluer, & iewels of gold, & raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ‖ granted their requests: so they spoiled the Egyptians.

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

38 And r a great multitude of sundry sortes of people went out with them, and sheepe, and beeues, *and* cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, *and made* vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, *was* * foure hundreth and thirtie yeeres.

41 And when the f foure hundreth and thirtie yeres were expired, euen ‖ selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It *is* a night to bee kept *holy* to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Passeouer: s no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 * In one house shall it be eaten: thou shalt carie none of the flesh out of the house, * neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the passeouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One ‖ law shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

‖ *Or, printes, or stakes.*

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs comming: for then ceremonies had an end.

‖ *Or, calling together of the people to serue God.*

* *Leuit. 23. 5. Num. 28. 16.*

k For in old time do they counted, beginning the day at Sunne set till the next day at the same time.

* *Heb. 11. 28.*
‖ *Or, transome, or vpperdoore post.*
‖ *Or, two side posts.*

l The Angel sent of God to kill the first borne.

m The land of Canaan.

‖ *Or, ceremonie.*
* *Iosh. 4. 6.*

n They gaue God thanks for so great a benefite.

* *Chap. 11. 4.*
‖ The tenth plague.

* *Wisd. 18. 5.*

o Of those houses, where in any first borne was, either to men or beasts.

p Pray for me.

* *Chap. 3. 12, &c. 11. 2.*

‖ *Or, lent them.*

* *Num. 33. 3. Iosh. 24. 6.*

q Which was a citie in Goshen. *Gen. 47. 11.*

r which were strangers, and not borne of the Israelites.

* *Gen. 15. 13. Act. 7. 6. Gal. 3. 17.*

s From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeares.

t Except he be circumcised, and onely professe your religion.

* *Num. 9. 12.*
* *Iohn. 19. 36.*

u They that are of the household of God, must be all ioined in one faith and religion.

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

a *The first borne are offered to God.* 3 *The memoriall of their deliverance.* 6 *The institution of the Passeouer.* 8, 14 *An exhortation to teach their children to remember this deliverance.* 17 *Why they are led by the wildernesse.* 19 *The bones of Ioseph.* 21 *The pillar of the cloud and of the fire.*

AND the Lord spake vnto Moses, saying,

2 * Sanctifie vnto me all the first borne: *that is*, euery one that *first* openeth the wombe among the children of Israel, as well of man as of beast: *for* it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the † house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread shall be b eaten.

4 This day come yee out in the moneth of c Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites, (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day *shall be* the feast of the Lord.

7 Vnleauened bread shall be eaten seuen dayes, and there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne * in that day, saying, *This is done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee † vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lord all that *first* openeth the wombe: also euery thing that *first* doeth open *the wwombe*, and commeth foorth of thy beast: the males *shall be* the Lords.

13 But euery † first foale of an e asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke: likewise also the first borne of man among thy sonnes shalt thou f buy out.

14 ¶ And when thy sonne shall aske thee ‖ to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it *were* neerer: (for God said, Least the people repent when they † see warre, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wildernesse of the red sea: and the children of Israel went vp ‖ armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ * So they rooke their iourney from Succoth, and camped in Etham in the edge of the wilderneſse.

21 * And the Lord went before them by day in a pillar of a ‖ cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

1, 8. *Pharaoh is hardened, and pursueth the Israelites.* 11 *The Israelites stricken with feare, murmure against Moses.* 13 *Moses doeth encourage them.* 21 *He diuideth the Sea.* 23, 27 *The Egyptians follow and are drowned.*

THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they † returne and campe before b Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernes hath shut them in.

4 And I will harden Pharaohs heart that hee shall follow after you: so I will c get me honour vpon Pharaoh, and vpon all his hoaste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made ready his charets, and tooke his people with him,

7 And tooke sixe hundreth chosen charets, and d all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an e high hand.)

9 * And the Egyptians pursued after them, and all the horses *and* charets of Pharaoh, and his horsemen and his hoast ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore f afraid: wherefore the children of Israel cryed vnto the Lord.

11 And

* Chap. 22. 29. *and* 34. 19. *Leuit.* 27. 26. *num.* 3. 13. *and* 8. 16. *Luke* 2. 23.
* *Exod.* 3. 23.
† *Ebr. house of seruants.*
a Where they were in most cruell slauerie.
b To signifie that they had not leasure to leauen their bread.
c Conteining part of March and part of Aprill, when corne began to ripe in that countrey.

* Chap. 12. 8. *and* 34. 18. *Leuit.* 23. 6. *num.* 28. 17. *Deut.* 16. 3.
d Both the seuenth and the first day were holy, as chap. 12. 16.

* Chap. 12. 26. *and* 13. 14. *Deut.* 6. 20.
e When thou doest celebrate the feast of vnleauened bread.
† Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

* Chap. 22. 29. *and* 34. 19. *Deut.* 15. 19. *and* 26. 10.
† *Ebr. that first commeth forth.*
e This is also vnderstood of the horse and other beasts which were not offered in sacrifice.
f By offering a cleane beast in sacrifice, *Leuit.* 12. 6.
‖ Or, *hereafter-wards.*

‖ Or, *signe of a remembrance.*

‖ Or, *because.*
† Which the Philistims would haue made against them by stopping them the passage.
‖ That is, not priuily, but openly, and as the word doeth signifie, fet in order by fiue and fiue.
* *Gen.* 50. 25. *Iosh.* 24. 32.
* *Num.* 33. 6.

* *Num.* 14. 14. *Deut.* 1. 33. *Psal.* 78. 14. 1. *cor.* 10. 1.
† To defend them from the heate of the sunne.
* *Neh.* 9. 19.

a From toward the countrey of the Philistims.
b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God, and were deliuered.
* *Num.* 33. 7.
c By punishing his obstinate rebellion.

d Iosephus writeth, that besides these chariots there were 50000. horsemen, and 200000. footemen.
e With great ioy and boldnesse.
* *Iosh.* 24. 6. *Deut.* 4. 9.

f They which a little before in their deliuerance reioyced, being now in danger are afraid and murmure.

In this figure foure chiefe points are to be considered. First, that the Church of God is euer subiect in this world to the Crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocation, shalbe euill spoken of, and murmured against, euen of them that pretend the same cause and religion that they doe. The thirdly that God deliuereth not his Church incontinent, out of dangers, but to exercise their faith and patience continueth their troubles, yea & oftentimes augmenteth them: as the Israelites were now in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side of them, huge rockes and mountaines, before them the sea, behind them most cruell enemies, so that there was no way left to escape to mans iudgement.

11 And they said vnto Moses, Hast thou brought vs to die in the wildernes, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let g vs be in rest, that we may serue the Egyptians? for it had beene better for vs to serue the Egyptians, then that wee should die in the wildernesse.

13 Then Moses said to the people, Feare yee not, stand still, and behold ‖ the saluation of the Lord which he will shew to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore h hold you your peace.

15 † And the Lord said vnto Moses, Wherefore i cryest thou vnto me? speake vnto the children of Israel, that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea and deuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, & vpon all his hoaste, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoaste of Israel, remooued, and went behind them: also the pillar of the cloud went from before them, and stood behind them.

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloud and darkenesse, yet gaue it k light by night, so that all the night long the one came not at the other.)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to rtm backe by a strong East wind all the night, and made the Sea dry land: for the waters were * diuided.

22 Then the * children of Israel went through the mids of the Sea vpon the drie ground, and the waters *were* a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, *euen* all Pharaohs horses, his charets, and his horsemen.

24 Now, in the morning l watch, when the Lord looked vnto the hoaste of the Egyptians, out of the fierie and cloudy pillar, he stroke the hoaste of the Egyptians with feare,

25 For he tooke off their charet wheeles, and they draue them with ‖ much adoe: so that the Egyptians *euery* one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord m ouerthrew the Egyptians in the mids of the Sea.

28 So the water returned and couered the charets and the horsemen, *euen* all the hoaste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land thorow the mids of the Sea, and the waters *were* a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the Sea banke.

31 And Israel saw the mightie † power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his n seruant Moses.

CHAP. XV.

1, 20 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

THen o sang * Moses and the children of Israel this song vnto the Lord, and said in this maner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord *is* my strength, and ‖ praise, and he is p become my saluation. He is my God, and I will b prepare him a tabernacle: *he is* my fathers God, and I will exalt him

3 The Lord *is* a c man of warre, his d Name *is* Iehouah.

4 Pharaohs charets and his hoast hath he cast into the sea: his chosen captains also were drowned in the red Sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy ‖ right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against e thee: thou sentest forth thy wrath, *which* consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the

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g Such is the impatiency of the flesh, that it cannot abide Gods appointed time.

‖ Or, deliuerance.

h Onely put your trust in God without grudging or doubting.

i Thus in tentation our faith fighteth against the flesh, and crieth with inward groanings to the Lord.

k The cloud threweth light to the Israelites, but to the Egyptians it was darkenesse, so that these two hosts could not ioyne together.

l Psal. 114. 3.
Psal. 114. 3.

m So the Lord by the water saued his, and by the water drowned his enemies.

† Ebr. hand.
n That is the deliuerer which he taught them to the Name of the Lord.

o Praising God for the ouerthrow of his enemies, and their deliuerance.
* Wisd. 10. 20.

‖ Or, the occasion of my song of praise.
p To worship him therein.

c In battell he ouercommeth euery
d Euer constant in his promise.

‖ Or, power.

e Those, that are enemies to Gods people, are his enemies.

|| Or, in the depth of the sea.

† Ebr. my soule shall be filled,

the depths congealed together in the || heart of the Sea.

9 The enemie sayd, I will pursue, I will ouertake *them*, I will diuide the spoyle, † my lust shall be satisfied vpon them, I will draw my sworde, mine hand shall destroy them.

10 Thou bleweſt with thy winde, the sea couered them, they sanke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the ‡ gods? Who is like thee, *so* glorious in holineſſe, ‖ fearefull in praiſes, doing wonders?

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou wilt by thy mercy carie this people, *vvhich* thou deliuereſt: thou wilt bring *them* in thy ſtrength vnto thine holy [h] habitation.

14 The people ſhall heare *and* be afraid: ſorrow ſhall come vpon the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, and trembling ſhall come vpon the great men of Moab: all the inhabitants of Canaan ſhall waxe faint hearted.

16 * Feare and dread ſhall fall vpon them: becauſe of the || greatneſſe of thine arme, they ſhall be ſtill as a ſtone, till thy people paſſe, O Lord: till this people paſſe, *vvhich* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountaine of thine [i] inheritance, *vvhich is* the place *that* thou haſt prepared, O Lord, for to dwell in, *euen* the ſanctuary, O Lord, *vvhich* thine hands ſhall eſtabliſh.

18 The Lord ſhall reigne for euer and euer.

19 For Pharaohs horſes went with his charets and horſemen into the ſea, and the Lord brought the waters of the ſea vpon them: but the children of Iſrael went on drie land in the mids of the ſea.

20 ¶ And Miriam the Propheteſſe, ſiſter of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and [k] dances.

21 And Miriam anſwered the men, Sing yee vnto the Lord: for hee hath triumphed gloriouſly: the horſe and his rider hath he ouerthrowen in the ſea.

22 Then Moſes brought Iſrael from the red ſea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called || Marah.

24 Then the people murmured againſt Moſes, ſaying, What ſhall we drinke?

25 And he cryed vnto the Lord, and the Lord ſhewed him a * tree, *vvhich* when hee had caſt into the waters, the waters were ſweet: there he made them an ordinance and a law, and there [n] he prooued them,

26 And ſaid, If thou wilt diligently hearken, *O Iſrael*, vnto the voyce of the Lord thy God, and wilt do that which is [o] right in his ſight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of theſe diſeaſes vpon thee, which I brought vpon the Egyptians: for I *am* the Lord that healeth thee.

27 ¶ * And they came to Elim, where *vvere* twelue fountaines of water, and ſeuentie || palme trees, and they camped there by the waters.

‡ For ſo oftentimes the Scripture calleth the mightie men of the world.

g Which ought to be praiſed with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

* Deut. 2. 25. Iosh. 2. 9.

|| Or, for thy great power.

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioy: which cuſtome the Iewes obſerued in certaine ſolemnities, Iudg. 5. 34. & 11. 34. but it ought not to be a cloake to couer our wanton dances.

l By ſinging the like ſong of thankſgiuing.

m Which was called Etham, Num. 33. 8.

|| Or, bitternesse.

* Exod. 38. 5.

n That is, God, or Moſes in Gods name.

o Which is, to doe that onely that God commanded.

* Numb. 33. 9.

|| Or, date trees,

CHAP. XVI.

1 *The Iſraelites come to the deſert of Sin, and murmure againſt Moſes and Aaron.* 13 *The Lord ſendeth Quailes and Manna.* 23 *The Sabbath is ſanctified vnto the Lord.* 27 *The ſeuenth day Manna could not be found.* 32 *It is kept for a remembrance to the poſterritie.*

AFterward all the Congregation of the children of Iſrael departed from Elim, and came to the wilderneſſe of a Sin, (which is betweene Elim and Sinai) the fifteenth day of the ſecond moneth after their departing out of the land of Egypt.

a This is the eight place wherein they had camped: theſe it is another place called Zin, which was the 32 place wherein they camped: and is alſo called Kadeth, Num. 33. 36.

2 And the whole Congregation of the children of Iſrael murmured againſt Moſes, and againſt Aaron in the wildernesſe.

3 For the children of Iſrael ſaid to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee ſate by the fleſh [b] pots, when we ate bread *our* bellies full: for yee haue brought vs out into this wildernesſe, to kill this whole company with famine.

b So hard a thing is it to re-ſtraine not to murmure againſt God when the belly is pin-ched.

4 ¶ Then ſayd the Lord vnto Moſes, Behold, I will cauſe bread to raine from heauen to you, and the people ſhall goe out, and gather † that that is ſufficient for euery [c] day, that I may proue them, whether they will walke in my law or no.

† Ebr. the portion of a day in his day.

c To ſignifie, that they ſhould patiently depend vpon God, prouidence from day to day.

5 But the ſixt day they ſhall prepare that, which they ſhall bring *home*, and it ſhall be twiſe as much as they gather dayly.

6 Then Moſes and Aaron ſayd vnto all the children of Iſrael, At euen ye ſhall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye ſhall ſee the glorie of the Lord: [d] for he hath heard your grudgings againſt the Lord: and what are we that yee murmure againſt vs?

d He gaue them not Manna becauſe they murmured, but for his promiſe ſake.

8 Againe, Moſes ſaid, At euen ſhall the Lord giue you fleſh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure againſt him: for what are we? your murmurings *are* not againſt vs, but againſt the [e] Lord.

e Hee that contemneth Gods miniſters, contemneth God himſelfe.

9 ¶ And Moſes ſaid to Aaron, Say vnto all the Congregation of the children of Iſrael, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron ſpake vnto the whole Congregation of the children of Iſrael, they looked toward the wildernesſe, and behold, the glory of the Lord appeared * in a cloud.

* Chap. 13. 21.

11 (For the Lord had ſpoken vnto Moſes, ſaying,

12 * I haue heard the murmurings of the children of Iſrael: tell them *therefore*, and ſay, || At euen ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread, and ye ſhall know that I am the Lord your God.)

* Exod. 45. 4.

|| Or, in the euen light.

13 And ſo at euen the * quailes came and couered the camp: and in the morning the dew lay round about the hoaſt.

* Numb. 11. 31.

14 * And when the dew that was fallen was aſcended, behold, a ſmall round thing *was* vpon the face of the wildernes, ſmall as the hoare froſt vpon the earth.

* Num. 11. 7. Pſal. 78. 24. Wiſd. 16. 20.

15 And when the children of Iſrael ſaw it, they ſaid one to another, It is [f] MAN, for they wiſt not what it was. And Moſes ſaid vnto them, * This is the bread which the Lord hath giuen you to eat.

f which ſignifieth a part, portion, or gift: alſo meate prepared Iob. 6. 31. 2. Cor. 10. 3.

16 ¶ This is the thing which the Lord hath

commanded : gather of it euery man according to his eating , ‖ an omer for † a man *according* to the number of your persons : euery man shall take for them which are in his tent.

17 And the children of Israel did so , and gathered, some more, some lesse.

18 And when they did measure it with an omer , * he that had gathered much, had nothing ouer, & he that had gathered little, had no [b] lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reserued of it till morning , and it was full of wormes, and [i] stanke : therefore Moses was angry with them.

21 And they gathered it euery morning, euerie man according to his eating ; for when the heat of the sunne came, it was melted.

22 ¶ And the sixt day they gathered [k] twise so much bread , two omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said To morow *is* the rest of the holy Sabbath vnto the Lord : bake that *to day* which ye will bake , and seethe that which ye will seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layde it vp till the morning , as Moses bade , and it stanke not , neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day *is* the Sabbath vnto the Lord : to day ye shall not finde it in the field.

26 Sixe dayes shall ye gather it, but in the seuenth day *is* the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there [m] went out *some* of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses , How long refuse ye to keepe my commandements , and my lawes ?

29 Behold, how the Lord hath giuen you the Sabbath : therefore hee giueth you the sixt day bread for two dayes : tarie *therefore* euery man in his place : let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it MAN , and it was like [a] to coriander seed , *but* white : and the taste of it was like vnto wafers *made* with honie.

32 And Moses said , This is that which the Lord had commanded, Fill an omer of it, to keepe it for your posteritie: that they man see the bread wherewith I haue fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron , Take a [o] pot and put an omer full of MAN therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses , so Aaron laid it vp before the [p] Testimonie to be kept.

35 And the children of Israel did eate MAN * fortie yeeres, vntill they came vnto a land inhabited : they did eat MAN vntill they came to the borders of the land of Canaan.

36 The omer *is* the tenth part of the ¶ Ephah.

CHAP. XVII.

1 The Israelites came into Rephidim , and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneyes at the † commandement of the Lord , and camped in [a] Rephidim, where *was* no water for the people to drinke.

2 * Wherefore the people contended with Moses, & said, Giue vs water, that we may drinke. And Moses said vnto them W, hy contend ye with me? wherefore doe ye [b] tempt the Lord?

3 So the people thirsted there for water , and the people murmured against Moses , and sayd, Wherefore hast thou thus brought vs out of Egypt, to kill vs , and our children , and our cattell with thirst ?

4 And Moses cryed vnto the Lord , saying, What shall I doe to this people ? for they be almost ready to ‖ stone me.

5 And the Lord answered to Moses , Goe before the people , and take with thee of the Elders of Israel : and thy rod wherewith thou * smotest the riuer, take in thine hand, and goe :

6 * Behold, I will stand there before thee vpon the rocke in Horeb , and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place ¶ Massah and ¶ Meribah , because of the contention of the children of Israel, & because they had tempted the Lord , saying , Is the [d] Lord among vs, or no ?

8 ¶ * Then came [e] Amalek and fought with Israel in Rephidim.

9 And Moses said to Iosh̃ua , Chuse vs out men , and goe fight with Amalek : to morow I will stand on the top of the [f] hill with the rod of God in mine hand.

10 So Iosh̃ua did as Moses bad him, and fought with Amalek : and Moses , Aaron , and Hur , went vp to the top of the hill.

11 And when Moses held vp his hand , Israel preuailed : but when he let his hand ‖ downe , Amalek preuailed.

12 Now Moses hands were heauie : therefore they tooke a stone and put it vnder him , and hee sate vpon it : and Aaron and Hur stayed vp his hands , the one on the one side , and the other on the other side : so his hands were steadie vntill the going downe of the sunne.

13 And Iosh̃ua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance [h] in the booke, and † rehearse it to Iosh̃ua : for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar , and called the name of it [i] Iehouah-nissi,)

16 Also he said, ‡ The Lord hath sworne, [k] that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 21 What manner of men officers and iudges ought to be. 24 Moses obeyeth Iethros counsell in appointing officers.

WHen Iethro the * Priest of Midian , Moses father in law , heard all that God had done for

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g Which containeth about a pottle of our measure.
† *Ebr. for an head.*

* 2. Cor. 8. 15. h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how frolic he would haue the Sabbath kept.
m Their infidelitie was so great, that they did expressly against Gods commandement.

n In forme and figure, but not in colour, Num. 11. 7.

o Of this we shall reade Heb. 9. 4.

p That is, the Arke of the covenant, to wit, after that the Arke was made.
* *Iosh.* 5. 12. *Nehe.* 9. 15.
q Which measure contained about 43 pintels.

† *Ebr. at the mouth of.*
a Moses here noteth not euery place, where they camped, as Numb. 33. but onely those places where some notable thing was done.
* *Num.* 20. 4.
b Why distrust yee God? why looke ye not for succour of him without murmuring against vs ?

c How readie the people are for their owne matters to slay the true prophets, and how slow they are to renounce Gods cause against his enemies and false Prophets.
* *Chap.* 7. 20.
* *Num.* 2. 9. *Neh.* 9. 11, 4. *Psal.* 78. 15, & 105, 41. & 107, 20, 40.
‖ *Or, tentation.*
¶ *Or, strife.*
d When in aduersitie was Jhinke God to be absent, then we neglect his promise, and make him a liar.
* *Deut.* 25. 17. *Iosh.* 9. 2.
e Whereof is of Eliphaz, sonne of Esau, Gen. 36. 12.
f That is, Horeb, which is also called Sinai.

g So that wee see how dangerous a thing it is to faint in prayer.

h In the bookes of the law.
† *Ebr. put it in the eares of Iosh̃ua.*
* *Num.* 24. 20. 1. *Sam.* 15. 3.
i That is, the Lord is my banner as he declared by holding vp his rod and his hands.
† *Ebr. the hand of the Lord vpon the throne.*

* *Chap.* 2. 16.

for Moses, and for Israel his people, *and* how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moses, tooke Zipporah Moses wife, (after hee had [a] sent her away.)

3 And her two sonnes, (whereof the one was called * Gershon: for he said, I haue beene an alian in a strange land:

4 And the name of the other *was* Eliezer: for the God of my father, *said he, was* mine helpe, and deliuered me from the sword of Pharaoh.)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderneſſe, where he camped by the [b] mount of God.

6 And he [c] said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeysance, and kiſſed him, & each asked other of his † welfare: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, *and* all the trauaile that had come vnto them by the way, and *how* the Lord deliuered them.

9 And Iethro reioyced at all the goodneſſe, which the Lord had shewed to Israel, *and* because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, [d] Blessed *be* the Lord who hath delinered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath *also* deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt * proudly with them, so *are they* [e] *recompensed*.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices, *to offer* vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law [f] before God.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that he did to the people, hee said, What is this that thou doeſt to the people? why sitteſt thou thy ſelfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto me to seeke [g] God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinance of God, and his lawes.

17 But Moses father in law said vnto him, The thing which thou doeſt, is not well.

18 Thou both † weariest thy ſelfe greatly, and this people that is with thee: for the thing *is* too heauie for thee: * thou art not able to doe it thy ſelfe alone.

19 Heare now my ‖ voyce, (I will giue thee counſell, and God shall be with thee) be thou for the people to [h] God ward, and report thou the causes vnto God.

20 And admoniſh them of the ordinances, and of the lawes, and shew them the way, wherein they muſt walke, and the worke that they muſt doe.

21 Moreouer, prouide thou among all the people [i] men of courage, fearing God, men dealing truely, hating couetouſneſſe: and appoint *such* ouer them *to be* rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare *the burden* with thee.

23 If thou doe this thing, (and God *so* command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses [k] obeyed the voyce of his father in law, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, *but* they brought the hard causes to Moses: for they iudged all small matters themselues.

27 Afterward Moses let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the [a] third moneth, after the children of Israel were gone out of the land of Egypt, the [b] same day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderneſſe: euen there Israel camped before the mount.

3 * But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tell the children of Israel.

4 * Yee haue seene what I did vnto the Egyptians, and *how* I caried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore * if yee will heare my voyce in deed, and keepe my couenant, then yee shall be my chiefe treaſure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of * Priests, and an holy nation. These *are* the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and propoſed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and say, * All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moses, Loe, I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleeue thee for euer. (For Moses had tolde the wordes of the people vnto the Lord.)

10 Moreouer the Lord said vnto Moses, Goe to the people, and [c] sanctifie them to day and to morow, and let them waſh their cloathes,

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set marks vnto the people round about, saying, Take heede to your ſelues,

2 It may seeme that he sent her backe for a time to her father for her impatiency, least she should be a let to his vocation, which was to dangerous, chap. 4.25.
* *Chap.* 2.22.

b Horeb is called the mount of God because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1.18.
c That is, he sent messengers to sty vnto him.
† *Ebr. of peace.*

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter.
* *Chap.* 1, 10. 16, 22 *and.* 5.2. *and* 32, 8
e For they that drowned the children of the Israelites, perished themselues by water.
f They are in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to know Gods will, and to haue iuſtice executed.

† *Ebr. thou wilt faint and fall.*

* *Deut.* 1.9.

‖ Or, *counsell.*
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of ouer enſeruious, for to such God often times giueth wiſe dome to humble them that are exalted, and to declare that one man hath need of another. I Reade the occasion, Num. 10, 29.

a Which was in the beginning of the moneth Siuan, containing part of May, and part of June.
b That they departed from Rephidim.
* *Acts.* 7. 38
c God called Iaakob, Israel: the e fore the house of Iaakob and the people of Israel signifie onely Gods people.
* *Deut* 29.2.
d For the Egle by flying hie, is out of danger, and by carrying her birds rather on her wings then in her talents declareth her loue.
* *Deut.* 5.2.
* *Deut.* 10, 14.
Pſal 24.1.
* 1. *Pet* 2.9.
Reuel. 1.6.

* *Chap.* 24.3. *deut* 5.27. *and* 26.17. *iſa.* 24, 16.

e Teach them to be pure in heart, as they shew themſelues outwardly cleane by waſhing

that yee goe not vp to the mount, nor touch the border of it, whosoeuer toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or striken thorow with dearts: whether it be beast or man, he shall not liue: when the ‖ horne bloweth long, they shall come vp ‖ into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their cloathes.

15 And hee said vnto the people, Be ready on the third day, *and* come not at *your* wiues.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 * And mount Sinai *was* all on smoake, because the Lord came downe vpon it in fire, & the smoake thereof ascended, as the smoake of a fornace, and all the mount g trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by h voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord sayd vnto Moses, Goe downe, charge the people, that they breake not *their bounds, to goe vp* to ỹ Lord to gaze, least many of them perish.

22 And let the ‖ Priests also which come to the Lord be sanctified, least the Lord ‖ destroy them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the i Priestes and the people breake *their bounds* to come vp vnto the Lord, least he destroy them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

a *The Commandements of the first Table.* 24 *The Commandements of the second.* 18 *The people of Israel are comforted by Moses.* 22 *Gods of siluer and golde are againe forbidden.* 24 *Of what sort the altar ought to be.*

THen God a spake all these words, saying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of ‖ bondage.

3 Thou shalt haue none other gods b before me.

4 * Thou shalt make thee no grauen image, neither any similitude *of things* that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not c bow downe to them, neither serue them: for I am the Lord thy God, a d iealous God, visiting the iniquitie of the fathers vpon the children, vpon the third *generation* and vpon the fourth of them that hate me;

6 And shewing mercie vnto e thousands to them that loue mee, and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in f vaine; for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, g to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the seuenth day, and hallowed it.

12 ¶ * Honour thy h father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 ¶ Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse against thy neighbour.

17 * Thou shalt not n couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbour.

18 ¶ And all the people ‖ sawe the thunders, and the † lightnings, and the sound of the trumpet, and the mountaine smoaking, and when the people saw it, they fled and stood afarre off,

19 And said vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, least we die.

20 Then Moses said vnto the people, Feare not: for God is come to o proone you, and that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew neere vnto the darkenesse where God *was*.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make *therefore* with me gods of siluer, nor gods of golde: you shall make you none.

24 * An altar of earth shalt thou make vnto me, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for *if* thou lift vp thy toole vpon them, thou hast polluted † them.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy p filthinesse be not discouered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching seruitude, murthers, and wrongs: the office of a wife where of doth not suffice a man, but she giuen to bridle our corrupt nature, which else would breake out into all mischiefe and cruelties.

NOw these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue

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* Heb. 12, 20.

‖ Or, trumpet.
‖ Or, toward.

† But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7, 5.

* Deut. 4, 11.

g God vsed these fearefull signes, that his law should be had in greater reuerence, and his maiesty the more feared.
h He gaue authority to Moses by plaine word, that the people might vnderstand him.

‖ Or, rulers.
§ Or, breake out vpon them.

i Neither dignity nor multitude haue authority to passe the bounds that Gods word preserueth.

1 When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount Sinai, that all the people heard.
* Deut 5, 6. Psal. 81, 10.
‖ Or, seruants.
b To whose eyes all things are open.
* Leuit. 26, 1. Psal. 97, 7.
c By this outward gesture, all kinde of seruice and worship to idoles is forbidden.
d And will be reuenged on the contemners of mine honour,

e So ready is he rather to shew mercy then to punish.
* Leu. 19, 12. deut. 5, 11. matt. 5, 33.
f Either by swearing falsly or rashly by his Name, or by contemning it.
g Which is by intentating the spirituall rest, by hearing Gods word, and resting from worldly trauailes.
* Chap. 23, 12. Leuit. 20, 12.
h Or, wife.
* Gen. 2, 2.

* Deut. 5, 16. matt. 15, 4. ephes. 6, 2.
h By the parents also is meant all that haue authority ouer vs.
* Mat. 5, 21.
i But loue and preserue thy breathers life.
k But be pure in heart, word and deed.
l But study to saue his goods.
m But further his good name, and speake truth.
* Rom. 7, 7.
n Thou mayst not so much as wish his hinderance in any thing.
‖ Or, heard.
† Ehr. fire breath.
* Deut. 5, 24. & 18, 16. heb. 12, 18.
o Whether you will obey his precepts as you promised, Chap. 19, 8.

* Chap. 27, 8. and 38, 7.

* Leuit. 3, 1.

* Deut. 27, 5. iosh. 8, 31.
† Ehr. it, that is, the stone.
p Which might be by his scoping or flying abroad of his clothes.

* Leuit. 25, 39. deut. 15, 12. ier. 34, 14.

a Paying no money for his offence.
b Not having wife nor children.
c Till the time of seminde was expired, which might be the seuenth yeere or the fiftieth.
† Ex. 6. d. d Where the Iudges sitte.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by pouerty, or els to the intent that the maister should marry her.
g By giuing another money to buy her of him.
‖ Or, disparaged her.
h That is, he shall giue his dowry.
i For his sonne.
k Neither marry her himselfe, nor giue another mean to buy her, nor bestow her vpon his sonne.
* Leuit. 24, 17.
l Though a man be killed at vnawares, yet it is Gods mindeone that it should so be.
* Exod. 19, 13.
m The holinesse of the place ought not to defend the murtherer.
* Exod. 21. 9. gene. 20, 20. Matth. 25. 40. mar. 7, 10.
n Either farre off him or neere.
o By the ciuill lawes.
† Or, king of his time.
p By the ciuill magistrate, but before God he is a murtherer.
q Of the mother or childe.
‖ Or, either.
* Exod. 21. 12. gene. 9, 6. mat. 5, 38.
r The execution of this law onely belonged to the magistrate, Matth. 5. 38.

seruе sixe yeeres, and in the seuenth hee shall goe out free for a nothing.

3 If he b came himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her c masters, but he shall go out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the † Iudges, and set him to the d doore, or to the poste, and his master shall boare his eare through with an awle, and he shall serue him for e euer.

7 Likewise if a man f sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall g hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her h according to the custome of the daughters.

10 If he take i him another *wife*, hee shall not diminish her foode, her raiment, and recompence of her virginitie.

11 And if he doe not these k three vnto her, then shall she goe out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but l God hath offered *him* into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine m altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 ¶ * And he that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a n stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe o quite, saue onely he shall beare his charges ‖ for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished,

21 But if he continue a day or two dayes, hee shall not p be punished: for he *is* his money.

22 ¶ Also if men striue and hurt a woman with childe, so that her childe depart from her, and ¶ death follow not, hee shall be surely punished, according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe,

26 ¶ And if a man smite his seruant in the eye, or his maid in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or woman that he die, the * oxe shalbe † stoned to death, and his flesh shall not be eaten, but the owner of the oxe *shall goe* quite.

29 If the oxe were woont to push in times past, and it hath beene ‖ tolde his master, and hee hath not kept him, and after he killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

30 If there be set to him a o summe of money, then he shall pay the ransome of his life, whatsoeuer shalbe layd vpon him.

31 Whether he hath gored a sonne, or gored a daughter, he shalbe iudged after the same maner.

32 If the oxe gore a seruant or a maid, he shall giue vnto their master thirty x shekels of siluer, and the oxe shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall y make it good, *and* giue money to the owner thereof, but the dead *beast* shall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it be knowen that the oxe hath vsed to push in times past, and his master hath not kept him, he shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Leuding. 14 Borowing. 16 Ruining of maides. 18 Witchcraft. 19 Idolatry. 21 Support of strangers, widowes, and fatherlesse. 25 Vsury. 28 Reuerence to Magistrates.

1 IF a man steale an a oxe or a sheepe, and kill it * or sell it, he shall restore fiue oxen for the oxe, and foure sheepe for the sheepe.

2 ¶ If a thiefe be found b breaking vp, and be smitten that he die, no blood *shalbe shed* for him.

3 *But* if it be † in the day light, c blood *shall be shed* for him: *for* he should make full restitution: if he had not *wherewith*, then should hee be sold for his theft.

4 If the theft be found † with him aliue, (whether it be oxe, asse, or sheepe) hee shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompense of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shalbe brought vnto the † Iudges *to* *serueare*, whether he hath d put his hand vnto his neighbours good, or no.

9 In all maner of trespasse, whether it be for

f So God reuenged his enuie in the most least things.
* Gen. 9, 5.
‖ If the beast be conuicted, must it more shall the murtherer
Or, iustified to lie.
n By the next of the kinred of him that is so slaine.
x Reade Gen. 30 15.
y This law forbiddeth not only not to hurt, but to beware least any be hurt.
a Either great beast of the herd, or a small beast of the flocke.
* 2 Sam. 12, 6.
b Breaking an house to enter in, or vnderminding
† Or, when the sunne is risen vpon him.
c He shalbe put to death that killeth him.
† Exo. 22 his hand.
d That is, whether he hath stollen.

oxen, for asse, for sheepe, for raiment, or for any maner of lost things, which another challengeth to be his, the cause of both *parties* shall come before the Iudges, *and* whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be † hurt, or taken away by enemies, *and* no man see it,

11 [c] An oath of the Lord shall be betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the *oath*, and he shall not make it good:

12 * But if it be stollen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, he shall bring [f] record, *and* shall not make that good, *which is* deuoured.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, hee shall not make it good: *for* if it *be* an hired thing, it [g] came for his hire.

16 ¶ * And if a man entise a mayd that is not betroathed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto *any* gods, saue vnto the Lord onely, shall be slaine.

21 ¶ * Moreouer, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, and so he call and cry vnto me, I will surely heare his crie.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your [h] wiues shallbe widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, *that is*, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe.

27 For that is his couering onely, *and* this is his garment for his skin: wherein shall he sleepe? therefore when hee [i] crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy liquor shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall be with his dam, *and* the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, * neither shall ye eate any flesh that is torne *of beasts* in the field: ye shall cast it [l] to the dogge.

CHAP. XXIII.

1 *Not to follow the multitude.* 13 *Not to make mention of the strange gods.* 14 *The three solemne feasts.* 20. 23 *The Angel is promised to leade the people,*

15 *What God promiseth if they obey him.* 19 *God will cast out the Canaanites by little and little, and why.*

THou shalt not ‖ receiue a false tale, neither shalt thou put thine hand with the wicked, to be a ‖ false witnesse.

2 ¶ Thou shalt not follow a multitude to do euill, neither agree in a controuersie [a] to decline after many and ouerthrow *the truth*.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt [b] bring him to him againe.

5 If thou see thine enemies e asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 Thou shalt not ouerthrowe the right of the poore in his suite.

7 Thou shalt keepe thee farre from a false matter, * thou shalt not slay the [d] innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the † wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the e heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreouer, sixe yeeres thou shalt sowe thy land, and gather the fruits thereof.

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leaue, the beastes of the field shall eate. In like maner thou shalt doe with thy vineyard, *and* with thine oliue trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide, and the stranger may be refreshed.

13 And ye shall take heede to all things that I haue said vnto you: and ye shall make f no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times shalt thou keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of [g] vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me empty.

16 The [h] feast also of the harueste of the first fruits of thy labours, which thou hast sowen in the field: and the feaste of gathering *fruits* in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 *These* three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with [k] leauened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 * The first of the first fruits of thy land, thou shalt bring into the house of the Lord thy God: *yet* thou shalt not seeth a kid in his [l] mothers milke.

20 ¶ * Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, *and* prouoke him not: for he will not spare your misdeedes, because my [m] name is in him.

22 But

‖ Or, report a false tale.

Or, cruell.

Ebr. answere.

d Doe that which is godly, though few doe fashion it.

b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth. 5.44.

c If God command to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauie burdens? * Deut. 22.

d Whether thou be magistrate or iudge commanded by the magistrate. * Deut. 16, 19. Leuit. 20, 28.

† Ebr. seeking.

e For in that that he is a stranger, his heart is sorrowfull enough.

* Leuit. 25. 3. and 26. 43. deut. 15. 1.

* Chap. 20, 8. deut. 5, 13.

f Neither by sweering by them, not speaking of them. Psal. 16. 4. Eph. 5, 3.

* Chap. 23, 8. and 34, 18.

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the firstborne of the Egyptians.

* Deut. 16. 16. Leuit. 23. 34.

h Which is, Whitsuntide, in token that the Law was giuen 50 dayes after they departed from Egypt. i This is the feast of Tabernacles, signifying that they dwelled 40 yeeres vnder the tents or the Tabernacles in wildernesse.

k No leauened bread shall be then in thine house.

* Chap. 34. 26. deut. 16. 2.

l Meaning, that no smites should be taken before first time: and hereby are bridled all cruell and wanton appetites.

* Chap. 33. 2. deut. 7. 23.

m I will giue him mine authority, and he shall gouerne you in my name.

+ Ebr. broken.

e They should sweare by the Name of the Lord.

* Gen. 31, 39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shall be free by paying the hire. * Deut. 12, 28.

* Deut. 13. 13. 14. 15. 1. mac. 2. 24. * Leuit. 19, 33.

* Zach. 7. 10.

h The iust plague of God vpon the oppressours. * Leuit 25, 37. deut. 23. 19. Psal. 15, 5.

i For colde and necessity.

* Act. 23, 5.

k Thine abundance of thy corne, oyle, and wine. * Chap. 13. 2, 12. and 34, 19.

* Leuit. 22, 8. ezek. 44. 31. l And to haue nothing to doe with

e amis

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hinites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but *n vtterly ouerthrow them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy o bread and thy water, and I will take all sicknesse away from the midst of thee.

26 ¶ * There shall none cast their fruit, nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies *turne* their backs vnto thee:

28 And I will send * hornets before thee, which shall drive out the Hinites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, least the land grow to a wildernesse, and the beasts of the field multiply against thee.

30 By little & little I will drive them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coasts from the red sea vnto the sea q of the Philistims, and from the r desert vnto the s River: for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne against me: for if thou serue their gods, surely it shall be thy † * destruction.

CHAP. XXIIII.

3 *The people promise to obey God.* 4 *Moses writeth the ciuill Lawes.* 9, 13 *Moses returneth into the mountaine:* 14 *Aaron and Hur haue the charge of the people.* 18 *Moses was forty dayes and forty nights in the mountaine.*

NOw hee had ᵃ said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel, and ye shall worship afarre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ ᵇ Afterward Moses came and tolde the people all the wordes of the Lord, and all the † Lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath said, will we doe.

4 And Moses wrote all the words of the Lord, and rose vp early, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong ᶜ men of the children of Israel, which offered burnt offrings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After, hee tooke the ‖ booke of the couenant, and read it in the audience of the people who sayd, All that the Lord hath sayd, we will do, and be obedient.

8 Then Moses tooke the * blood, and sprinkledit on the people; and sayd, Behold, the ᵈ blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they ᵉ sawe the God of Israel, and vnder his feete *was* as it were a ᵗ worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee ᶠ laide not his hand: also they saw God, and ᵍ did eate and drinke.

12 ¶ And the Lord ʰ said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee ⁱ tables of stone, and the Law, and the Commandement, which I haue written, for to teach ᵏ them.

13 Then Moses rose vp, and his minister Iohua: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarie vs here vntill we come againe vnto you: and behold, Aaron, and Hur *are* with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered ‖ it six dayes: and the seuenth day he called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord *was* like ˡ consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloud, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 *The voluntary gifts for the making of the Tabernacle.* 10 *The forme of the Arke.* 17 *The Mercie-seate.* 23 *The Table.* 31 *The Candlestike.* 40 *All must be done according to the patterne.*

THen the Lord spake vnto Moses, saying,

2 ᵃ Speake vnto the children of Israel that they receiue an offering for me: of * euery man, whose heart giueth it freely, yee shall take the offering for me.

3 And this is the offring which ye shall ᵇ take of them, gold, and siluer, and braste,

4 And ‖ blue silke, and purple, and scarlet, and fine linnen, and goats *haire*,

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood ᶜ Shittim,

6 Oyle for the light, spices for anoynting oyle, and for the perfume of sweet sauour,

7 Onix stones, and stones to be set in the * Ephod, and in the * breastplate

8 Also they shall make me a ᵉ Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and a halfe high:

11 And thou shalt ouerlay it with pure gold, within and without shalt thou ouerlay it, and shalt make

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* Chap. 23.8. Deut. 7.2.1. Iosh. 24.12.

* Deut. 7.25. n God commandeth his not onely not to worship idoles, but to destroy them. o That is, all things necessary for this present life. * Deut. 7.14. p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33.2. * Iosh. 24.12.

q Called the Sea of Syria. r Of Arabia called deserta. s Heb. Nil, Ephraim. * Chap. 34.15. Deut. 7.2. † Eir. offence or snare. * Deut. 7, 16. Iosh. 23.13.

a When he called him vp to the mountaine to giue him the Lawe, beginning at the 20. chap. hitherto.

b When he had receiued these lawes in mount Sinai. † Eir. iudgements. * Chap. 19.8.

* Chap. 20.24. ‖ Or, at the foote of the mountaine.

c For as yet the Priesthood was not giuen to Leui.

‖ Or, the booke of the Law.

* 1. Pet. 1.2. Heb. 9.20. d Which blood signifieth that the couenant broken cannot be satisfied without bloodshedding. e As presently as their infirmities could behold his maiestie. † Eir. like worke. ‖ He made them not afraid, nor punished them. f That is, reioyced. g The second time. h Signifying the hardnesse of our hearts, except God do write his lawes therein by his Spirit, Ier. 33. ezek. 11.20. 2. cor. 3.3. i To a people.

‖ Or, him.

ᵏ The Lord appeareth like deuouring fire to carnall men: but to them that be drawen with his Spirit, he is like pleasant Saphir.

* Chap. 34.1. 8. Deut. 9.9.

a After the morall and iudiciall law he giueth them the ceremoniall law, that nothing should be left to mans inuention.

* Chap. 35.5. b For the building and stede of the Tabernacle.

‖ Or, yelk. c Which is thought to be a kinde of cedar, which will not rotte. d Ordeined for the Priests.

* Chap. 28.4. * Chap. 28.15. e A place both to offer sacrifice, and to heare the Law.

* Chap. 37.1.

make vpon it a ‖ crowne of gold round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure ‖ corners thereof: that is, two rings *shall be* on the one side of it, and two rings on the other side thereof.

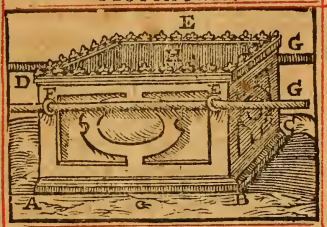
13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

‖ Or, a crie and a border.

‖ Or, feete.

THE ARKE OF THE TESTIMONIE.



A B *The length, two cubites and an halfe.*
B C *The breadth a cubite and an halfe.*
A D *The height a cubite and an halfe.*
C *The golden cures couered with gold to put through the rings to cary the Arke.*
E *The inner part of the Arke where the Testimonie was put.*

15 The barres shalbe in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the ‖ Testimonie, which I shall giue thee.

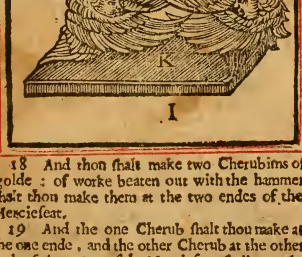
17 Also thou shalt make a ‖ § Mercie-seate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

‖ The stone tables, the rod of Aaron, and Manna which were a testimonie of Gods prefence.

‖ Or, *mouring*: or *propitiatory*.

§ There God appeared mercifully vnto them: and this was a figure of Christ.

PROPITIATORIE OR MERCIE-SEAT.



‖ *The Propitiatory or Mercieseat which is the couering of the Arke of the Testimonie, set apart in this vision for plainesse.*
K *The place whence issued the oracle and answere from aboue the Propitiatory, and from betweene the wings of the Cherubims.*

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercieseat.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other end: of *the matter* of the Mercieseat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, couering the Mercieseat with their wings and their faces one to another: to the Mercieseat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercieseat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.

22 And there ‖ will I ‖ declare

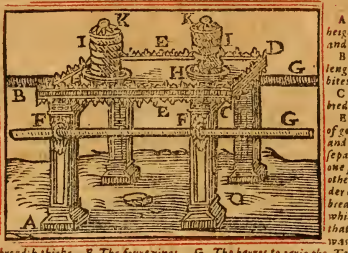
‖ Or, talke with thee.

‖ Or, to speake.

thee, and from aboue the Mercieseat * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

* Num. 7. 89

THE TABLE OF THE SHEW BREAD.



A B *The height a cubite and an halfe.*
B C *The length two cubites.*
C D *The breadth a cubite.*
E *A crowne of gold about and beneath separated the one from the other by a border of an hand breath thicke, which declareth that the Table was an hand breadth thicke.* F *The foure rings.* G *The barres to cary the Table, which were put through the rings.* H *Dishes wherein the Shewbread was put.* I *The twelue cakes or loaues called the Shewbread.* K *The goblets or couerings, the vncenſe cups.*

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

* Chap. 37. 10

24 And thou shalt couer it with pure golde, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of ‖ foure fingers round about; and thou shalt make a golden crowne round about the border thereof:

‖ Or, *an hand breadth.*

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:

27 Ouer against the border shall the rings be for places for barres to beare the Table.

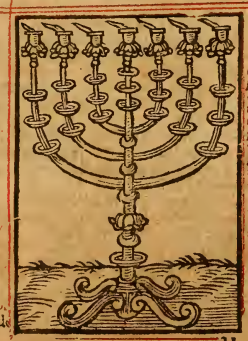
28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.

29 Thou shalt make also ‖ dishes for it, and *incense* cups for it, and couerings for it, and goblets, wherewith it shalbe couered, *euen* of fine gold shalt thou make them.

‖ To set the bread vpon.

30 And thou shalt set vpon the Table Shewbread before me continually.

THE CANDLESTICKE.



Because the fashion of the Candlestick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Only whereas it is said in the 34 verse that there shal be foure boules or cups in the Candlestick, it must be vnderstood of the shaft or stanke: for there are but three for euery one of the other branches.

Also the knops of the Candlestick, are those which are vnder the branches as they issue out of the shaft on either side.

31 ¶ * Also

Chap. 37. 17. Gr shall not be molten, but beaten out of the lumpe of golde with the hammer.

31 ¶ * Also thou shalt make a candlesticke of pure golde: of i worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his boules, his knops: and his floures shalbe of the same,

32 Sixe branches also shall come out of the sides of it: three branches of the candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and *one* floure in one branch: and three boules like almonds in the *other* branch, one knop and *one* floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the *shafte* of the Candlesticke *shalbe* foure boules like vnto almonds, his knops and his floures.

35 And *there shalbe* a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: & the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffed ilhes thereof *shalbe* of pure golde.

39 Of a k talent of fine gold shalt thou make it with all these instruments.

40 * Looke therefore that thou make *them* after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

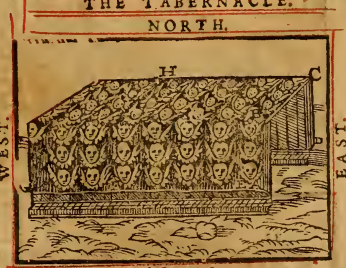
a *The forme of the Tabernacle and the appertenances.* 31 *The place of the Arke, of the Mercie-seate, of the Table, and of the Candlesticke.*

AFterward thou shalt make the Tabernacle with tenne curtaines of fine twined linnen and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of a broidered worke.

i This was the exlene weight of the Temple, and waied 120 pound. * Heb. 8. 5. Exod. 25. 40.

a That is, of most cunning or fine worke.

¶ THE FIRST COVERING OF THE TABERNACLE.



A B, C D *The ten curtaines which were eight and twenty cubites long of Cherubims worke.* A E *The breadth of a curtaine was foure cubites, and so the ten were fourty cubits broad.* F G *Two curtaines and an halfe: so that the whole layed together, declareth that the Tabernacle was thirty cubites long, and twelue broad.* F H *Taches or hookes to tie the curtaines.*

2 The length of one curtaine *shalbe* eight and twentie cubites, and the breadth of one curtaine foure cubites; euery one of the curtaines shall haue one measure.

3 Fine curtaines shalbe coupled one to another: and the *other* fiue curtaines shall be coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtaine, *which is* in the seluedge b of the coupling: and likewise shalt thou make in the edge of the *other* curtaine in the selvedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings *shalbe* one right against another.

6 Thou shalt make also fiftie ‖ taches of gold, and couple the curtaines one to another with the taches, and it shalbe one ‖ Tabernacle.

b On the side that the curtains might be tyed together.

c In tying together both the sides.

‖ Or, buckes.

‖ Or, partition.

¶ THE CVRTAINES OF GOATES HAIRE.

These eleuen curtaines of goats haire were put about the other tenne. A and the eleuenth hanged before the entry of the Tabernacle, looke B. These were also thirty cubits long, and the other but eight and twenty, and therefore on the South-side they were a cubite longer then the other, looke C. And also another on the North-side that the boards might be covered.

7 ¶ Also thou shalt make curtaines of goats *haire*, to be a d couering vpon the Tabernacle, thou shalt make them *to the number* of eleuen curtaines.

8 The length of a curtaine *shalbe* thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines *shalbe* of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the e sixt curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the selvedge of the coupling, and fiftie strings in the edge of the *other* curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖ taches of brasse, and fasten them on the strings, and shalt couple the couering together that it may be one.

12 And the f remnant that resteth in the curtaines of the couering, *euen* the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of ℣ couering may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make a g couering of rammes skinnes died red, and a couering of h badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood that stand vp.

d Least raine and weather should marre it.

e That is, fine on the one side, and fine on the other, and the sixe shalbe hanging ouer the doore of the Tabernacle.

‖ Or, buckes.

f For these curtaines were two cubites longer then the curtaines of the Tabernacles, so that they were fider by a cubite on both sides.

g To be put vpon the couering that was made of goats haire.

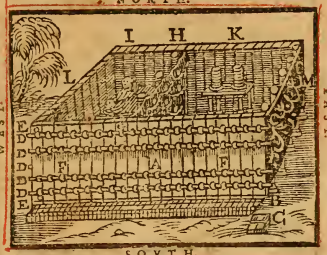
h This was the third couering of the Tabernacle.

16 Ten shalt make them to

16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the feete of a Ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

¶ THE TABERNACLE.



A *Twentie boards on the Southside, and as many on the Northside, which were of ten cubits in length, that is, from* E *to* E. *The breadth of each was a cubit and halfe, by reason whereof, all ioyned together, made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that each board was an handfull thicke.* B *The neather part of the boards which was cut into two tenons.* C *The two mortaisses, for each tenon one, wrought in two pieces apart, whereunto when the boards were put, they received the tenons, and held the boards vp.* D D D D D *Signifie fiue barres to hold the boards in order: foure passed without the boards, thorow rings: the middelmost went thorow the thicknesse of the boards, wherein holes were made therefore.* E E *Two rings, one at the vpper part, and another at the neather part of the boards, which ioyned the sides of the Tabernacle, and the boards of the West end together.* F F *Rings, where through the barres passed.* G H *A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place from the most holy.* I *The most holy place.* K *The holy place, wherein on the Southside the Candlestick was placed, and on the Northside against it, the Table of shewbread.* L *Eight boards that close vp the Tabernacle on the West ende, which was the vppermost ende of the place.* M *A hanging or vaile, which was at the entrie of the Tabernacle, being at the East ende, which was fastened to hang at fiue pillars.*

18 ¶ And thou shalt make boards for the Tabernacle, *euen* twentie boards on the Southside, euen full South.

19 And thou shalt make fortie ‖ sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

‖ *Or, base-pieces, wherein were the mortoises for the tenons.*

20 In like maner on the other side of the Tabernacle toward the North side *shall be* twentie boards,

21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe † ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shall it be for them two: they shalbe for ‡ two corners.

25 So they shalbe eight boards hauing sockets of siluer, *euen* sixteene sockets, *that is*, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boards of the other side of the Tabernacle, and fiue barres for the boards of the Tabernacle toward the Westside.

† The Ebrewe word signifieth twinnes: declaring that they should be so perfect and well ioyned as was possible.

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle, * according to the fashion thereof, which was shewed thee in the Mount.

* *Chap. 25. 9. 40. Hebr 8. 5. after. 7. 44.*

31 ¶ Moreouer, thou shalt make a vaile of blew silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broidred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose ‖ hookes shall be of golde) *standing* vpon foure sockets of siluer.

‖ Same reade, heads of the pillars.

33 ¶ Afterward thou shalt hang the vaile † on the hooks, that thou mayest bring in thither, *that is*, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the ‖ most holy place.

† *Ebr. Vnder the hookes: meaning that it should hang downeward from the hookes.*

‖ Whereinto the hie Priest only entred once a yeere.

34 Also thou shalt put the Mercie seat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table ‖ without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

‖ Meaning, in the holy place.

36 Also thou shalt make an ‖ hanging for the doore of the Tabernacle of blewe silke, and purple, and skarlet, and fine twined linnen wrought with needle.

‖ This hanging or vaile was betweene the holy place, and there where the people were.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads *shalbe* of gold, and thou shalt cast fiue sockets of brasse for them.

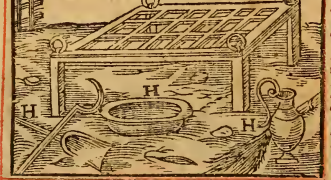
CHAP. XXVII.

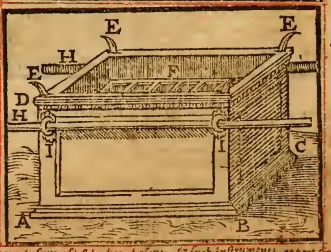
1 The Altar of the burne offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer thou shalt make the ‖ Altar of Shittim wood, fiue cubites long and fiue cubites

‖ For the burnt offering.

THE ALTAR OF BVRNT OFFRING.





A B *The length containing fiue cubites.*
B C *The breadth as much.*
A D *The height three cubites.*
E *The foure hornes or foure corners.*
F *The grate which was set within the Altar, & whereupon the sacrifice was burnt.*
G *Foure rings to lift vp the grate by, when they diuided the ashes.*
H *The barres to carry the Altar.*
I *The rings through the which the barres were put.*
H H H *Pannibefons, fleshhookes, basons, & such instruments appertaining to the broad*

broad (the altar shall be foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it *selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpannes for his ashes, and his besomes, and his basins, & his fleshhookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate, *like* networke of brasse: also vpon that † grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, *I say*, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shalbe vpon the two sides of the altar to beare it.

8 Thou shalt make the *altar* hollow *betweene* the boards: as *God* sheweth thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundreth cubites long, for one side.

10 And it shall haue twenty pillars, with their twenty sockets of brasse: the heads of the pillars, and their d fillets *shall be* siluer.

11 Likewise on the Northside in length *there shall be* hangings of an hundreth *cubites* long, and the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the fillets *shall be* siluer.

12 ¶ And the breadth of the court, on the Westside *shall haue* curtaines of fiftie cubites, *with* their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, *shall haue* e fiftie cubites.

14 Also hangings of fifteene cubites *shall be* on the *one* f side *with* their three pillars and their three sockets.

15 Likewise on the other side *shall be* hangings of fifteene cubits, *with* their three pillars and their three sockets.

16 ¶ And in the gate of the court *shall be a* vaile of twenty cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, *with* the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, *with* their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court *shall be* an hundreth cubites, and the breadth fiftie † at either end, and the height fiue cubites, *and the hangings* of fine twined linnen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the g pinnes thereof, and all the pinnes of the court *shall be* brasse.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle oliue h beaten for the light, that the lampes may alway ‖ burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, *to be obserued* by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthood. 4 Their garments. 13 29. Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquity of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: *I meane*, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

3 Therefore thou shalt speake vnto all † cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to b consecrate him, that hee may serue mee in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod or vpmost coate which was like cloth of golde, and was girded vnto him, whereon was the breast plate with the xij. stones, which was tied about with two chaines to two Onix stones, and beneath with two laces.

B The robe which was vnder the Ephod, wherevnto were ioyned the pomegranates and beles of golde.

C The tunicle or broidered coate, which was vnder the robe and longer then it, and was also without sleeues.

4 Now these shall be the garments, which they shall make, a breastplate, and an c Ephod, and a robe, and a broydered coat, a miter, and a girdle: so *these* holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broydered worke.

7 The two shoulders thereof shall be ioyned together † by their two edges: so shall it be closed.

8 And the d imbroidered gard of the same Ephod, which shalbe vpon him, shall be of the selfe same worke and stuffe, *euen* of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to e their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh and graueth in stone, and shalt make them to be set and embossed

a Whereby his office may be knowen to be glorious and excellent.

‖ Eie. *wife in heb.*

b Which is to separate him from the rest.

c This was the first entry into the Tabernacle, where the people stoode.

d They were certaines hoopes or circles for to beautifie the pillar.

e Meaning, certaines of fiftie cubites.

f Of the doore of the court.

† Ebr. *fiftie in fiftie.*

g Or, stakes, wherewith the curtaines were fastened to the ground.

h Such as commeth from the oliue, when it is first pressed or beaten.

‖ Or, *to stand vp.*

† Or, *skilfull.*

b Of the same wood and maner not fastened vnto it.

‖ Or, *fire pannes.*

† Ebr. *nets.*

c A shore and straite coate without sleeues, put vpmost vpon his garments to keepe them close vnto him.

d Which were about his vpmost coate.

e As they were in age, so should they be grauen in order.

wards for

e That Aaron might remember the Israelites to God ward.

g Of the bosses.

h It was so called, because the high Priest could not giue sentence in iudgement without that on his breast.

i The description of the breastplate.

k Or, Sardoine.
l Or, Emerauds.

m Or, Carbuncle,
n Or, Iasper.

o Ebr, Tarshish.

p Which are vpmost toward the shoulder.

q Which are beneath.

r Aaron shall not into the holy place in his owne name, but in the name of all the children of Israel. u Vrim signifieth light, and Thummim perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: by Vrim also is meant knowledge, and Thummim holinesse, shewing what vertues are required in the Priests.

bossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, *as* stones of e remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde g at the end, of wrethen worke shalt thou make them, and shalt fasten the wrethen chaines vpon the bosses.

15 ¶ Also thou shalt make the breastplate of h iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of gold, blue silke, and purple, and of scarlet, and fine twined linnen shalt thou make it.

16 ¶ Foure square it shall be *and* double, an hand breadth long and an hand breadth broad.

17 Then thou shalt set it full of places for stones, *euen* foures rowes of stones: the order *shall be this*, a ‖ rubie, a topaze, and a ‖ carbuncle in the first row.

18 And in the second rowe *thou shalt set* an ‖ emerauld, a saphir, and a ‖ diamond.

19 And in the third row a turkeis, an achate, and an Hematite.

20 And in the fourth row † a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossements.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen in signets: euery one after his name, *and* they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon the breastplate two chaines at the ends, of wrethen worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on k the two ends of the breastplate.

24 And thou shalt put the two wrethen chaines of golde in the two rings in the endes of the breastplate.

25 And the *other* two ends of the two wrethen *chaines*, thou shalt fasten in the two embossements, and shalt put *them* vpon the shoulders of the Ephod vpon the foreside of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the l two *other* endes of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27 And two *other* rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broidered gard of the Ephod.

28 Thus shall they bind the breastplate by his rings vpon the rings of the Ephod, with a lace of blue silke, that it may be *fast* vpon the broidered gard of the Ephod, and that the breastplate be not loosed from the Ephod.

29 So Aaron shall m beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of iudgement, the n Vrim and the Thummim, which shall be vpon Aarons heart, when he goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall be in the middes of it, hauing an edge of woouen worke round about the collar of it: so shall it be as the collar of an habergion, that it rent not.

33 ¶ And beneath vpon the skirts thereof, thou shalt make pomegranates of blue silke, and purple, and scarlet round about the skirts thereof, and bels of gold betweene them round about:

34 *That is,* ✶ a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So shall it be vpon Aaron, when hee ministreth, and his sound shalbe heard when he goeth into the holy place before the Lord, and when he commeth out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, ° HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter, *euen* vpon the forefront of the miter shall it be.

38 So shall it be vpon Aarons forehead, that Aaron may p beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be allwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a gridle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and boners shalt thou make them for glory and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and q fill their hands, and sanctifie them, that they may minister vnto mee in the priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighes shall they reach.

43 And they shalbe for Aaron and his sonnes, when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the altar to minister in the holy place, that they r commit not iniquity, and so die. *This shall be* a law for euer vnto him, and to his seede after him.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THis thing also shalt thou do vnto them, when thou consecrateste them to be my Priestes, ✶ Take a young calfe, and two rammes without blemish,

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheat flowre shalt thou make them.)

3 Then thou shalt put them in one basket, and s present them in the basket with the calfe and the two rammes.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the t robe of the Ephod,

✶ *Leuit. 4, 3.*

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offerings could not be to perfect, but some fault would be the cause which sin the high Priest bare, and pacified God.

q That is, consecrate them, by giuing them things to offer, and there by admit them to their office.

‖ Or, *of mine*.

r In not hiding their nakednesse.

s To offer them in sacrifice.

t Which was next vnder the Ephod.

Ephod, and the Ephod, and the brestplate, and shalt close *them* to him with the broidered gard of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * crowne vpon the mitre.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats vpon them.

9 And shalt gird them with girdles, *both* Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall law: thou * shalt also ‖ fill the handes of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the congregation, * and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, and shalt powre all *the rest* of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that couereth the inwards, and the caul, *that is* on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the hoaste: it is a † sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand vpon the head of the ramme.

16 Then thou shalt kill the ramme, & take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: *for* it is a burnt offering vnto the Lord d for a sweet sauour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it e vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is f vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be halowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ‖ ramme of consecration.)

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the basket of vnleauened *bread* that is before the Lord:

24 And thou shalt put all this in the hands of Aaron, & the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Afterward thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offring for a sweet sauour before the Lord: *for* this is an offring made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the h heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration which *was* for Aaron, and which *was* for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their k peace offrings, *euen* their heaue offering to the Lord.

29 ¶ And the holy garments which *appertaine* to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ Thou shalt take the ramme of consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, wherewith their atonement was made, to consecrate them, *and* to sanctifie them: but a stranger shall not eate *thereof*, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commanded thee: seuen dayes shalt thou † consecrate them.

36 And shalt offer euery day a calfe for a sinne offering for m reconciliation; & thou shalt cleanse the Altar, when thou hast offered vpon it for reconciliation, and shalt enoynt it to sanctifie it.

37 Seuen dayes shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: *and* whatsoeuer toucheth the Altar, shall be holy.

38 ¶ * Now this is that which thou shalt present vpon the altar: *euen* two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a n tenth part of fine flowre mingled with the fourth part of an o Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, *to be* a burnt offering for a sweete sauour vnto the Lord.

42 *This shall be* a continuall Burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

* Chap. 28. 36. * Chap. 30. 25.

* Chap. 28. 41. ‖ Or, consecrate them.

* Leuit. 1, 4. c Signifying that the sacrifice was also offered for them, and that they did approoue it.

* Leuit. 3. 3.

† Ebr. sinne, 2. Cor. 5. 21.

d Or, a sauour of rest, which causeth the wrath of God to cease.

e Meaning the soft and nether part of the eare.

f Wherewith the Altar must be sprinkled.

g Which is offred for the consecration of the his Priest.

h This seruice the Priests did in one tow and the East, West, North, and South.

i So called because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiuing to God for his benefits.

* Leuit 8, 31. and 24, 9. Matth. 12, 4.

l That is, by the sacrifices.

† Ebr. fil their hands.

m To appease Gods wrath that sinne may be pardoned.

* Numb. 28, 3.

n That is, an Omer, 1 Chap. 16, 36.

o Which is about a pinte.

a Or, declaring
Elfe to you.

b Because of my
glorious presence.

* Leuit. 26. 12.
2. Cor. 6, 16.

c It is I the Lord,
that am their God.

a Vpon the which
the sweete per-
fume was burnt,
verse 34.

b Of the same
wood and matter.

|| Or, a crest and
border.

This altar was
one cubite long
and one cubite
broad, and in
height was two cu-
bites: the rest may
be vnderstood by
the former figures.

a. int.
place in h
name, her
name
c.

...nat is, in the
Sanctuary, and not
in the holiest of all.

d Meaning, when
hee trimmeth them,
and setteth the
oyle.

e Otherwise made
then this, which
is described.

a make appointment with you, to speak there vnto thee.

43 There I will appoint for the children of Israel, and *the place* shall be sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests.

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: ‖ I am the Lord their God.

CHAP. XXX.

The Altar of incense. 13 *The summe that the Israelites should pay to the Tabernacle.* 18 *The brasen lauer.* 33 *The anoynting oyle.* 34 *The making of the perfume.*

AVrthermore thou shalt make an Altar a for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shalbe foure square) and the height thereof two cubites: the hornes thereof *shalbe* b of the same.

3 And thou shalt overlay it with fine golde, *both* the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: *euen* on euery side shalt thou make *them*, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

¶ THE ALTAR OF SWEETE PERFVME.

6 After thou shalt set it c before the vaile, that is neere the Arke of the Testimonie, before the Merciseate that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee d dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lamps thereof, he shall burne incense, *this* perfume *shalbe* perpetually before the Lord, throughout your generations.

9 Ye shall offer no e strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering f thereon.

f But it must onely serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering *in the day* of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man g a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

* Num. 1, 2, 3.

g Whereby he testified that he redeemed his life which he had forfaite, as is declared by Dauid, 2. Sam. 24, 1.

13 This shall euery man giue, that goeth into the number, halfe a shekell, after the h shekell of the Sanctuary: (* a shekel is twenty gerahs) the halfe shekell *shalbe* an offring to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer.

* Leuit. 27. 25. Numb. 3, 47. Ezek. 45. 12.

14 All that are numbred from twenty yeeres olde and above, shall giue an offring to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekell, when yee giue an offring vnto the Lord, i for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord, for the redemption of your liues.

¶ THE LAVER OF BRASSE.

Because the maner of this figure is not particularly described, we haue put it in this forme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a Lauer of brasse, and his foot of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall k wash their hands, and their feete thereat.

k signifying, that he that commeth to God, must be washed from all sinne and corruption.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, *and* to make the perfume of the burnt offering to the Lord, they shall wash themselues with water, least they die.

21 So they shall wash their hands & their feete that they die not: and *this* shall be to them an ordinance l for euer, *both* vnto him and to his seede throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe fiue hundreth m *shekels*, of sweete cinamon halfe so much, *that is*, two hundreth and fiftie, and of sweete n calamus, two hundreth and fifties

m Weighing so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and oyntments.

24. Also

* Chap. 29.40.

o All things which appertaine to the Tabernacle.

p Neither ſt their burials nor otherwiſe.

q Either a ſtranger or an Iſraelite, ſaue onely the Prieſts.

r In Ebrew, Shecheleth: which is a ſweete kinde of gumme and ſhineth as the naile.

ſ Onely dedicate to the vſe of the Tabernacle,

t I haue choſen and made meete, chap. 35.30.

b This ſtreweth that handycrafts are the gifts of Gods ſpirit, and therefore ought to be eſteemed.

c I haue inſtructed them, and increaſed their knowledge.

d So called, becauſe of the cunning and art vſed therein, or becauſe the whole was beaten out of one piece,

24 Alſo of Caſſia fiue hundreth, after the ſhekell of the Sanctuarie, and of oyle oliue an * Hin.

25 So thou ſhalt make of it the oyle of holy oyntment, *euen* a moſt precious ointment after the arte of the Apothicary: this ſhall be the oyle of holy ointment.

26 And thou ſhalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Teſtimonie:

27 Alſo the Table, and all the inſtrumentes thereof, and the Candleſticke, with all the inſtruments thereof, and the altar of incenſe:

28 Alſo the altar of burnt offring with all his inſtruments, and the lauer and his foote.

29 So thou ſhalt ſanctifie them, and they ſhalbe moſt holy: all that ſhall touch them, ſhalbe holy.

30 Thou ſhalt alſo anoint Aaron and his ſonnes, and ſhalt conſecrate them, that they may miniſter vnto me in the Prieſts office.

31 Moreouer thou ſhalt ſpeake vnto the children of Iſrael, ſaying, This ſhalbe an holy ointing oyle vnto me, throughout your generations.

32 None ſhall anoint p mans fleſh therewith, neither ſhall ye make any compoſition like vnto it: *for* it is holy, and ſhalbe holy vnto you.

33 Whoſoeuer ſhall make the like ointment, or whoſoeuer ſhall put any of it vpon q a ſtranger, euen he ſhalbe cut off from his people.

34 And the Lord ſaid vnto Moſes, Take vnto thee *theſe* ſpices, pure myrrhe and r cleare gumme and galbanum, *theſe* odours with pure frankincenſe of each like weight:

35 Then thou ſhalt make of them perfume compoſed after the arte of the apothicarie, mingled together, pure *and* holy.

36 And thou ſhalt beate it to ponder, and ſhalt put it before *the Arke* of the Teſtimonie in the tabernacle of ſ congregatiō, where I will make appointmēt with thee: it ſhalbe vnto you moſt holy.

37 And ye ſhall not make vnto you any compoſition like this perfume, which thou ſhalt make: it ſhalbe vnto thee holy for the t Lord.

38 Whoſoeuer ſhall make like vnto that to ſmell thereto, euen he ſhalbe cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the ſigne o Your ſanctification. 18 The Table ſmitten by the finger of God.

AND the Lord ſpake vnto Moſes, ſaying,

2 Behold, I a haue called by name Bezaleel the ſonne of Vri, the ſonne of Hur, of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wiſedome, and in vnderſtanding, and in knowledge, and in all b workemanſhip:

4 To find out curious workes to worke in golde, and in ſiluer, and in braſſe,

5 Alſo in the art to ſet ſtones, and to carue in timber, and to worke in all maner of workmanſhip.

6 And behold, I haue ioyned him with Aholiab the ſonne of Ahiſamach of the tribe of Dan, and in the hearts of all that are wiſe hearted, haue I put wiſedome to make all ſ I haue commanded thee:

7 *That is*, the Tabernacle of the Congregation, and the Arke of the Teſtimonie, and the Mercie-ſeate that ſhalbe therevpon, with all inſtruments of the Tabernacle:

8 Alſo the Table and the inſtruments thereof, and the d pure Candleſticke with all his inſtruments, and the Altar of perfume:

9 Likewiſe the Altar of burnt offring with all his inſtruments, and the Lauer with his foote:

10 Alſo the garments of the miniſtration, and the holy garment for Aaron the Prieſt, and the garmēts of his ſonnes, to miniſter in the Prieſts office,

11 And the e anoynting oyle, and ſweete perfume for the Sanctuarie: according to all that I haue commanded thee, ſhall they doe.

12 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

13 Speake thou alſo vnto the children of Iſrael, and ſay, f Notwithſtanding keepe ye my Sabbaths: for it is a ſigne betweene mee and you in your generations, that ye may know that I the Lord do ſanctifie you.

14 * Ye ſhall therefore keepe the g Sabbath: for it is holy vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be euen cut off from among his people.

15 Six dayes ſhall men worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doth any worke in the Sabbath day, ſhall die the death.

16 Wherefore ſ children of Iſrael ſhall keepe ſ Sabbath, that they may obſerue the reſt throughout their generations for an eſterlaſting Couenant.

17 It is a ſigne betweene me and the children of Iſrael for euer: * for in ſix dayes the Lord made the heauen and the earth, and in the ſeuenth day h he ceaſed and reſted.

18 Thus (when the Lord had made an end of communing with Moſes vpon mount Sinai) * he gaue him two Tables i of the Teſtimony, *euen* tables of ſtone, written with the finger of God.

CHAP. XXXII.

1 The Iſraelites impute their deliuerance to the calfe. 14 God is appeaſed by Moſes prayer. 19 Moſes breaketh the Tables.

BVt when the people ſawe, that Moſes taried long or he came downe from the mountaine, the people gathered themſelues together againſt Aaron, and ſaid vnto him, Vp, a make vs gods to goe before vs: for of this Moſes (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron ſaid vnto them, b Plucke off the golden eareringes, which are in the eares of your wiues, of your ſonnes, and of your daughters, and bring them vnto mee.

3 Then all the people pluckt from themc ſelues the golden eareringes, which were in their eares, and they brought *them* vnto Aaron.

4 * Who receiued them at their hands, and facioned it with the grauing toole, and made of it a molte calfe: the they ſaid, * Theſe be thy gods, O Iſrael, which brought thee out of ſ land of Egypt.

5 When Aaron ſaw *that*, hee made an Altar before it: and Aaron proclaimed, ſaying, To morrow *ſhalbe* the holy day of the Lord.

6 So they roſe vp the next day in the morning, and offered burnt offrings, & brought peace offrings alſo: * the people ſat them downe to eate and drinke, and roſe vp to play.

7 ¶ Then the Lord ſaid vnto Moſes, * Go, get thee downe: for thy people which thou haſt brought out of the land of Egypt, hath corrupted *their owne*

E 8 They

a Which onely was to anoint the Prieſts & the inſtruments of the tabernacle, and not to burne.

f Though I command theſe workes to be done, yet will I not that ye breake my Sabbath dayes.

* Chap. 20.8. &c. 20.12.

g God repeateth this point: becauſe the whole keeping of the law ſtandeth in the true vſe of the Sabbath, which is to ceaſe from our workes, and to obey the will of God.

h *Or, Sabbath.*

* *Gen. 2.1. and 12.* i From creating his creatures, but not from gouerning and preſeruing them.

* *Deut 9 10.*

i Whereby he declared his will to his people.

a The roote of idolatry is, when men thinke that God is not at hand, except they ſee him carnally.

b Thinking that they would rather forgoe idolatry, then to refigne their moſt precious iewels.

c Such is the rage of idolaters, that they ſpare no coſt to ſacrifice their wicked deſires.

* *Pſal. 106. 19.*

d They ſmelled of their leauen of Egypt, where they ſaw calues, oxen and ſerpents worſhipped

* *1. King. 12 28.*

* *1. Cor. 10.7.*

* *Deut. 9.12.*

c Whereby we see what necessity was have to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.

* 1 King. 12. 28.
* Chap. 33. 3. Deut. 9. 13.

f God heweth that the prayers of the godly stay his punishment.

* Num. 14. 13.
§ Or, blaspheme.

‖ Or, repent.

g That is, thy promise made to Abraham. * Gen. 12. 7. and 15. 7. and 48. 14.

h All these repetitions shew how excellent a thing they detrauded themselues of by their idolatry.

* Deut. 9. 21.
i Partly to dispute them of their idolatry, and partly that they should have none occasion to remember it afterward.

k Both deface the glorie of Gods honour, and are occasion to their enemies to speake euill of their God.

8 They c are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, * I haue seene this people, and behold, it is a stiffenecked people.

10 Now f therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

11 * But Moses prayed vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 * Wherefore shall the Egyptians ‖ speake, and say, He hath brought them out malitiously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy mind from this euill toward thy people.

13 Remember § Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saydest vnto them, * I will multiply your seede as the starres of heauen, and all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherit it for euer.

14 Then the Lord changed his mind from the euill, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the tables *were* written on both their sides, euen on the one side and on the other were they written.

16 And the Tables were the worke of God, and h this writing was the writing of God grauen in the Tables.

17 And when Iohua heard the noyse of the people, as they shouted, he sayd vnto Moses, *There is* a noyse of warre in the hoaste.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are ouercome: *but* I do heare the noyse of singing.

19 Now, as soone as he came neere vnto the hoast, he saw the calfe and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel i drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are *euen set* on mischiefe.

23 And they sayd vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said vnto them, Ye that haue golde, plucke it off: and they brought it mee, and I did cast it into the fire, and *thereof* came this calfe.

25 Moses therefore saw that the people were k naked (for Aaron had made them naked vnto *their* shame among their enemies)

26 And Moses stood in the gate of the camp, and said, Who *pertaineth* to the Lord? *let him come* to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel: Put euery man his sword by his side, goe to and fro, from gate to gate, through ‖ hoast, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day euen euery man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I will go vp to the Lord, if I may pacifie *him* for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, *thy mercy shall appeare*: but if thou wilt not, I pray thee, raise me out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against me, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angell shall goe before thee, but yet in the day of my visitation I will ‖ visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron *to make* § calfe which he made.

CHAP. XXXIII.

1 God promiseth to send an Angel before his people. 4 They are sad because the Lord denyeth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people.

A Fterward the Lord said vnto Moses, Depart, a goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iaakob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, *I say*, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffenecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorowed, & no man put on his best raiment.

5 (For the Lord had said vnto Moses, Say vnto the children of Israel, Ye are a stiffenecked people, I will come suddenly vpon thee & consume thee: therefore now put thy costly rayment from thee, that I may know b what to doe vnto thee.)

6 So the children of Israel layed their good raiment from them, *after Moses came downe* from the mount Horeb.

7 Then Moses tooke *his* tabernacle, and pitched it without the host far off from the hoste, and called it c Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the

This fact did so please God, that he turned the curse of Iaakob against Leui to a blessing. Deut. 33. 9

m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation, so I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hils: so they that entred into it, must passe vp by the hilles. * Gen. 12. 7. * Chap. 23. 27. Iosh. 24. 11. Deut. 7. 22.

* Chap. 32. 9. Deut. 9. 13.

b That either I may shew mercy, if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation, so called, because the people assored thither, when they should be instructed of the Lords will.

the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended & stood at the doore of the Tabernacle, and *the Lord* talked with Moses.

10 Now when all the people sawe the cloudie pillar stand at the Tabernacle doore, all the people rose vp, & worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, [d] face to face, as a man speaketh vnto his friend. After hee turned againe into the hoaste, but his seruant Iohua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, Lead this people foorth, and thou hast not shewed me whom thou wilt send with mee: thou hast sayd moreouer, I know thee by [e] name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe mee now thy way, that I may know thee, *and* that I may finde grace in thy sight: consider also that this nation *is* thy people.

14 And he answered, My [f] presence shall go *with thee*, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not *with vs*, carry vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord sayd vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Againe he sayd, I beseech thee, shewe mee thy [g] glory.

19 And he answered, I will make all my [h] good go before thee, and I will [i] proclaime the Name of the Lord before thee: * for I will shew [k] mercie to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he sayd, Thou canst not see my face, for there shall no man see me, and [l] liue.

21 Also the Lord said, Behold, *there is* a place by [m] me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, and thou shalt see my [n] backe parts: but my face shall not be seene.

CHAP. XXXIV.

1 *The Tables are renewed.* 6 *The description of God.* 12 *All fellowship with idolaters is forbidden.* 18 *The feastes.* 28 *Moses is 40 dayes in the mount.* 30 *His face shineth, and he conuerseth with a vaile.*

AND the Lord sayd vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp early vnto the mount of Sinai, and [†] waite there for me in the top of the mount,

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede [‖] before this mount.

4 ¶ Then Moses hewed [‖] two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand tow Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and [a] cried, The Lord, the Lord, strong, mercifull, & gracious, slowe to angar, and abundant in goodnesse and trueth,

7 Reserving mercie for thousands, forgiuing iniquitie, and transpression and sinne, & not [†] making *the wicked* innocent, * visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth *generation*.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (b for it is a stiffenecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, * I will make a couenant before all thy people, *and* will doe marueils, such as haue not beene done in all § world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they bee the cause of [c] mine among you:

13 But yee shall ouerthrow their altars, and breake their images in pieces, and cut downe their [d] groues,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name *is* * Iealous, is a iealous God.)

15 Least thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, *some man* call thee, and thou * eate of his sacrifice.

16 And *least* thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of [e] mettall.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery *male* that *first* openeth the womb, *shalbe* mine: also all the first borne of thy flocke shalbe reckoned *mine*, *both* of beeues and sheepe.

20 But the first of [f] asse thou shalt buy out with a lambe: and if thou redeeme *him* not, then thou

d Most plainly and familiarly of all others, Num. 12.7. Deut. 34.10.

e I care for thee and will preserue thee in this thy vocation.

f Heb. face. ‖ Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

g Thy face, thy substance, and thy mercy.

h My mercy and fatherly care ‖ Read Chap. 34. vers. 6, 7.

* Rom. 9.15.

k For finding nothing in man that can deserue mercy, he will freely saue him.

l For Moses sawe not his face in full maiestie, but as mans weaknesse could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to see.

* Deut. 10.1.

† Heb. stand to me.

a This ought to be referred to the Lord, and not to Moses proclaiming. 2 Chap 33. verse 19.

‖ Heb. not making innocent.

* Deut. 5.9. Ierem. 32.18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that hee would alwayes bee present with his Spirit.

* Deut. 5.2.

* Deut. 7.2.

c If thou follow their wickednes, and pollute thy selfe with their idolatry.

d Which pleasant places they chused for their idoles.

* Chap. 20.5.

* Chap. 23.32. deut. 7.2.3.

* 1 Cor. 8.10.

* 1 King. 11.4.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all manner of idoles, whatsoeuer they be made off.

* Chap. 23.15.

* Chap. 13.4.

* Chap. 13.2. and 22. 29. & 34.19. 32.

f Asse is vncleane.

shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * emptie.

21 ¶ * Six dayes shalt thou worke, and in the seuenth day thou shalt rest: both in eating time, and in the harueſt thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weekes *in the time* of the first fruites, of wheate harueſt, and the feast of gathering *fruites* in § the end of the yeere.

23 ¶ * Thrise in a yeere shall all your men children appeare before the Lord Iehouah God of Israel,

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall [h] desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 * Thou shalt offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lord thy God: *yet* shalt thou not [i] seeth a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenor of * these words I haue made a couenant with thee & with Israel.

28 So he was there with the Lord [k] fourtie dayes & fourty nights, *and* did neither eate bread nor drinke water, & he wrote in the Tables * the words of the couenant, *euen* the Ten ‖ commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie *were* in Moses hand, as hee descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that *God* had talked with him.)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skin of his face shone bright, and they were [l] afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, [*] and had put a couering vpon his face.

34 But, when Moses came [m] before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright, therefore Moses put the couering vpon his face, vntill he went to speake with *God*.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are prouided of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commanded, that ye should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shalbe vnto you the holy [a] Sabbath of rest vnto the Lord, whosoeuer doth *any* worke therein, shall die.

3 Ye shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoeuer is of a * willing heart, let him bring this offering to the Lord, *namely* golde, and siluer, and brasse:

6 And blew silke, and purple, and skarlet, and fine linnen, and goats *haire*,

7 And rams skins died red, and badgers skins with Shittem wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the Ephod, and in the breſt plate.

10 And all the wise [b] hearted among you, shall come and make all that the Lord hath commanded:

11 *That is*, the * Tabernacle, the pauillion thereof, and his couering, & his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof · the Mercie-seate, and the vaile that [c] coūereth *it*.

13 The Table, and the barres of it, and all the instruments thereof, and the shewbread:

14 Also the Candlesticke of light & his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the lauer and his foote,

17 The hangings of the court, his pillars & his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes.

19 The [d] ministring garments to minister in the holy place, *and* the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart † encouraged him, & euery one, whose spirit made him willing, came *and* brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came *and* brought ‖ taches & earerings, and rings, and bracelets, all *were* iewels of gold: and euery one that offered an offring of gold vnto the Lord:

23 Euery man also, which had blew silke, and purple, and skarlet, and fine linnen and goats *haire*, and rammes skinnes died red, and badgers skins, brought *them*.

24 All that offered an oblation of siluer and of brasse, brought the offring vnto the Lord: and euery one, that † had Shittim wood for any manner worke of the ministration, brought *it*.

25 And all the women that were [e] wise hearted, did spin with their hands, and brought the spun worke, *euen* the blewe silke, and the purple, the skarlet, and fine linnen.

26 Like-

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* *Chap.* 23.25. *Deut.* 16.4. § Without offring something.
* *Chap.* 23.12.
* *Chap.* 23.16.

§ Which was in September, when the fruite declined, which in the coūt of politicall things they called the end of the yeere.
* *Deut.* 16.16. *Chap.* 23.14. 17. h God promiseth to defend them and theirs, which obey his commandement.
* *Chap.* 23.18.

i Read *Chap.* 23.19. *Deut.* 14.21.
* *Chap* 24.18. *Deut.* 9.9.
k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.
* *Deut* 4.23.
¶ Or, *words*.

l Read 2. Cor. 3.7.

* 2 Cor. 3.13.
m Which was in the Tabernacle of the congregation.

* *Chap.* 20.9.
a Wherein ye shall rest from all bodily workes.

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3 Ye shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoeuer is of a * willing heart, let him bring this offering to the Lord, *namely* golde, and siluer, and brasse:

* *Chap.* 25.2.

6 And blew silke, and purple, and skarlet, and fine linnen, and goats *haire*,

7 And rams skins died red, and badgers skins with Shittem wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the Ephod, and in the breſt plate.

10 And all the wise [b] hearted among you, shall come and make all that the Lord hath commanded:

b Read Chap 28.3

11 *That is*, the * Tabernacle, the pauillion thereof, and his couering, & his taches, and his boards, his barres, his pillars, and his sockets,

* *Chap.* 26.30.

12 The Arke, and the barres thereof · the Mercie-seate, and the vaile that [c] coūereth *it*.

c Which hanged before the Mercy-seate that it could not be seene.

13 The Table, and the barres of it, and all the instruments thereof, and the shewbread:

14 Also the Candlesticke of light & his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

* *Chap.* 30.1.

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the lauer and his foote,

* *Chap.* 27.1.

17 The hangings of the court, his pillars & his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes.

19 The [d] ministring garments to minister in the holy place, *and* the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

d Such as appertaine to the seruice of the Tabernacle,

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart † encouraged him, & euery one, whose spirit made him willing, came *and* brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

† Ebr. *lifted him vp.*

22 Both men and women, as many as were free hearted, came *and* brought ‖ taches & earerings, and rings, and bracelets, all *were* iewels of gold: and euery one that offered an offring of gold vnto the Lord:

‖ Or, *brooches*

23 Euery man also, which had blew silke, and purple, and skarlet, and fine linnen and goats *haire*, and rammes skinnes died red, and badgers skins, brought *them*.

24 All that offered an oblation of siluer and of brasse, brought the offring vnto the Lord: and euery one, that † had Shittim wood for any manner worke of the ministration, brought *it*.

† Ebr. *with whom wood was found.*

25 And all the women that were [e] wise hearted, did spin with their hands, and brought the spun worke, *euen* the blewe silke, and the purple, the skarlet, and fine linnen.

e Which were witty and expert.

26 Like-

f That is, which were good spinners.

26 Likewise all the women, f whose hearts were mooued with knowledge, spun goats *haire*.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, & in the brest plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweete perfume.

* *Chap.* 30. 23.

29 Euery man and woman of the children of Israel, whose heartes mooued them willingly to bring for all the worke which the Lord had commanded them to make g by the hand of Moses, brought a free offring vnto the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses sayde vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

* *Chap.* 31. 2.

31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

Or, *with the spirit of God,*

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, *euen* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisedome of heart to worke all maner h of cunning * and broidred, and needle worke: in blewe silke, and in purple, in skarlet: and in fine linnen and weauing, *euen* to doe all maner of worke and subtill inuentions.

h Pertaining to graning, or earning, or such like. * *Chap.* 26. 1.

CHAP. XXXVI.

1 The great readines of the people. 8 The curtaines made, 19 The courtings. 20 The boardes. 31 The barres, 35 and the veile.

THen wrought Bezaleel, and Aholiab, and all † cunning men, to whom the Lord gaue wisdome, & vnderstanding, to know how to worke all maner of work for the seruice of the a Sanctuary, according to all that the Lord had commanded.

† *Hebr. wise in heart.*

a By the Sanctuary he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, *euen* as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offring which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also b they brought still vnto him free gifts euery morning.

b Meaning, the Israelites,

4 So all the wise men, that wrought all the holie worke, came euery man from his worke which they wrought.

5 And spake to Moses, saying, The people bring too c much, *and* more then enough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to serue God with their goods,

6 Then Moses gaue a commandement, and they caused it to be proclaymed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blewe silke, and purple, and skarlet: d Cherubims of broidred worke made they *vpon* them,

* *Chap.* 26. 3. 4.

d Which were little pictures with wings in the fourme of children.

9 The length of one curtaine *vvas* twenty and eight cubits, and the breadth of one curtaine foure cubites: *and* the curtaines were all of one sise.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made strings of blewe silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the *other* curtaine in the seluedge in the second coupling.

12 *Fifty strings made he in the one curtaine, and fifty strings made he in the edge of the *other* curtaine, which was in the second coupling: the strings were set one against another.

* *Chap.* 26. 10.

13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: *so* was it one Tabernacle.

‖ Or, *hookes.*

14 ¶ Also hee made curtaines of goates *haire* for the ‖ couering vpon the Tabernacle: he made them *to the number* of eleuen curtaines.

‖ Or, *curtillion.*

15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines *were* of one sise.

16 And hee coupled fiue curtaines by themselues, and sixe curtaines by themselues.

17 Also hee made fiftie strings vpon the edge of *one* curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the *other* curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And hee made a e couering vpon the pauilion of rammes skinnes died red, and a couering of badgers skinnes aboue.

e These two were aboue the couering of goats haire.

20 ¶ Likewise he made the boards for the Tabernacle, of Shittim wood to f stand vp.

f And to be set vp the curtaines of the Tabernacle,

21 The length of a board *vvas* ten cubites, and the breadth of one board *vvas* a cubite & an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boardes of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards.

26 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward g the Westside of the Tabernacle he made sixe boardes.

g Or, toward the Sea; which was the Sea called Mediterraneum Westward from Hierusalem.

28 And two boardes made he g in the corners of the Tabernacle for either side,

* *Chap.* 26. 24.

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: this hee did to both in both corners.

30 So there were eight boards, & their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After he made * barres of Shittim wood, fiue for the boards in the one side of § Tabernacle,

* *Chap.* 26. 26. *and* 30. 4. 5.

32 And fiue barres for the boards in the other side of the Tabernacle, and fiue bars for § boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoote through the boards, from the one end to § other.

34 He ouerlaid also the boards with gold, and made their rings of gold for places for the barres,

and couered the barres with golde.

h Which was betweene the Sanctuarie and the Holieſt of all.

35 ¶ Moreouer he made a h vaile of blew ſilke and purple, and of ſkarlet, and of fine twined linne: with Cherubims of broydered worke made he it:

36 And made thereunto foure pillars of Shittim, & ouerlayed them with golde: whoſe ‖ hookes were *alſo* of gold, and hee caſt for them foure ſockets of ſiluer.

i Or, *brales.*

37 And he made an i hanging for the Tabernacle doore, of blew ſilke, and purple, and ſkarlet, and fine twined linnen, *and* needle worke.

38 And the fiue pillars of it with their hookes, and ouerlaide their chapiters and their ‖ filets with golde, but their fiue ſockets *vvere* of braſſe.

k Which was betweene the court and the Sanctuary.

‖ Or, *grauen borders.*

CHAP. XXXVII.

1 The Arke. 6 The Merciſeate. 10 The Table. 17 The Candleſticke. 25 The altar of incenſe.

AFter this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe high:

* *Chap.* 25. 10.

2 And ouerlayed it with fine golde within and without, and made a a crowne of gold to it round about,

a Like battlements.

3 And caſt for it foure rings of golde for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

* *Chap.* 25. 17.

6 ¶ And he made the * Merciſeate of pure gold: two cubites and an halfe *vvas* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Merciſeate: *euen* of worke beaten with the hammer made he them,

b Of the ſelfe ſame matter that the Merciſeate was.

8 One Cherub on the one ende, and another Cherub on the other ende: b of the Merciſeate made he the Cherubims, at the two ends thereof

9 And the Cherubims ſpread out their wings on high, & couered ‖ Merciſeate with their wings and their faces *vvere* one towards another: toward the Merciſeate were the faces of the Cherubims.

‖ Or, *it.*

10 ¶ Alſo he made the Table of Shittim wood: two cubites *vvas* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlayd it with fine golde, and made thereto a crowne of gold round about.

12 Alſo he made thereto a border of an ‖ hand breadth round about, and made vpon the border a crowne of gold round about.

‖ Or, *foure fingers*

13 And he caſt for it foure rings of gold, and put the rings in the foure corners that *vvere* in the foure feete thereof.

14 Againſt the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

* *Chap.* 25. 29.

16 * Alſo he made the inſtruments for the Table of pure gold: dithes for it, and *incenſe* cups for it, and goblets for it, and couerings for it, wherewith it ſhould be couered.

17 ¶ Likewiſe he made the Candleſticke of pure gold: of worke beaten out with the hammer made he the Candleſticke: *and* his ſhaft, and his branche, his bolles, his knops, & his floures were of one piece.

18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

19 In one branch three bolles made like almonds, a knop and a floure; and in another branch three bolles made like almonds, a knop and a floure: *and* ſo throughout the ſixe branches that proceeded out of the Candleſticke.

20 And vpon the Candleſticke *vvere* foure bolles after the faſhion of almonds, the knoppes thereof and the floures thereof.

21 That is, vnder euery two branches a knop *made* thereof, & a knop vnder the ſecond branch thereof, & a knop vnder § third branch thereof, according to the ſix branches comming out of it.

22 Their knops and their branches were of the ſame: it was all one * beaten worke of pure gold.

* *Chap.* 25. 31.

23 And he made for it ſeauen lampes with the ſnuffers, and ſnuffdithes thereof of pure gold.

24 Of a c talent of pure gold made he it with all the inſtruments thereof.

c Reade *Chap.* 25. 39.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it *vvas* a cubite, & the breadth of it a cubite (it was ſquare) and two cubites high, & the horns thereof were of § ſame.

* *Chap.* 30. 1. 2. 3. 4

26 And he couered it with pure gold, both the top and the ſides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two ſides thereof, to put barres in for to beare it therewith.

28 Alſo he made the barres of Shittim wood, and ouerlayed them with golde.

29 And he made the holy * anoynting oyle, and the ſweet pure incenſe after the apothecaries art.

* *Chap.* 30. 33. 34.

CHAP. XXXVIII.

6 The altar of burnt offrings. 8 The braſen Lauer. 9 The Court. 24 The ſumme of that the people offred.

ALſo he made the altar of the burnt offring * of Shittim woode: fiue cubites *vvas* the length thereof, and fiue cubites the breadth thereof: *it vvas* ſquare and three cubites high.

* *Chap.* 27. 1. 2.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he ouerlayed it with braſſe.

3 Alſo he made all the inſtruments of the altar: the ‖ aſhpans, and the beſoms and the baſins, the fleſhhookes, and the * cenſers: all the inſtruments thereof made he of braſſe.

‖ Or, *fire-pannes.*

* *Chap.* 27. 3.

4 Moreouer, he made a braſen grate wrought like a net to the Altar, vnder the compaſſe of it beneath in the d middes of it.

d So that the gridyron or grate was halfe ſo high as the altar, and ſtood within it.

5 And caſt foure rings of braſſe for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with braſſe.

7 The which barres he put into the rings on the ſides of the altar to beare it withall, and made it * hollow *vvithin* the boardes.

* *Chap.* 27. 8.

8 ¶ Alſo he made the lauer of braſſe, and the foote of it of braſſe of the e glaſſes of the women that did aſſemble and came together at the doore of the Tabernacle of the Congregation.

e R. Kimhi ſaith, that the women brought their looking glaſſes, which were of braſſe or fine merall, and offered them freely vnto theyſe of the Tabernacle: which was a bright thing and of great makeſhift.

9 ¶ Finally, he made the court on the South ſide full South: the hangings of the court *vvere* of fine twined linnen, hauing an hundreth cubites,

10 Their

10 Their pillars *vvere* twentie,and their brasen sockets twentie : the hookes of the pillars , and their filets *vvere* of siluer.

11 And on the Northside *the hangings vvere* an hundreth cubites : their pillars twentie , and their sockets of brasse twentie , the hookes of the pillars and their filets of siluer.

12 On the westside also *vvere* hangings of fiftie cubites,their ten pillars with their ten sockets:the hookes of the pillars and their filets of siluer.

13 And toward the Eastside , full East *vvere hangings* of fiftie cubites.

14 The hangings of the one side *vvere* fifteene cubites,their three pillars,and their three sockets:

15 * And of the other side of the court gate on both sides *vvere* hangings of fifteene cubites, *vvith* their three pillars and their three sockets.

16 All the hangings of the court round about *vvere* of fine twined linnen.

17 But the sockets of the pillars *vvere* of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer : and all the pillars of the court were hooped about with siluer.

18 *He made* also the hanging of the gate of the court of needleworke , blewe silke,and purple, and skarlet , and fine twined linnen,euen twentie cubites long,and fiue cubites in height& bredth, † like the hangings of the court.

19 And their pillars *vvere* foure with their foure sockets of brasse: their hooks of siluer,and the couering of the chapiters, and their filets of siluer.

20 But all the * pinnes of the Tabernacle and of the court round about were of brasse.

21 ¶ These are the parts of the Tabernacle , *I meane* , of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the c Leuites , by the hand of Ithamar sonne to Aaron the Priests.

22 So Bazaleel the sonne of Vri , the sonne of Hur of the tribe of Iudah , made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan , a d cunning workeman,and an embroiderer,and a worker of needleworke in blew silke,and in purple,and in skarlet,&in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twentie talents and seuen hundreth and thirtie shekels, according to the shekell of the Sanctuarie.

25 But the siluer of them that were numbred in the Congregation,*vvas* an hundreth talents, & a thousand seuen hundreth seuentie and fiue shekels, after the shekel of the Sanctuarie.

26 A ‖ portion for a man, *that is* , halfe a shekel after the shekel of the Sanctuary , for all them that were numbred from twentie yeere old and aboue, among sixe hundreth thousand , and three thousand,and fiue hundreth and fiftie men.

27 Moreouer there were an hundreth talents of siluer , to cast the sockets of the Sanctuary,and the sockets of the vaile; an hundreth sockets of an hundreth talents , a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth and seuentie and fiue *shekels*,and ouerlaid their chapiters,and made filets about them.

29 Also the brasse of the offering *vvas* seuentie talents , and two thousand , and foure hundreth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation , and the brasen altar,and the brasen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate , and all the * pinnes of the Tabernacle,and all the pinnes of the court round about.

CHAP. XXXIX.

1 *The apparell of Aaron and his sonnes.* 32 *All that the Lord commanded was made, and finished.* 43 *Moses blesseth the people.*

MOreouer they made a garments of ministration to minister in the Sanctuarie of blewe silke , and purple , and skarlet : they * made also the holy garments for Aaron , as the Lord had commanded Moses.

2 So he made the Ephod of gold , blew silke and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates,and cut it into wiers, to worke it in ☿ blew silke and in the purple , and in the skarlet , and in the fine linnen,with broidered worke.

4 For the which they made shoulders to couple together : *for* it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him , was of the same stuffe , and of like worke ; *euen* of gold, of blew silke,and purple,and skarlet , and fine twined linnen , as the Lord had commanded Moses.

6 ¶ And they wrought * *two* Onyx stones closed in ouches of golde , and grauen , as b signets are grauen,with the names of the children of Israel.

7 And put them on the shoulders of the Ephod,*as* stones for * a remembrance of ☿ children of Israel,as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of broidered worke like the worke of the Ephod : *to vvit* , of gold , blew silke, and purple , and skarlet,and fine twined linnen.

9 They made the breastplate double,and it was square, an hand breadth long , and an handbreadth broad : *it vvas also* double.

10 And they filled it with foure rowes of stones. The order *vvas thus*,a Rubie,a Topaze,and a Carbuncle in the first rowe :

11 And in the second rowe an Emeraud , a Saphir,and a Diamond:

12 Also in the third rowe c a Turkeis , an Achate,and an Hematite:

13 Likewise in the fourth rowe a Chrysolite, an Onyx,and a Iasper, closed and set in ouches of golde.

14 So the stones *vvere* according to the names of the children of Israel , *euen* twelue d after their names , grauen like signets , euery one after his name,according to the twelue tribes.

15 After,they made vpon the breastplate chains at the ends , of wrethen worke *and* pure gold.

16 They made also two bosses of gold,and two gold rings , and put the two rings in the two corners of the breastplate.

17 And they put the two wrethen chaines of gold in the two rings in the corners of the breastplate.

18 Also the two *other* endes of the two wreathen

† Ebr. ouer against.

* Chap. 39, 17.

c That the Leuites might haue the charge thereof, and minister in the same,as did Eleazar and Ithamar, Num. 3.4.

d As a grauer , or carpenter, Chap. 31.4.

‖ Or, halfe a shekel.

c Reade the weight of a talent, Chap. 25. 39.

* Chap. 27. 19.

a As couerings for the Arke, the Candlestucke, the Altars, and such like.

* Chap. 3. 10. and 35. 19.

* Chap. 28. 9.

b That is, of very fine and curious workemanship.

* Chap. 28. 12.

c Or a Iigure, which stone authors write that it commeuoc the vrine of the beast called Lynx.

d That is, euery tribe had his name written in a stone.

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod: beneath on the foreside of it, and ouer against his coupling aboue the broidered gard of the Ephod.

21 Then they fastened the brestplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be *fast* vpon the broidered gard of the Ephod, and that the brestplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer, he made the robe of the e Ephod of wouen worke, altogether of blewe silke.

e Which was next vnder the Ephod. f Where hee should put through his head.

23 And f the hole of the robe *was* in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke & purple, and scarlet, and *fine linnen* twined.

* *Cap.* 28. 33.

25 They made also * bels of pure gold, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates,

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine linnen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

* *Chap* 28, 42.

29 ¶ And the girdle of fine twined linnen, and of blewe silke, and purple, and scarlet, *euen* of needle worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription *like* to the graning of a signet, * HOLINES TO THE LORD.

* *Chap* 28, 36.

31 And they tied vnto it a lace of blewe silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the* Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

* *Chap* 27, 21.

33 ¶ Afterward they brought the Tabernacle vnto Moses, § Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinnes: died red, and the couering of badgers skinnes, and the g couering vaile,

g So called, because it hanged before the mercie-seate and couered it from sight, Chap. 35, 12.

35 The Arke of the testimony, and the barres thereof, and the Mercie-seate.

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lamps thereof, *euen* the Lampes h set in order, and all the instruments thereof, and the oyle for light:

h Or, which Aaron dressed and trimmed with oyle euery morning, Chap. 30, 7.

38 Also the golden Altar, and the anoynting oyle, and the sweete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote,

40 The curtains of the court with his pillars, and his sockets, and the hanging to the court gate, *and* his coards, and his pinnes, and all the instruments of the seruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the ministring garments to serue in the Sanctuary, *and* the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had i commanded Moses, so the children of Israel made all the worke.

i Signifying that in Gods matters man may neither adde, nor diminish.

43 And Moses beheld all the worke, and behold they had done it as the Lord had commanded: so had they done: And Moses k blessed them.

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertenances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the a *first* day of the first moneth in the *very* first *of the same* moneth shalt thou set vp the Tabernacle, *called* the Tabernacle of the Congregation:

a After that Moses had beene 40 dayes, and 40 nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abid, which moneth conteineth halfe March and halfe Aprill.

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes.

* Reade Chap. 26, 35.

5 And thou shalt set the incense Altar b of gold before the Arke of the Testimonie, and put the c hanging at the doore of the Tabernacle.

b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuary & the court.

6 Moreouer, thou shalt set the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offring, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office:

14 Thou shalt also bring his sonnes & cloathe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto mee in the Priests office: for their anoynting shall bee *a signe*, that the Priesthood d shall be euerlasting vnto them throughout their generations.

d Till both the Priesthood & the ceremonies should end, which was at Christs comming.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ * Thus

* Num. 7. 1. a After they came out of Egypt, Num. 7. 1.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth in the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boords thereof, and put in the barres of it, & reared vp his pillars.

19 And he spread the couering ouer the Tabernacle, & put the couering of that couering on high aboue it, as the Lord had commanded Moses.

f That is, the Tables of the lawe. Chap. 31. 18. and 34. 29.

20 ¶ And hee tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, & set the Mercy-seate on high vpō the Arke.

* Chap. 35. 12;

21 He brought also the Arke into the Tabernacle, & hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the North-side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlestick in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

§ Or, *set vp*,

25 And hee ‖ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

g Between the Sanctuary and the court.

28 ¶ Also hee hanged vp the vaile at the g doore of the Tabernacle.

29 After, he set the burnt offering Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offered the burnt offering & the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle & the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

* Num. 9. 15. 2. king. 8. 10.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneyes.

h Thus the presence of God presented and guided them night and day till they came to the land promised.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloude of the Lord *was* vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneyes.

THE THIRD BOOKE OF MOSES, CALLED * LEVITICVS.

* Because in this booke it chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by most singular benefites declareth himselfe to be mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordeined diuers kinds of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declareth by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiuenes of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised saueur and blessing to them that keepe his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 Of burnt offrings for particular persons. 3 10 and 14 The maner to offer burnt offerings as well of bullocks, as of sheepe and birdes.

a Hereby Moses declareth that hee taught nothing to the people but that which he receiued of God. b So they could offer of none other sort, but of those which were commanded.

NOw the a Lord called Moses, and spake vnto him out of the Tabernacle of the Congregatiō, saying,

2 Speake vnto the children of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattell, as of beeues and of the sheepe,

* Exod. 29. 38.

3 * If his sacrifice *be* a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the c Tabernacle of the Congregation before the Lord.

c Meaning, within the court of the Tabernacle.

4 And hee shall put his hand vpon the head of the burnt offering, and it shalbe accepted † to the *Lord*, to be his atonement.

† Ebr. to him.

5 And d he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the e altar, that is by the doore of the Tabernacle of the Congregation.

d The Priest or Leuite.

e Of the burnt offering, Exo. 27. 1.

6 Then

6 Then shall he slay the burnt offring, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offring, an oblation made by fire, for a sweete sauour † vnto the Lord.

10 ¶ And if his sacrifice for the burnt offring *be* of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish.

11 § And he shall kill it on the Northside of the altar ᵏ before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in † pieces, *separating* his head and his ‖ kall, and the Priest shall lay them in order vpon the wood that *lyeth* in the fire which is on the altar:

13 But he shall wash the inwardes, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice *be* a burnt offring to the Lord of the foules, then shall he offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and ⁱ wring the necke of it asunder, and burne it on the altar: and the blood thereof shalbe ‖ shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the ᵏ East part in the place of the ashes.

17 And he shall cleaue it with his wings, *but* not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

ª *The meate offring is after three sortes of fine floure vnbaken.* 4 *Of bread baken.*

AND when any will offer a ª meate offring vnto the Lord, his offring shall be of fine floure, and he shall powre oyle vpon it, and put incense thereon.

2 And shall bring it vnto Aarons sonnes the Priests, and ᵇ he shall take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shall burne it for a ᶜ memoriall vpon the altar: *for* it is an offering made by fire for a sweete sauour vnto the Lord.

3 * But the remnant of the meate offring *shalbe* Aaron and his sonnes: *for* it is ᵈ most holy of the Lords offring made by fire.

4 ¶ If thou bring also a meate offring baken in the ouen, *it shalbe* an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anoynted with oyle.

5 ¶ But if thy ᵉ meate offring *be* an oblation of the frying pan, it shall be of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meate offring.

7 ¶ And if thy meate offring *be* an oblation *made* in the caldron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meate offring (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offring a * memoriall of it, and shall burne it vpon the altar: *for* it is an oblation * made by fire for a sweete sauour vnto the Lord.

10 But that which is left of the meate offring, *shalbe* Aarons and his sonnes: *for it is* most holy of the offrings of the Lord made by fire.

11 All the meate offrings which ye shall offer vnto the Lord, shalbe made without leauen: for ye shall neither burne leauen nor hony in any offring of the Lord made by fire.

12 ¶ *In* the oblation of the first fruites ye shall offer † them vnto the Lord, but they shall not be burnt § vpon the altar for a sweete sauour.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the ᵏ couenant of thy God to be lacking from thy meate offring, *but* vpon all thine oblations thou shalt offer salt.

14 If then thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: *for* it is a meate offring.

16 And the Priest shall burne the memoriall of it, *euen* of that that is beaten, and of the oyle of it with all the incense thereof: *for* it is an offring vnto the Lord made by fire.

CHAP. III.

ª *The maner of peace offrings, and beastes for the same.* 17 *The Israelites may not eate fat nor blood.*

ALso if his oblation be a ª peace offring, if he will offer of the droue (whether it be male or femele) he shall offer such as is without blemish before the Lord.

2 And shall put his hand vpon the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priest shall sprinkle the blood vpon the altar round about.

3 So he shall offer ᵇ *part* of the peace offring, *as* a sacrifice made by fire vnto the Lord, *euen* the * fat that couereth the inwardes, and all the fat that is vpon the inwardes.

4 He shall also take away the two kidneis, and the fat that is on them, and vpon ‖ the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shal burne it on the altar with the burnt offering, which is vpon the wood that is on the fire: *this is* a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if his oblation *be* a peace offring vnto the Lord out of the flocke, whether it be ᶜ male or female, he shall offer it without blemish.

7 If he offer a Lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand vpon the head of his offring, and shall kil it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After

‖ Or, *the body of the beast, or the fat.*

† Or a sauour of rest, which pacifieth the anger of the Lord.

§ Read verse 5.

ᵏ Before the altar of the Lord.

† *Ebr into his pieces.*

‖ *Or, fat.*

ⁱ The Hebrewe word signifieth to pinch off with the naile.

‖ *Or, strained, or pressed.*

ᵏ On the side of the court gate in the panues which stood with ashes. Exod. 27. 3.

ª Because the burnt offring could not be without the meate offring.

ᵇ The Priest.

ᶜ To signify that God remembreth him that offereth.

* *Ezek. 7. 31.*

ᵈ Therefore none could eate of it but the Priest.

ᵉ Which is a gift offered to God to glorifie him.

† That is, fruites, which were sweete as hony, ye may offer.

§ But reserued for the Priests.

* *Mark. 9. 49.*

‖ Which they were bound (as by couenant) to vse all sacrifices, Nnm. 18, 19. 2 Chron. 13. 5. Ezek. 34, 24, or it meaneth a fine and pure couenant.

* *Chap. 23. 14.*

‖ *Or, full eares: for the word signifieth fruitfull field, Read 2 Chr 26. 10. in the note g.*

ª A sacrifice of thanksgiuing offered for peace and prosperity, either generally or particularly.

ᵇ One part was burnt, another was to the Priests, and the third to him that offered.

* *Exod. 29. 28.*

‖ *Or, the midle kidneis are neere the flankes.*

ᶜ In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offered no birdes, but in the burnt offering they might: all three was consumed with fire, and in the peace offering but a part.

d The burnt offring was wholy conſumed, and of the offring made by fire onely the inwardes, &c. were burnt: the ſhoulder and breaſt, with the two iawes and the mawe were the Prieſts, and the reſt his that offred.
* Verſe. 4.

9 After, of the peace offrings he ſhall offer d an offring made by fire vnto the Lord: he ſhall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that coūereth the inwardes, and all the fat that is vpon the inwards.
10 Alſo hee ſhall take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.
11 Then the Prieſt ſhall burne it vpon the altar, *as* the meate of an offring made by fire vnto the Lord.
12 ¶ Alſo if his offring *be* a goate, then ſhall he offer it before the Lord,
13 And ſhall put his hand vpon the head of it, and kill it before e the Tabernacle of the Congregation, and the ſonnes of Aaron ſhall ſprinkle the blood thereof vpon the altar round about.
14 Then hee ſhall offer thereof his offering, *euen* an offering made by fire vnto the Lord, the fat that coūereth the inwards, and all the fat that is vpon the inwards.
15 Alſo hee ſhall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the call vpon the liuer with the kidneis.
16 So the Prieſt ſhall burne them vpon the altar, *as* the meate of an offering made by fire for a ſweete ſauour: * all the fat *is* the Lords.
17 *This ſhalbe* a perpetuall ordinance for your generations, throughout all your dwellings: *ſo* that ye ſhall eate neither fat nor * blood.

e Meaning, at the northſide of the Altar, Chap. 1, 11.

* Chap 7. 25.
f By eating fat, was meant to be carnall, and by blood eating, was ſignified cruelty.
* Gen 9. 4. deut. 12. 23.

CHAP. IV.

a Theoffring for ſinnes done of ignorance. 3 For the Prieſt, the Congregation, the ruler, and priuate man.

MOreouer, the Lord ſpake vnto Moſes, ſaying,
2 Speake vnto the children of Iſrael, ſaying, If † any ſhall ſinne through a ignorance, in any of the commandements of the Lord, (which ought not to be done) but ſhall doe *contrarie* to any of them,
3 If b the Prieſt that is anointed do ſinne (according to the ſinne of the people) then ſhall he offer, for his ſinne which hee hath ſinned, a yong bullocke without blemith vnto the Lord for a ſinne offring,
4 And he ſhall bring the bullocke vnto ȝ doore of the Tabernacle of the Congregation before the Lord, and ſhall put his hand vpon the bullockes head, and c kill the bullocke before the Lord.
5 And the Prieſt that is anointed, ſhall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.
6 Then the Prieſt ſhall dippe his finger in the blood, & ſprinkle of the blood ſeuen times before the Lord, before the vaile of the d Sanctuary.
7 The Prieſt alſo ſhall put *ſome* of the blood before the Lord, vpon the hornes of the altar of ſweete incenſe, which is in the e Tabernacle of the Congregation, then ſhall hee powre * all *the reſt* of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.
8 And he ſhall take away all the fatte of the bullocke for the ſinne offring: *to wit*, the fat that coūereth the inwards, and all the fatte that is about the inwardes.
9 He ſhall take away alſo the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.
10 As it was taken away from the bullocke of the peace offrings, and the Prieſt ſhall burne them vpon the altar of burnt offring.
11 * But the skinne of the bullocke, and all his fleſh, with his head, and his legges, and his inwardes,
12 And his dung *ſhall he beareout.*
13 ¶ And if the f whole Congregation of Iſrael ſhall ſinne through ignorance, and ȝ thing be *hid from the eyes of ȝ multitude, and haue done *againſt* any of the commandements of the Lord which ſhould not be done, and haue offended:
14 When the ſinne which they haue committed ſhalbe knowen, then the Congregation ſhall offer a yong bullocke for the ſinne, and bring him before the Tabernacle of the Congregation.
15 And the g Elders of the Congregation ſhall put their handes vpon the head of the bullocke before the Lord, and ‖ hee ſhall kill the bullocke before the Lord.
16 Then the Prieſt that is anoynted, ſhall bring of the bullocks blood into the Tabernacle of the Congregation.
17 And the Prieſt ſhall dippe his finger in the blood, and ſprinkle it ſeuen times before the Lord, *euen* before the vaile.
18 Alſo he ſhall put *ſome* of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then ſhall he powre all the *reſt* of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.
19 And he ſhall take all his fat from him, and ‖ burnt it vpon the altar.
20 And *the Prieſt* ſhall doe with this bullocke, as he did with the bullocke for *his* ſinne: ſo ſhall he doe with this: ſo ȝ Prieſt ſhall make an atonement for them, and it ſhalbe forgiuen them.
21 For he ſhall carry the bullocke without the hoſte, and burne him as hee burned the firſt bullocke: *for* it is an offering for the ſinne of the Congregation.
22 ¶ When a ruler ſhall ſinne, and doe through ignorance *againſt* any of the commandements of the Lord his God, which ſhould not be done, and ſhall offend,
23 If one ſhew vnto him his ſinne, which hee hath committed, then ſhall he bring for his offring an ‖ hee goate without blemiſh,
24 And ſhall lay his hand vpon the head of the hee goate, and kill it in h the place where he ſhould kill the burnt offring before the Lord: *for* it is a ſinne offring.
25 Then the Prieſt ſhall take of the blood of the ſinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and ſhall powre *the reſt* of his blood at the foote of the burnt offring altar.
26 And ſhall burne all his fat vpon the altar, as the fat of the peace offring: ſo the Prieſt ſhall make i an atonement for him, concerning his ſinne, and it ſhalbe forgiuen him.
27 ¶ Likewiſe if any of the ‖ people of the land ſhall ſinne through ignorance in doing *againſt* any of the commandements of the Lord, which ſhould not be done, and ſhall offend,
28 If one ſhewe him his ſinne which he hath commited,

d The multitude excuſeth not the ſinne, but if all haue ſinned, they muſt all be puniſhed.
* Chap 5. 2. 3. 4.

g For all the people could not lay on their hands: therefore it was ſufficient that the Ancients of the people did it in the name of all the Congregation.
‖ Or, *the Prieſt*,

‖ Or, *make a fire ſame with it*.

* Exod. 29 14. num. 19, 5.

† Heb. 13, 11.

‖ Or, *the male goate of the folde*.
h That is, the Prieſt ſhall kill it: for it was not lawfull for any one of that office to kill the beaſt.

i Where in he repreſented Ieſus Chriſt.
‖ Or, *a priuate perſon*.

committed, then he shall bring for his offring ‖ a she goate without blemish for his sinne which he hath committed.

29 k And he shall lay his hand vpon the head of the sinne offring, and slay the sinne offring in the place of burnt offring.

30 Then the Priest shall take of the blood thereof with his finger, & put it vpon the hornes of the burnt offring altar, and powre all *the rest* of the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a * sweete sauour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiuen him.

32 And if he bring a lambe for his sinne offring, he shall bring a female without blemish.

33 And shall lay his l hand vpon the head of the sinne offring, and he shall slay it for a sinne offring in the place where he should kill the burnt offring.

34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre all *the rest* of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Priest shall burne it vpon the altar m with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth the truth. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

A Lso if † any haue sinned, *that is*, ‖ if he haue heard the voyce of an oathe, and hee can be a witnesse, whether he hath seene or a knowen of it, if he doe not vtter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if any b sweare and pronounce with his lippes to doe euill, or to do good (whatsoeuer it be that a man shall pronounce with an oathe) & it he hid from him, and after knoweth that he hath offended in one of these *points*,

5 When he hath sinned in any of these c things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespas offring vnto the Lord for his sinne which he hath committed, *euen* a female from the flocke, *be it* a lambe or a she goate for a sinne offring, and the Priest shall make an atonement for him concerning his sinne.

7 But † if he be not able to bring a sheep, he shall bring for his trespasse which he hath committed, two turtle doues, or two young pigeons vnto the Lord, one for a sinne offring, & the other for a burnt offring.

8 So he shall bring them vnto the Priest, who shall offer the sinne offring first, and n wring the necke of it asunder, but not plucke it

9 After hee shall sprinkle of the blood of the sinne offring vpon the side of the altar, & the rest of the blood shall be ‖ shed at the foote of the altar: *for* it is a sinne offring.

10 Also he shall offer the second for a burnt offring ‖ as the maner is: so shall the Priest d make an atonement for him (for his sinne which hee hath committed) and it shalbe forgiuen him.

11 ¶ But if hee * be not able to bring two turtle doues, or two yong pigeons, then he that hath sinned, shall bring for his offring the tenth part of an e Ephah of fine flowre for a sinne offring, hee shall put none f oyle thereto, neither put any incense thereon: for it is a sinne offring.

12 Then shall hee bring it to the Priest, & the Priest shall take his handfull of it for the * remembrance thereof, and burne it vpon the altar * with the offrings of the Lord made by fire: *for* it is a sinne offring.

13 So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these *points*, and it shalbe forgiuen him: and *the remnant* shall be the Priests, as the meate offring.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance g *by taking away* things consecrated vnto the Lord, he shall then bring for his trespasse offering vnto the Lord a ramme without blemish out of the flocke, *worth* two shekels of siluer h by thy estimation after the shekel of the Sanctuary, for a trespasse offring.

16 So he shall restore that wherein he hath offended, *in taking away* of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.

17 ¶ Also if any sinne and * doe *against* any of the Commandements of the Lord, which ought not to be done and know not, and i sinne and beare his iniquitie.

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation *worth* *two shekels* for a trespasse offring vnto the Priest: and the Priest shall make an atonement for him concerning his k ignorance wherein he erred, and was not ware: so it shall be forgiuen him.

19 This is the trespasse offring for the trespasse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must alide euermore vpon the altar. 14 The law of the meate offring. 20 The offrings of Aaron, and his sonnes.

A Nd the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lord, & denie vnto his neighbour that which was taken him to keep, or that which was put to him a of trust, or doeth by b robbery, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of *these* things that a man doeth, c wherein he sinneth:

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to

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‖ *Or, female of the goates.*

k Reade verse 24.

* *Exod. 29. 18.*

l Meaning, that the punishment of his sinne should be laid vpon that beast, or, that he had receiued all things of God, and offred this willingly.

m Or, besides the burnt offrings, which were dayly offred to the Lord.

† *Ebr. a soule.*
‖ Or, *if the iudge hath taken an oath of any other.*
a Whereby it is commanded to beare witnes to the truth, and disclose the iniquity of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.
c Which haue been mentioned before in this Chapter.

† *Ebr. if his hand cannot touch, meaning for his pouerty.*
* *Chap. 12. 8.*

‖ *Or, powred.*

g *Or, according to the law.*
d Or, declare him to be purged of that sinne.
* *Verse 7.*

e Which was about a pottell.
f As in the meate offring, Chap. 2. 1.

* *Chap. 2. 2.*
* *Chap. 4. 35.*

g As touching the first fruits or tithes, due to the Priests and Leuites.

h By the estimation of the Priest, Chapter 27. 12.

i That is, afterward remembreth that he hath sinned when his conscience doth accuse him.
* *Exod. 30. 13.*

k Els if his sinne against God come of malice, he must die, Num. 15. 30.

a To bestow, and occupie for the vse of him that gaue it.
b By any guile, or vnlawfull meanes.

* *Num. 5. 6.*
c Wherein he cannot but sinne: or, wherein a man accustometh to sinne by periury or such like thing.

to keepe, or the lost thing which he found,

5 Or for whatsoeuer he hath sworne falsely, he shall both restore it in the whole * summe, and shall adde the fift part more thereto, *and* giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flock in thy estimation *worth two shekels* for a trespasse offring vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shalbe forgiuen him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the [d] lawe of the burnt offring, (it is the burnt offring because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the [f] altar.

11 After, he shall put off his garments, and put on other raiment, and cary the ashes foorth without the hoaste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon *and* neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, and he shall burne thereon the fat of the peace offrings.

13 The fire shall euer burne vpon the altar, *and* neuer goe out.

14 ¶ * Also this is the lawe of the meate offring, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 Hee shall euen take thence his handfull of fine floure of the meate offring and of the oyle, and all the incense which *is* vpon § meate offring, and shall burne it vpon the altar for a sweete sauour, *as* a * memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be [g] baken with leauen: I haue giuen it for their portion of mine offring made by fire: *for* it is as the sinne offring, and as the trespasse offring.

18 All the males among the children of Aaron shall eate of it: *It shalbe* a statute for euer in your generations concerning the offrings of the Lord made by fire: * whatsoeuer toucheth them, shall be holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offring of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine floure, for a meate offring [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shalbe made with oyle: thou shalt bring it fryed, *and* thalt offer the [i] baken pieces of the meate offring for a sweete sauour vnto the Lord.

22 And the Priest that is [k] anointed in his stead, among his sonnes shall offer it: *It is* the Lords ordinance for euer, it shall be burnt altogether.

23 For euery meate offring of the Priest shall *be burnt* altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offring, In the place where the burnt offring is killed, shall the sinne offring be killed before the Lord, *for* it is most holy.

26 The Priest that offereth this sinne offring, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof shalbe holy: & when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it dropped in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a braten pot, it shall both be scowred and washed with [l] water.

29 All the males among the Priestes shall eate thereof, *for* it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, *but* shalbe burnt with [m] fire.

CHAP. VII.

1 *The lawe of the trespasse offring.* 11 *Also of the peace offring.* 23 *The fat and the blood may not be eaten.*

LIkewise this is the lawe of the [a] trespasse offering, it is most holy.

2 In the place [b] where they kill the burnt offering, shall they kill the trespasse offring, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall [c] he offer, the rump, and the fat that couered the inwards.

4 After, hee shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offring made by fire vnto the Lord: this is a trespasse offring.

6 All the males among the Priestes shall eate thereof, it shalbe eaten in the holy place, *for* it is most holy.

7 As the sinne offring *is*, so *is* the trespasse offring, one [d] law serueth for both: [e] that wherewith the Priest shall make atonement, shalbe his.

8 Also the Priest that offereth any mans burnt offring, shall haue the skinn of the burnt offring which he hath offered.

9 And all the meate offering that is baken in the ouen, and that is dressed in the pan, and in the frying pan, shalbe the Priests that offereth it.

10 And euery meate offring mingled with oyle, and that is [f] dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, & fine floure fryed *with* the cakes mingled with oyle.

13 He shall offer *also* his offring with cakes of leauened bread, for his peace offrings, to giue thankes.

14 And of all the sacrifice he shall offer one *cake* for an heaue offring vnto the Lord, *and* it

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* Num. 5. 7.

* Chap. 5. 15.

d That *is*, the ceremonies which ought to be obserued therein.

e Vpon his secret parties, Exod. 28. 43. f In the ashpans appointed for that vse.

* Chap. 2. 1. Num. 15. 4.

* Chap. 2. 9.

g Or, knead with leauen and after baken.

* Exod. 29. 37.

* Exod. 16. 36. h So oft as the high Priest shall be elected and anointed.

i Or, fryed

k His sonne that shall succeed him,

k Meaning, the garment of the Priest.

l Which was in the liuer, Exod. 30. 18.

* Chap. 4. 5. before. 3. 11.

m Out of the campe, Chap. 4. 12.

a Which is for the smaller sinnes, and such as are committed by ignorance.

b At the court gate,

c The high Priest,

d The same ceremonies, notwithstanding that this word trespasse signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor leauen.

g Peace offrings containe a confession and thankesgiuing for a benefit receiued, and also a vowe, and free offring to receiue a benefit.

it shall be the Priests that sprinkleth the blood of the peace offrings.

15 Also the flesh of the peace offerings, for thankesgiuing, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offring *be* a vow, or a free offring, it shalbe eaten the same day that he offreth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, *but* shall be an abomination: therefore the person that eateth of it, shall *i* beare his iniquity.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, *but* burnt with fire: but as for this flesh, all that be cleane shall eate thereof.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shalbe cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthie abomination, and eate of the flesh of the peace offrings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Againe the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beastes*, shalbe occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offring made by fire to the Lord, euen the person that eateth, shalbe cut off from his people.

26 Neither * shall ye eate any blood, either of foule, or of beast, in all your dwellings.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings.

30 His *m* hands shall bring the offrings of the Lord made by fire: *euen* the fatte with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offrings.

33 The same that offereth the blood of the peace offrings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offrings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the *n* anointing of Aaron, and the anoynting of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which *portions* the Lord commaunded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is *also* the law of the burnt offering, of the meate offring, and of the sinne offring, and of the trespasse offring, and of the *o* consecrations, and of the peace offrings,

38 Which the Lord commaunded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

1 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.

A Fterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments, and the * anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vnleauened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breastplate thereon, and put in the breastplate * the Vrim and the Thummim.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, *and* the *p* holy crowne, as the Lord had commaunded Moses.

10 (Now Moses had taken the anoynting oyle, and anoynted the *b* Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anoynted the altar and all his instruments, and the lauer, and his foote, to sanctifie them.)

12 * And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the horne of the *c* Altar, round about with his finger, & purified the altar, & powred *the rest* of the blood at the foote of the altar: so he sanctified *d* it, to make reconciliation vpon it.

16 Then

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h If he make a vow to offer: for els the flesh of the peace offrings must be eaten the same day.

i The same wherefore he offred shall remaine.

k After it be sacrificed.

l Of the peace offring that is cleane.

* *Chap.* 15. 3.

* *Chap.* 3. 17.

* *Gene.* 9. 4. *chap.* 17. 14.

m And should not send it by another. * *Exod.* 29. 24.

n That is, his priuiledge, reward and portion.

* *Exod.* 28. 1. 41. * *Exod.* 30. 23.

* *Exod.* 29. 36.

* *Exod.* 28. 30.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

a So called, because this superscription, Holines to the Lord, was grauen in it.

b That is, the Holiest of all, the Sanctuarie and the court.

* *Eccle.* 45. 25. *Psal.* 133. 2.

* *Exod.* 29. 7. *chap.* 9. 2.

c Of the brunt offering.

d To offer for the sinnes of the people.

16 Then hee tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar.

17 But the bullocke and his [c] hide, and his flesh, and his dounge, hee burnt with fire without the hoaste as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ramme euery whit vpon the Altar: *for* it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After he brought the other ramme, the ramme of consecrations, & Aaron and his sonnes layed their hands vpon the head of the ramme,

23 Which Moses [f] slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled *the rest* of the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread, that was before the Lord, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sons hands, & shook it to & fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offring: *for* these were consecrations for a sweete sauour, which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: *for* it was Moses * portion, as the Lord hath commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garmens with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations bee at an end: * for seuen dayes, *said the Lord*, shall hee [h] consecrate you.

34 As [i] he hath done this *day*: *so* the Lord hath commanded to doe, to make an atone nēt for you.

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation, day and night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all thinges which the Lord had commanded by the [k] hand of Moses.

CHAP. IX.

8 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 Fire commeth from the Lord.

A Nd in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee said vnto Aaron, Take thee a yong calfe for a [b] sinne offring, and a ramme for a burnt offring, *both* without blemish, and bring *them* before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offring.

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for today the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Congregation, and all the assembly drew neere, & stoode before the [c] Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that yee should doe, & the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offring, and thy burnt offring, and make an atonement for [d] thee and for the people: offer also the offring of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offring, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred *the rest* of the blood at the foote of the Altar.

10 But the fat and the kidneis, and the kall of the liuer of the sinne offring, he [e] burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide he burnt with fire without the hoaste.

12 After, he slewe the burnt offring, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offring vnto him with the pieces thereof, and the head, and he burnt *them* vpon the Altar.

14 Likewise he did wash the inwards and the legs, and [f] burnt *them* vpon the burnt offring on the Altar.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the sinne offring for the people, & slew it, & offred it for sinne, as the first:

16 So hee offred the burnt offring, and prepared it, according to the maner.

17 He presented also the meate offring, and filled his hand thereof, and * beside the burnt sacrifice of the morning, he burnt *this* vpon the altar.

18 He

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c In other burnt offrings, which are not of consecration or offring for himselfe, the Priest hath the skinne, Chap. 7, 8.

* *Exod. 29. 31.*

f Moses did this because that the Priests were not yet established in their office.

* *Exod. 29. 24.*

* *Exod. 29. 26.*

g At the doore of the court.
* *Exod. 29. 32. chap. 24, 9.*

* *Exod. 29. 35.*
† *Or, fill your hands.*

1 *Or, as I haue done.*

h By commission giuen to Moses.

a After their consecration: for the seuen dayes before, the Priests were consecrate.
* *Exod. 29. 2.*
b Aaron entreth into the possession of the Priesthood: and offereth the foure principall sacrifices, the burnt offering, the sinne offering, the peace offerings, and the meate offring.

c Before the Altar where his glory appeared.

d Reade for the vnderstanding of this peace, Heb. 5, 3. and 7, 27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the peeces which were burnt after, verse 14.

* *Exod. 29. 38.*

18 Hee ſtewe alſo the bullocke, and the ramme for the peace offrings, that was for the people, and Aarons ſonnes brought vnto him ‡ blood, which he ſprinkled vpon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards, and the kidneis, and the kall of the liuer.

20 So they laied the fat vpon the breſts, and he burnt the fat vpon the Altar.

21 But the ‖ breſts and the right ſhoulder Aaron ſhooke to and fro before the Lord, as the Lord had commanded Moſes.

22 So Aaron lift vp his hand toward the people, and bleſſed them, and [h] came downe from offring the ſinne offring, and the burnt offring, and the peace offrings.

23 After, Moſes and Aaron went into the Tabernacle of the Congregation, and came out, and [i] bleſſed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and conſumed vpon the Altar the burnt offring and the fatte: which when all the people ſawe, they ‖ gaue thankes, and fell on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Iſrael mourneth for them. 9 The Prieſts are forbidden wine.

BVt * Nadab and Abihu, the ſonnes of Aaron, tooke either of them his cenſor, and put fire therein, and put incenſe therevpon, and offered [a] ſtrange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: ſo they died before the Lord.

3 Then Moſes ſaid vnto Aaron, This is it that the Lord ſpake, ſaying, I will bee [b] ſanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moſes called Miſhael and Elzapham the ſonnes of Vzziel, the vncle of Aaron, and ſaid vnto them, Come nere, carie your ‖ brethren from before the Sanctuarie out of the hoſte.

5 Then they went, and caried them in their coates out of the hoſt, as Moſes had commanded.

6 After, Moſes ſaid vnto Aaron and vnto Eleazar and Ithamer his ſonnes, [c] Vncouer not your heads, neither rent your cloathes, leaſt ye die, and leaſt wrath come vpon all the people: but let your brethren, all the houſe of Iſrael bewaile the burning which the Lord hath [d] kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation leaſt ye die: for the anointing oyle of the Lord *is* vpon you: and they did according to Moſes commandement.

8 ¶ And the Lord ſpake vnto Aaron, ſaying,

9 Thou ſhalt not drinke wine nor ‖ ſtrong drinke, thou, nor thy ſonnes with thee, when yee come into the Tabernacle of the Congregation, leaſt ye die: *this is* an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath commanded them by the ‖ hand of Moſes.

12 ¶ Then Moſes ſaid vnto Aaron and vnto Eleazar and to Ithamar his ſonnes that were left, Take the meate offring that remaineth of the offrings of the Lord made by fire, and eate it without leauen beſide the altar: for it is moſt holy:

13 And ye ſhall eate it in the holy place, becauſe it is thy duetie and thy ſonnes duetie of the offrings of the Lord made by fire: for ſo I am commanded.

14 Alſo the * ſhaken breaſt and the heaue ſhoulder ſhall ye eate in a ‖ cleane place: thou, and thy ſonnes, and thy [e] daughters with thee: for they are giuen as thy ‖ duetie & thy ſonnes duty, of the peace offrings of the children of Iſrael.

15 The heaue ſhoulder, and the ſhaken breaſt ſhall they bring with the offrings made by fire of the fat, to ſhake *it* to and fro before the Lord, and it ſhalbe thine and thy ſonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ * And Moſes ſought the goate that was offred for ſinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamer the ſonnes of Aaron, which were left *aliue*, ſaying,

17 Wherefore haue ye not eaten the ſinne offring in the holy place, ſeeing it is moſt Holy? and God had giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord,

18 Beholde, the blood of it was not brought within the holy place: ye ſhould haue eaten *it* in the holy place, * as I commanded.

19 And Aaron ſaid vnto Moſes, Beholde, this day [g] haue they offered their ſinne offering, and their burnt offering before the Lord, and ſuch things *as thou knowveſt* are come vnto me. If I had eaten the ſinne offring to day, ſhould it haue bene accepted in the ſight of the Lord?

20 So when Moſes heard *it*, he was [h] content.

CHAP. XI.

1 Of beaſts, fiſhes and birdes, which be cleane, and which be vncleane.

AFter, the Lord ſpake to Moſes and to Aaron, ſaying vnto them,

2 Speake vnto the children of Iſrael, and ſay, * Theſe are the beaſtes which yee ſhall eate, among all the beaſtes that are on the earth.

3 Whatſoeuer parteth the [b] hoofe, and is clouen footed, and cheweth the cud, among the beaſtes, that ſhall ye eate:

4 But of them that chewe the cud, or diuide the hoofe onely, of them ye ſhall not eate: as the camell, becauſe he cheweth the cud, and diuideth not the hoofe, he ſhall be vncleane vnto you.

5 Likewiſe the conie, becauſe he cheweth the cud, and diuideth not the hoof, hee ſhall be vncleane to you.

6 Alſo the hare, becauſe he cheweth the cud, & diuideth not ‡ hoofe, he ſhalbe vncleane to you.

7 * And the ſwine, becauſe hee parteth the hoofe and is clouen footed, but cheweth not the cud, he ſhalbe vncleane to you.

8 Of their [c] fleſh ſhall ye not eate, and their carkieſe ſhall ye not touch: *for* they ſhall be vncleane to you.

9 ¶ Theſe ſhall ye eate, of all that are in the waters: whatſoeuer hath finnes and skales in the waters, in the ſeas: or in the riuers, them ſhall ye eate.

10 But all that haue not finnes nor ſkales in the ſeas, or in the riuers, of all that [d] mooueth in the waters, and of all [e] liuing things that are in the waters, they ſhalbe an abomination vnto you.

11 They, I ſay, ſhalbe an abomination to you: ye

g Of the bullocke and the ramme.

h Becauſe the altar was neere the Sanctuarie, which was the vppermoſt ende, therefore he is ſaid to come downe.

i Or prayed for the people.

* 2 Mac. 2, 8.

* Gen. 4, 4. a Num. 18, 38. 2 Chro. 7, 1. 2 Mac. 2, 10, 12.

‖ Or, gaue a ſhout for ioy.

* Num. 3, 4. and 26, 61. a Leui. 22, 2. 2 Nor taken of the altar, which was ſent from heauen, and endured till the captiuity of Babylon. b I will punish them that ſeeme not otherwiſe then I haue commanded, nor ſparing the chiefe, that the people may feare and praiſe my iudgements.

‖ Or, couſins.

c As though ye lamented for them, preferring your carnall affection to Gods iuſt iudgement. Chap. 19, 28. Deut. 14, 1. d In deſtroying Nadab and Abihu the chiefe, and menacing the reſt, except they repent.

‖ Or, drinke that maketh drunke.

‖ Or, permiſſion.

* Exod. 29, 24. ‖ Or, where is no vncleannes. e For the breaſt and ſhoulders of the peace offerings might be brought to their families, ſo that their daughters might eate of them, as alſo of the offerings of firſt fruites, the firſt borne, and the Eaſter lambe. Reade chap. 22, 12, 13.

‖ Or, right or portion.

* 2. Mac. 2. 11.

f And not conſumed as Nadab and Abihu.

* Chap. 6, 26. g That is, Nadab and Abihu. h Moſes bare with his infirmity, conſidering his great ſorrow, but doth not leane an example to forgiue them that maliciouſly tranſgreſſe the commandement of God.

* Gen. 7, 2. Deut. 14, 1. Act. 10, 14. a Or, whereof ye may eate. b He noteth foure ſortes of beaſtes, ſome chew whe cud only, and ſome haue only the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud and haue the hoofe diuided, which may be eaten.

* 2 Mac. 6, 18.

c God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

d As little fiſh ingendered of the ſlime.

e As they which come of generation,

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shallbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, *for* they are an abomination, the egle, and the ‖ gosshauke, and the osprey:

14 Also the vultur, and the kite after his kind,

15 Also the rauens after their kinde.

16 The ostrich also, and the night-crow, and the ‖ seameaw, and the hawke after his kind:

17 The little owle also, and the cormorant, and the great owle:

18 Also the ‖ redshanke, and the pelicane, and the swan:

19 The storke also, the heron after his kinde, and the lapwing and the backe:

20 Also euery foule that creepeth *and* goeth vpon all foure, such shallbe an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, *and* goeth vpon all foure which ‖ haue their feet and legs all of one to leape withall vpon the earth.

22 Of them ye shall eate these, the grashopper after his kind, and the [e] solean after his kind, the hargol after his kind, & the hagab after his kind.

23 But all *other* foules that creepe *and* haue foure feet, they *shallbe* abomination vnto you.

24 For by such ye shall be polluted; whosoeuer toucheth their carkeis, shallbe vncleane vnto the euening.

25 Whosoeuer also [g] beareth of their carkeis, shall wash his cloathes, & be vncleane vntil euen.

26 Euery beast that hath clawes diuided, and is ‖ not cloven footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shallbe vncleane.

27 And whatsoeuer goeth vpon his pawes among all manner beasts that goeth on all foure, such shalbe vncleane vnto you: who so doth touch their carkeis, shallbe vncleane vntill the euen.

28 And hee that beareth their carkeis, shall wash his cloathes, and be vncleane vntill the euen: *for* such shallbe vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe & moone vpon the earth, the weasell, and the mouse, and the [h] ‖ frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shallbe vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shallbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shallbe vncleane, whether it be vessell of wood, or rayment, or [i] skinne, or sacke: whatsoeuer vessell it be that is occupied, it shalbe put in the water as vncleane vntill the euen, and *so* be purified.

33 But euery earthen vessell, wherein any of them falleth, whatsoeuer is within it shall be vncleane, and * ye shall breake it.

34 All meate also that shalbe eaten, if any *such* water come vpon it, shalbe vncleane: and all drinke that thallbe drunke in all *such* vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shall be broken: *for* they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shallbe cleane: but that which [k] toucheth their carkeises, shall be vncleane.

37 And if there fall of the dead carkeis vpon any seede, which vseth to be sowen, it shall be vncleane.

38 But if any [l] water be powred vpon the seed, and there fall of the dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beast, whereof ye may eate, die, hee that toucheth the carkeis thereof, shallbe vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his cloathes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his cloathes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shalbe an abomination, *and* not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

a A law how women should be purged after their deliuerance.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought foorth seede, and borne a man childe, she shalbe vncleane [a] fourtie dayes, like as she is vncleane when she is put apart for her ‖ * disease.

3 {* And in the eight day the foreskin of the *childes* flesh shalbe circumcised.}

4 And she shall continue in the blood of her purifying three [b] and thirtie dayes: she shall touch no [c] hallowed thing, nor come into the [d] Sanctuary, vntil the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two [e] weekes, as when shee hath her disease: and shee shall continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the [f] Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood: this is the law for her that hath borne a male or female.

‖ Or, gryphin, as it is in the greeke.

‖ Or, cuckow.

‖ Or, porphyrie.

‖ Or, haue no bowings on their feet.

e These were certaine kindes of grashoppers, which are not now properly knowen.

g Out of the campe.

‖ Or, hath not his foot diuen in two.

h The greene frog that sitteth on the bushes.

‖ Or, crocodile.

i As a bottle or bagge.

* Chap. 6. 28.

k So much of the waters as toucheth it.

l He speaketh of seede that is laide to steepe before it be sowen.

m He sheweth why God did chuse them to be his people, 1. Pet. 1, 15.

a So that her husband for that time could not resort to her.

‖ Or, flowers.

* Chap. 15. 19.

* Luke 1. 21. Iohn. 7. 22.

b Besides the first seuen dayes.

c As sacrifice, or such like.

d That is, into the court gate, till after fourtie dayes.

e Twise so long as if she bare a man-childe.

f Where the burnt offerings were wont to be offered.

† Heb. if her hand find not the worth of a lambe. * Luke. 2. 24.

8 But if shee † be not able to bring a lambe, she shall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

What consideration the Priest ought to haue in iudging the leprosie. 29 The blacke spot, or scab, 47 And the leprosie of the garment.

MOreouer, the Lord spake vnto Moses and to Aaron, saying,

a That it may be suspected to be the leprie.

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh a it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of *his* flesh: if the haire in the sore be turned into white, and the sore seeme to be b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

b That is, sunke in, and be lower then the rest of the skinne. † Heb. *shall pollute him.*

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Priest shall shut vp *him that hath* the plague, seuen dayes.

† Heb. *in his eyes.*

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme † to him to abide still, and the plague grow not in the skin, the Priest shall thus him vp yet seuen dayes more.

c As hauing the skin drawen together, or blackish. † Heb. *shall cleanse him.*

6 Then the Priest shall looke on him againe the seuenth day, and if the plague c be darke, and the sore grow not in the skin, then the Priest shall † pronounce him cleane: *for* it is a scab: therefore he shall wash his cloathes, and be cleane.

‡ Or, *be spread abroad.*

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, hee shall be seene of the Priest yet againe.

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

8 Then the Priest shall consider, and if the scab ‡ grow in the skin, then the Priest shall pronounce him d vncleane: *for* it is leprosie.

‖ Or, *bad.*

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see *him*: and if the swelling *be* white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

e For it is not that contagious leprie that infecteth, but o kinde of scurfe, which hath not the flesh rawe as the leprosie.

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

f That is, declareth that the flesh is not found, but is in danger to be leprous.

12 Also if the leprosie ‖ breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, where soeuer the Priest looketh,

‖ Or, *impostume.*

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be e cleane, because it is all turned into whitenesse: *so* he shall be cleane.

14 But if *there be* raw flesh on him when he is seene, he shall be vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: *for* the raw flesh is f vncleane, *therefore* it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, *for* it is cleane.

18 ¶ The flesh also in whose skin there is ‡ a boile, and is healed,

‡ Or, *swelling.*

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: *for* it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Mary the prophetesse, Num. 12, 14. and by king Vzziah, 2. Chron. 26, 20.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spred abroad in the flesh, the Priest shall pronounce him vncleane: *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

h If he haue a white spot in the place where the burning was, and was after healed,

24 ¶ If there be any flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the *other* skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

‖ Or, *swelling.*

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow i haire, then the Priest shall pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp *him that hath* the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but *the place* of the blacke spot shall he not shaue: but the Priest shall shut vp *him that hath* the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the *other* skin, then the Priest shall cleanse him, and he shall wash his cloathes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

k He shall not care whether the yellow haire be there or no.

36 Then the Priest shall looke on it: and if the blacke spot grow in the skinne, the Priest shall not k seeke for the yellow haire: *for* he is vncleane.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

spot is healed, he *is* cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the [l] haire on the forepart, *and* be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: *for* the sore *is* in his head.

45 The leper also in whom the plague is, shall haue his cloathes [m] rent, and his head bare, and shall put a couering vpon his [n] lips, and shall cry, *I am* vncleane, *I am* vncleane.

46 As long as the disease *shall be* vpon him, hee shall be polluted, *for* he is vncleane: he shall dwell alone, * without the campe *shall* his habitation *be*.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinne, or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shalbe shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it that hath* the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague *is* a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie; *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague spread [r] no further, it is vncleane: thou shalt burne it in the fire, *for* it is a fret inward, [s] whether *the spot* be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be dimmer, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading *leprie*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it be washed [t] the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIV.

3 The cleansing of the leper. 34 And of the house that be in it.

AND the Lord spake vnto Moses, saying,

2 * This is the [a] law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shall consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for *him* that is cleansed, two [ll] sparrowes aliue and [b] cleane, and cedar wood and a skarlet *lace*, and hyssope,

5 And the Priest shall command to kill one of the birds ouer [c] pure water in an earthen vessell,

6 After, hee shall take the liue sparrow with the cedar wood, and the skarlet *lace*, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinckle vpon him, that must be cleansed of his leprosie, seuen times, & cleanse him, and shall [d] let goe the liue sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his cloathes, and shaue off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the hoast, and shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shaue off all his haire *both* his head and his beard, and his eye browes: euen all his haire shall he shaue, and shall wash his cloathes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eight day he shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flowre for a meate offring, mingled with oyle, [f] and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pinte of oyle, and * shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the * sinne offering is the Priests, *so* is the trespasse offering: *for* it is most holy.

14 So the Priest shall take of the blood of the trespasse offring, and put it vpon the lappe of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle,

l By sickenesse, or any other inconuenience.

m In signe of sorrow and lamentation.

n Either in token of mourning, or for feare of infecting others.

* *Numb.* 5. 2. & *2 King.* 15. 5.

o Whether it be garment, vessell, or instrument.

p But abide still in one place, as verse 37.

q Not remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

* *Matth.* 8. 4. *mark.* 1. 40 *Luke* 5. 12.

a Or the ceremonie which shalbe vsed in his purgation.

ll Or, *little birds.*

b Of birds which were permitted to be eaten.

c Running water, or of the fountaine.

d Signifying, that he that was made cleane, was set at libertie, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Hebrew, is called Log, & containeth sixe egges in measure.

* *Exod.* 29. 24.

* *Chap.* 7. 7.

and powre it into the palme of his left hand,

16 And the Priest shall dip his † right finger in the oyle that is in his left hand, & sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespasse offering *was put.*

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offring, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall hee kill the burnt offring.

20 So the Priest shall offer the burnt offring and the meate offring vpon the Altar: and the Priest shall make an atonement for him: so hee shall be cleane.

21 But if he be poore, and not † able, then he shall bring one lambe for a trespasse offring to be shaken, for his reconciliation, and a g tenth deale of fine flowre mingled with oyle, for a meate offring, with a pinte of oyle.

22 Also two turtle doues, or two young pigeons, as he is able, whereof the one shalbe a sinne offering, and the other a burnt offering,

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before § Lord.

24 Then the Priest shall take the lambe of the trespasse offering, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

25 And hee shall kill the lambe of the trespasse offring, and the Priest shall take of the blood of the trespasse offring, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand,

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumb of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offering.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall presen̄t one of the turtle doues, or of the yong pigeons, i as he is able.

31 Such, I say, as he is able, the one for a sinne offring, and the other for a burnt offring, ‖ with the meate offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

32 This is the k Law of him which hath the plague of leprosie, who is not able in his cleansing *to offer the whole.*

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I l send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague *of leprosie* in the house.

36 Then the Priest shall commaund them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house.

37 And he shall marke the plague: and if the plague *be* in the wals of the house, and that there be ‖ deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall commaund them to take away the stones wherein the plague *is*, and they shall cast them into a ‖ foule place without the citie.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the city in m an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a frearing leprosie in the house: it is *therefore* vncleane.

45 And hee shall n breake downe the house, with the stones of it, and the timber thereof, and all the ‖ mortar of the house, and hee shall carie them out of the citie vnto an vncleane place.

46 Moreoner he that goeth into the house all the while that it is shut vp, hee shall be vncleane vntill the euen.

47 He also that sleepeth in the house shall wash his cloathes: hee likewise that eateth in the house, shall wash his cloathes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce the house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrowes, and cedar wood, and o skarlet *lace*, and hyssope,

50 And hee shall kill one sparrow ouer pure water in an earthen vessell,

51 And shall take the cedar wood, and the hyssope, and the skarlet *lace* with the liue Sparrow, and dip them in the blood of the slaine Sparrow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the skarlet *lace*.

53 Afterward he shall let goe the liue sparrow out of the † towne into the † broad fieldes: so shall hee make atonement for the house, and it shallbe cleane.

54 This

† *Ebr. the finger of his right hand.*

† *Ebr. vpon the blood of the trespasse offering.*

† *Ebr. his hand cannot take it.*

g Which is an Omer, reade Exod. 16, 16.

h Or, shall offer them as the offring that is shaken to and fro.

† *Ebr. into the palme of the Priests* sc. *hand.*

‖ Or, where the blood of the trespasse offering was, vers. 17.

i Whether of them he can get.

‖ Or, besides the meate offring.

k This order is appointed for the poore man.

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

‖ Or, blacke spots, or hollow strakes.

‖ Or, polluted.

m Where carions were cast, and other filth, that the people might not be therewith infected.

n That is, he shall command it to be pulled downe, as verse 40.

‖ Or, dust.

o It seemeth that this was a lace or string to binde the hyssop to the wood, and so was made a sprinkle: the Apostle to the Ebrewes calleth it Scarlet wooll, Ebr. 9. 19.

† *Ebr. citie.*

† *Ebr. on the face of the fields.*

54 This is the law for euery plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the scab, and of the white spot.

57 This is the lawe of the leprosie, to teach † when *a thing* is vncleane, and when it is cleane.

CHAP. XV.

a. 29. *The maner of purging the vncleannesse both of men and women.* 31 *The children of Israel must be separate from all vncleannesse.*

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his a flesh, is vncleane, *because* of his issue.

3 And this shalbe his vncleannesse in his issue, *vvhen* his flesh auoideth his issue, or if his flesh be stopped from his issue, this is b his vncleannesse.

4 Euery bed whereon hee lyeth that hath the issue, shalbe vncleane, and euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, & wash himselfe in water, and shalbe vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his cloathes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his cloathes, and wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, c he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what d saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

10 And whosoeuer toucheth any thing that was vnder him, shall be vncleane vntill the euen: and he that beareth those *things*, shall wash his cloathes, and wash himselfe in water, and shalbe vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his cloathes, and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shalbe rinsed in water.

13 But if he that hath an issue, be e cleansed of his issue, then shall he count him seuen dayes for his cleansing, and wash his cloathes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eight day he shall take vnto him two turtle doues, or two young pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest,

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his f flesh in water, and be vncleane vntill the euen.

17 And euery garment, and euery skin whereupon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seed lie with a woman, they shall both wash themselues with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, *and* her issue in her ‖ flesh shalbe blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shall be vncleane vntill the euen.

20 And whatsoeuer she lieth vpon in g her separation, shall be vncleane, and euery thing that she sitteth vpon shall be vncleane.

21 Whosoeuer also toucheth her bed, shall wash his cloathes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his cloathes, & wash himselfe in water, and shalbe vncleane vntill the euen:

23 So that whether he toucheth her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, and *the flowers* of her separation h touch him, he shall be vncleane seuen dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides ỹ time of her † floures, or when she hath an issue longer then her floures, all the dayes of the issue of her vncleannesse she shalbe vncleane, as in the time of her floures.

26 Euery bed whereon she lieth (as long as her issue lasteth) shalbe to her as the * bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoeuer toucheth these *things*, shall be vnclean, & shall wash his clothes, & wash himselfe in water, and shalbe vncleane, vnto the euen.

28 But if she be cleanted of her issue, then she shall k count her seuen dayes, and after, she shalbe cleane.

29 And in the eight day shee shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offring, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye l separate the children of Israel from their vncleannesse, that they die not in their vncleanesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled,

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

a *The Priest might not at all times come into the most holy place.* 8 *The scape goate.* 14 *The purging of the Sanctuary.* 17 *The cleansing of the Tabernacle.* 21 *The Priest confesseth the sinnes of the people.* 29 *The feast of cleansing sinnes.*

FVrthermore the Lord spake vnto * Moses, after the death of the two sonnes of Aaron, when they came *to offer* before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that hee come not at all times into the holy place within the vaile, before the Mercieseat, which is vpon the Arke, that he die not, for I will appeare in the cloud vpon the

* *Chap.* 13. 30.

‖ Or, *vlcer.*

† Heb. *in the day of the vncleane, and in the day of the cleane.*

a Whose seede either in sleeping, or els of weakues of nature issueth at his secret part.

b Of the thing wherefore he shall be vncleane.

c Or whom the vncleane man did spit.

d The word signifieth euery thing whereon a man sitteth.

* *Chap.* 6, 28.

e That is, be restored to his old state, and be healed thereof.

f Meaning, all his body.

‖ Or, *secret part.*

g That is, when shee hath her floures, whereby she is separate from her husband, from the Tabernacle and from touching of any holy thing.

h If any of her vncleannesse did only touch him in the bed: for els the man that compassed with such a woman, should die, *Chap.* 20. 18.

† Or *Separation.*

i Shalbe vncleane, as the bed where on the lay when she had her naturall disease.

k After the time that the is restoured.

l Seeing that God required of his purity and cleanenes: we cannot be his, except our filth & sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

* *Chap.* 10. 1. 2.

* *Exod.* 30 10. *Heb.* 9. 7.

a The high Priest entred into the holiest of all but once a yeere, euen in the moneth of September.

the Mercieſeat.

3 After this *ſort* ſhall Aaron come into the Holy place: *euen* with a yong bullocke for a ſinne offring, and a ramme for a burnt offring.

4 He ſhall put on the holy linnen coate, and ſhall haue linnen bretches vpon his ‖ fleſh, & ſhall be girded with a linnen girdle, and ſhall couer his head with a linnen miter: theſe are the holy garments: therefore ſhall he waſh his fleſh in water, when he doth put them on.

5 And he ſhall take of the Congregation of the children of Iſrael, two hee goates for a ſinne offring, and a ramme for a burnt offring.

6 Then Aaron ſhall offer the bullocke for his ſinne offring, * and make an atonement for himſelfe, and for his houſe.

7 And hee ſhall take the two hee goates, and preſent them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lots ouer the two hee goats: one lot for the Lord, and the other for the † Scape goate.

9 And Aaron ſhall offer the goat, vpon which the Lords lot ſhall fall, & make him a ſinne offring.

10 But the goat, on which the lot ſhall fall to be the Scape goate, ſhalbe preſented aliue before the Lord, to make reconciliation by him, *and* to let him goe (as a Scape goate) into the wilderneſſe.

11 Thus Aaron ſhall offer the bullocke for his ſinne offring, and make a reconciliation for himſelfe, and for his houſe, and ſhall kill the bullocke for his ſinne offring.

12 And hee ſhall take a cenſer full of burning coales from off the altar before the Lord, and his handfull of ſweet incenſe beaten ſmall, and bring *it* within the ‖ vaile,

13 And ſhall put the incenſe vpon the fire before the Lord, that the ‖ cloude of the incenſe may couer the Mercieſeat that is vpon § the Teſtimonie: ſo he ſhall not die.

14 And hee ſhall * take of the blood of the bullocke, * and ſprinkle it with his finger vpon the Mercieſeat ᵈ Eaſtward: and before the Mercieſeat ſhall hee ſprinkle of the blood with his finger ſeuen times.

15 ¶ Then ſhall he kill the goate that is the peoples ſinne offring, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and ſprinkle it vpon the Mercieſeat, and before the Mercieſeat.

16 So he ſhall purge the Holy place from the vncleannes of the children of Iſrael, & from their treſpaſſes of all their ſinnes: ſo ſhall he doe alſo for the Tabernacle of the Congregation ᵉ placed with them, in the middes of their vncleanneſſe.

17 * And there ſhall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himſelfe, and for his houſhold, and for all the Congregation of Iſrael.

18 After, he ſhall goe out vnto the ᶠ altar that is before the Lord, and make a reconciliation vpon it, and ſhall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about.

19 So ſhall hee ſprinkle of the blood vpon it with his finger ſeuen times, & cleanſe it, & halow it from the vncleanneſſe of the children of Iſrael.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar, then he ſhall bring the liue goat:

21 And Aaron ſhall put both his hands vpon the head of the liue goate, and confeſſe ouer him all the iniquities of the children of Iſrael, and all their treſpaſſes in all their ſinnes, putting them § vpon the head of the goate, and ſhall ſend *him* away (by the hand of a man appointed) into the wilderneſſe.

22 So the goat ſhall beare vpon him all their iniquities into † the land that is not inhabited, and he ſhall let the goat goe into the wilderneſſe.

23 After, Aaron ſhall come into the Tabernacle of the Congregation, and put off the linnen cloathes, which he put on when he went into the Holy place, and leaue them there.

24 He ſhall waſh alſo his fleſh with water in ‖ the Holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himſelfe, and for the people.

25 Alſo the fat of the ſinne offering ſhall hee burne vpon the altar.

26 And he that caried foorth the goate *called* the Scape goate, ſhall waſh his cloathes, and waſh his fleſh in water, and after that ſhall come into the hoaſt.

27 Alſo the bullocke for the burnt offring, and the goate for the ſinne offring (whoſe blood was brought to make a reconciliation in the Holy place) ſhall one * cary out without the hoaſte to be burnt in the fire, with their skinnes, and with their fleſh, and with their doung.

28 And he that burneth them ſhall waſh his cloathes, and waſh his fleſh in water, and afterward come into the hoaſt.

29 ¶ So this ſhalbe an ordinance for euer vnto you: the tenth *day* of the ‖ ſeuenth moneth, yee ſhall ‖ humble your ſoules, and doe no worke at all, whether it be one of the ſame countrey, or a ſtranger that ſoiourneth among you.

30 For that * day ſhall the Prieſt make an atonement for you to cleanſe you: ye ſhalbe cleane from all your ſinnes before the Lord.

31 This ſhalbe a ‖ Sabbath of reſt vnto you, and you ſhall humble your ſoules by an ordinance for euer.

32 And the Prieſt ᵐ whom hee ſhall anoynt, and whom he ſhall conſecrate (to miniſter in his fathers ſtead) ſhall make the atonement, and ſhall put on the linnen cloathes and holy veſtments,

33 And ſhall purge the holy Sanctuary and the Tabernacle of the Congregation, and ſhall cleanſe the altar, and make an atonement for the Prieſts and for all the people of the Congregation.

34 And this ſhalbe an euerlaſting ordinance vnto you to make an atonement for the children of Iſrael for all their ſinnes * once a yeere: and as the Lord commanded Moſes, he did.

CHAP. XVII.

4 All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To diuille they may not offer. 10 They may not eat blood.

A Nd the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, This is the thing which the Lord hath ª commanded, ſaying,

3 Whoſoeuer *he be* of the houſe of Iſrael that ᵇ killeth a bullocke, or lambe, or goate in the hoaſt, or that killeth it out of the hoaſt,

4 And

Or, *primities.*

* Hebr. 5,7.

b In Hebrew it is called Azazel, which ſome ſay, is a mountaine neere Sinai, whither this goat was ſent, but rather it is called the Scape goate, becauſe it was not offred, but ſent into the deſert, 45 verſe 21.

c The Holieſt of all.

‖ Or, *the ſmoake.* ‖ Or, *the arke.*

* Hebr. 9,13. *and* 10,19. * Chap. 1,6. d That is, on the ſide which was toward the people: for the head of the Sanctuary ſtood Weſtward.

e Placed amorg them which are vncleane. * Luke. 1,10.

f Where vpon the ſweete incenſe and perfume was offered.

g Herein this goat is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people, Iſa. 53,6. † Hebr. *the land of ſeparation.*

h In the coste where was the Lauer, Exod. 30. 18.

* Chap. 4, 30. Hebr. 13, 10.

i Which was Tiſri, and anſwereth to part of September, and part of October.

k Meaning, by abſtinence and faſting. Num. 29,7. * Chap. 23,7. l Or a teſt which ye ſhall keepe moſt diligently.

m Whom the Prieſt ſhall anoint by Gods commandement to ſucceed in his fathers roome.

* Exod. 30, 10. Hebr. 9,7.

a Leaſt they ſhould practiſe that idolatry, which they had learned among the Egyptians.

b To make a ſacrifice of offering thereof.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, c blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offrings, which they would offer d abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweet sauour vnto the Lord.

7 And they shall no more offer their offrings vnto e deuils, after whom they haue gone a f whoring: this shalbe an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers which sojourne among them, that offreth a burnt offring or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto ỹ Lord, euen ỹ man shalbe cut off from his people.

10 ¶ Likewise, whosoeuer *he be* of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set g my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you *to offer* vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer *he be* of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is *ioyned* with his life: therefore I said vnto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it which dieth *alone*, or that which is torne *with beastes*, whether it be one of the same countrey or a stranger, he shall both wash his cloathes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe ‖ cleane.

16 But if he wash *them* not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

CHAP. XVIII.

3 *The Israelites ought not to follow the maners of the Egyptians and Canaanites.* 6 *The marriages that are vnlawfull.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 *But* doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh to c vncouer *her* shame: I am the Lord.

d I do as much abhorre it, as though he had killed a man, as Isa. 66. 3.

d Wheresoeuer they were moued with foolish deuotion to offer it.

* Leuit. 17. 11. & 4. 31.

e Meaning, whatsoeuer is not the true God, 1. Cor. 10. 20. psal. 95. 5.

f For idolatry is spirituall whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20. 3.

h Which the law permitteth to be eaten, because it is cleane.

* Gene. 9. 4.

‖ Or, liuing creature.

‖ Or, vncleane.

‖ Or, himself.

‖ Or, the punishment of his sinne.

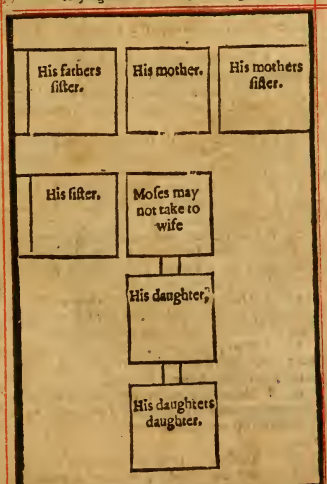
a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

* Ezek. 20. 11 vers. 10. 5 gal. 3. 12.

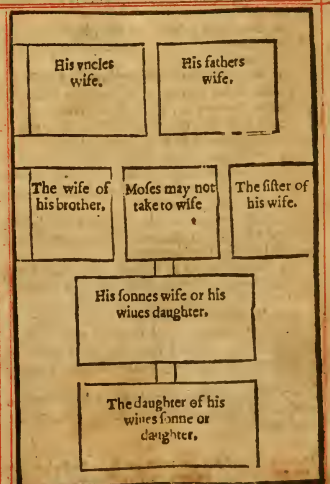
b And therefore ye ought to feare me alone, as my people.

c That is, to lie with her, though it be vnder title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.


His vncles wife.
His fathers wife.
The wife of his brother,
Moses may not take to wife
The sister of his wife.
His sonnes wife or his wiues daughter.
The daughter of his wiues sonne or daughter.

As Moses cannot contract mattimonie with the women that are of kinne to him as is aboue specified: so also cannot Mary his sister marie with the men that are in like degree. Note also, that besides the persons here specified, there are also meane those that ascend or descend of the same liue, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother, *for* shee is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers d wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy e sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy f shame.

11 The shame of thy fathers wives daughter, begotten of thy father (*for* she is thy sister) thou shalt not, *I say*, discouer her shame.

12 * Thou shalt not vncouer the ‖ shame of thy fathers sister: *for* she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 Thou shalt not vncouer the shame of thy g fathers brother: *that is*, thou shalt not goe in to his wife, *for* she is thine † aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: *for* she is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy h brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame, *for* they are *thy* kinsfolks, *and* it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life to † vexe *her*, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put k apart for her disease.

20 Moreouer, thou shalt not giue *thy* selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy † children to ‖ offer *them* vnto Molech, neither shalt thou defile the Name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: *for* it is ‖ abomination.

24 Ye shall not defile your selues in any of these things: for in all these the Nations are defiled which I will cast out before you:

25 And the land is defiled: therefore I will m visite the wickednesse thereof vpon it, and the land n shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, *as well* hee that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it o spued out the people that were before you?)

29 For whosoeuer shall commit any of these abominations, the persons that do *so* shall p be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: *for* I am the Lord your God.

CHAP. XIX.

A repetition of sundry Lawes and Ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, & say vnto them, * Ye shall be a holy, for I the Lord your God *am* holy.

3 ¶ Ye shall feare euery man his mother and his father, and shall keepe my Sabbath: *for* I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when yee shall offer a peace offering vnto the Lord, ye shall offer it b freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be c accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 ¶ * When yee reape the haruest of your land, ye shall not reape euery corner of your field, neither shall thou gather the ‖ gleanings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyard *cleane*, neither gather euery grape of thy vineyard, *but* thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Yee shall not steale, neither d deale falsely, neither lie one to another.

12 ¶ * Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbour ‖ wrong, neither rob *him*. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement: * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, *but* thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not e walke *about* with tales among thy people. Thou shalt not † stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull *of wrong* against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with *others of* diuers kindes. Thou shalt not sowe thy field with mingled *seede*, neither shall a garment of diuers

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* Chap. 20, 17. d Which is thy stepmother. e Either by father or mother, borne in marriage or otherwise. f They are her children whose shame thou hast vncouered.
* Chap. 20, 19. ‖ Or, secrets.
* Chap. 20, 20. g Which thine vncle doeth discouer. † Ebr. the father of brothers wife.
* Chap. 20, 12.
* Chap. 20, 21. h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible filthes, God chargeth his to beware of the same. i By setting thine affection more bent to her sister then to her.
* Chap. 20, 18. k Or whiles she hath her flowres.
* Chap 20, 2. 2 King 23, 10. † Ebr. of the seed. ‖ Or, to make them passe. l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children. 2. Kings. 23, 10. This seemed to be the chiefe and principall of all idoles: and as the Iewish write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: another dooes: the third, a sheepe: the fourth, a ramme: the fift a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe: his hands were eener stretched out to receiue gifts: his priests were called Chemarim. Reade 2 Kings 23, 5. Hosea 10, 5. Zeph. 1, 4.
* Chap 20, 15. ‖ Or, confusion. m I will punish the land where such incestuous marriages and pollutions are suffered. n Hee compareth the wicked to euill humours and surfeiting, which corrupt the stomach, and oppresse nature, and therefore must be cast out by vomit.

o Both for their wicked marriages, vnnaturall copulations, idolatry or spirituall whoredome with Molech and such like abominations. p Either by the Gouill sword, or by some plague that God will send vpon such.

* Chap. 11, 44. 1. Pet. 1, 16. a That is, voyd of all pollution, idolatrie, and superstition both of soule and body.

b Of your owne accord.
* Chap. 7, 16.

c To wit, of God.

* Chap 23, 22.

‖ Or, gathering of graynes.

d In that which is committed to your credit.
* Exod. 20, 7. Deut. 5, 11 Matt. 5, 34.

‖ Or, oppresse him by violence.
* Deut. 24, 14, 15. Iob 4, 14.
* Deut. 27, 18.

* Exod 23, 3. Deut. 1, 17 and 16, 19. 2 Chron 24, 23. Ierem. 2, 2.
e As a slanderer, backbiter, or quarrell picker. † By consenting to his death, or conspiring with the wicked. † Ebr. suffer not sinne vpon him.

* Matth. 5, 43. Rom. 13, 8. 1. Pet. 3, 9. Gal. 5, 14. Iacob. 2, 8.

f Ass horse or camell, or an asse, or a mule a mare,

thinges,

things, as of linnen and woollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome giuen her, † she shall be scourged, *but* they shall not die, because she is not made free.

21 And hee shall bring for his trespasse offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lord, concerning his sinne which hee hath done, and pardon shall be giuen him for his sinne, which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meate, yee *h* shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you: it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shall be holy to the prayse of the Lord.

25 And in the fifth yeere shall ye eate of the fruit of it, that it may ‖ yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate *i* with the ‖ blood: ye shall not vse witchcraft, nor *i* obserue times.

27 * Yee shall not *k* cut round the corners of your heads, neither shalt thou ‖ marre the tuftes of thy beard.

28 * Ye shall not cut your flesh for the † dead, nor make any print of a *l* marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a *m* whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, * neither Soothsayers: yee shall not seeke *to them* to be defiled by them, I am the Lord your God.

32 ¶ Thou shalt *n* rise vp before the hoare-head, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger soiourne with thee in your land, ye shall not ‖ vexe him.

34 * *But* the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniustly in iudgement, in *o* line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true *p* Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

a They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adultery, 11 incest, 12 or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer *he be* of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto *a* Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will *b* set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, *and* winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers to goe *c* a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doth sanctifie you.

9 ¶ * If *there be* any that curseth his father or his mother, he shall die the death, *seeing* he hath cursed his father & his mother, *d* his blood *shall be* vpon him.

10 ¶ * And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, *because* hee hath vncouered his fathers * shame, they shall both die: their blood *shall be* vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought ‖ abomination, their blood *shall be* vpon them.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood *shall be* vpon them.

14 Likewise he that taketh a wife and her mother, *e* committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 * Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood *shall be* vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame, it is villanie: therefore they shall be cut off in the sight † of their people, *because* he hath vncouered his sisters shame, he shall beare his iniquitie.

18 * The man also that lieth with a woman hauing her ‖ disease, and vncouereth her shame, *and* openeth her fountaine, and she open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreouer, thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because he hath vncouered his † kin, they shall beare their iniquity.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame; they shall beare their iniquity, *and* shall

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* Ebr. a beating shall be, some reade, they shall be beaten.

h Ie shall be vncleane as that thing, which is not circumcised.

i Or, that God may multiply ‖ Whether it be strangled, or otherwise.
i To measure lucke or vnluckie dayes.
* Ch. 19. 5.
k As did the Gentiles in signe of mourning.
‖ Or, cut, or reare.
* Deut. 14. 1.
† Ebr. soule or person.
l By whipping your bodies, or burning markes therein.
Or, As did the Cyprians, and Lycaonians.
* 1. Sam. 28. 8.

m In token of sooreenesse.

n Or, doe him worship.
* Leuit. 26, 21.

o As in measuring the ground.
p Prou. 11, 1. and 20, 10. ‖ By these two measures he meaneth all other. Of Ephah, reade Exod. 16. 36. and of Hin, Exod. 29, 40.

* Ch. 22. 21.

a By Molech he meaneth any kind of idole, Chap. 18. 21.
b Reade Chap. 17. 10. and 18. 21.

c Though the people be negligent to doe their duety, and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatry.
* Chap. 19. 4. 1 Pet. 1. 16.

* Exod. 21. 17. Prou. 20. 20. Matth. 15. 4. ‖ He bid vs worship to die.
* Deut. 22. 22. Iohn 8. 4, 5.

* Chap. 18. 6. Deut. 22. 30.

‖ Or, confusion.

* Chap. 18. 22.

f Is an execrable and detestable thing.
* Chap. 18. 23.

† Ebr. in the eyes of the children of their people.
* Chap. 18. 20.
‖ Or, shame.

* Chap. 18. 12. 13.
† Ebr. flesh.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.

h Reade Chap. 18, 16.

* Chap. 18, 26.

* Chap. 18, 25.

* Deut. 9, 5.

i Full of abundance of all things.

* Chap. 11. 2. 3. Deut. 14, 4.

k By eating them contrary to my commandement.

* Verse 7.

* Deut. 18. 11. 1. Sam. 28, 7.

l By touching the dead, lamenting, or being at their burial.

b For being married, she seemed to be cut off from his family.

† Ebr. he may be defiled.

c The Priest was permitted to mourne for his neer kindred only.

* Chap. 19, 27.

d Which hath an euill name or is defamed.

e Thou shalt count them holy and reuerence them.

f The Shewbread.

g He shall vse no such ceremonies as the mourners obserued.

shall die g childeleſſe.

21 So the man that taketh his brothers wife, committeth filthineſſe, *becauſe* he hath vncouered his brothers h ſhame, they ſhalbe childleſſe.

22 ¶ Yee ſhall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, * ſpue you not out.

23 Wherefore ye ſhall not walke in the maners of this nation which I caſt out before you: for they haue committed all theſe things, * therefore I abhorred them.

24 But I haue ſaid vnto you, Ye ſhall inherite their land, and I will giue it vnto you to poſſeſſe it, *euen* a land that i floweth with milke and honie: I am the Lord your God, which haue ſeparated you from *other* people.

25 * Therefore ſhall yee put difference betweene cleane beaſtes and vncleane, and betweene vncleane foules and cleane, neither ſhall ye k defile your ſelues with beaſtes and foules, nor with any *creeping thing*, that the ground bringeth foorth, which I haue ſeparated from you as vncleane.

26 Therefore ſhall ye be * holy vnto me: for I the Lord am holy, and I haue ſeparated you from *other* people that ye ſhould be mine.

27 ¶ * And if a man or woman haue a ſpirit of diuination, or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood *ſhalbe* vpon them.

CHAP. XXI.

1 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselues, and in their family.

A Nd the Lord ſaid vnto Moſes, Speake vnto the Priests the ſonnes of Aaron, and ſay vnto them, Let none be a defiled by the dead among his people,

2 But by his kinſman that is neere vnto him: *to wit*, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a b maide, that is neere vnto him, which hath not had an husband: for her † he may lament.

4 He ſhall not lament for the c Prince among his people, to pollute himſelfe.

5 They ſhall not make * bald parts vpon their head, nor ſhaue off the lockes of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy vnto their God, and not pollute the Name of their God: for the ſacrifices of the Lord made by fire, *and* the bread of their God they doe offer: therefore they ſhall be holy.

7 They ſhall not take to wife an whore, or d one polluted, neither ſhall they marry a woman diuorced from her husband: for ſuch one *is* holy vnto his God.

8 Thou ſhalt e ſanctifie him therefore, for he offereth the f bread of thy God: he ſhalbe holy vnto thee: for I the Lord which ſanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, ſhee polluteth her father: *therefore* ſhall ſhee be burnt with fire.

10 ¶ Alſo the hie Priest among his brethren, (vpon whoſe head the anointing oyle was powred, and hath conſecrated his hand to put on the garments) ſhall not g vncouer his head, nor rent his cloathes.

11 Neither ſhall hee goe to any ‖ dead body, nor make himſelfe vncleane by his father or by his mother,

12 Neither ſhall he goe out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God *is* vpon him: I am the Lord.

13 Alſo he ſhall take a maide vnto his wife:

14 *But* a widow, or a diuorced women, or a polluted, *or* an harlot, theſe ſhall he not marry, but ſhall take a maide of his owne k people to wife:

15 Neither ſhall hee defile his l ſeede among his people: for I am the Lord which ſanctifie him.

16 ¶ And the Lord ſpake vnto Moſes, ſaying,

17 Speake vnto Aaron, and ſay, Whoſoeuer of thy ſeede in their generations hath any blemiſhes, ſhall not preaſe to offer the bread of his God:

18 For whoſoeuer hath any blemiſh, ſhall not come neere: *as* a man blinde or lambe, or that hath m a flat noſe, or that hath any n miſhapen *member*,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, *is* crooke backt, or bleare eyed, o or hath a blemiſh in his eye, or be ſcuruie, or ſcabbed, or haue *his* ſtones broken.

21 None of the ſeed of Aaron the Priest that hath a blemiſh, ſhall come neere to offer the ſacrifices of the Lord made by fire, hauing a blemiſh: hee ſhall not preaſe to offer the p bread of his God.

22 The bread of his God, *euen* of the q moſt holy, and r of the holy ſhall he eate:

23 But he ſhall not goe in vnto the ſ vaile, nor come neere the altar, becauſe he hath a blemiſh, leaſt he pollute my Sanctuaries: for I am the Lord that ſanctifie them.

24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, and to all the children of Iſrael.

CHAP. XXII.

1 Who ought to abstaine from eating the things that were offred. 19 What oblation should be offred.

A Nd the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, that they be a ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy name in thoſe things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whoſoeuer *hee be* of all your ſeed among your generations after you, that b toucheth the holy things which the children of Iſrael hallow vnto the Lord, hauing his vncleanneſſe vpon him, euen that perſon ſhall be cut off from my ſight, I am the Lord.

4 * Whoſoeuer alſo of the ſeede of Aaron is a leper, or hath a running iſſue, he ſhall not eate of the holy things vntill he be cleane: and who ſo toucheth any that is c vncleane *by reaſon* of the dead, or a man whoſe iſſue of ſeede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man by whom he may take vncleanneſſe, † whatſoeuer vncleanneſſe he hath,

6 The perſon that hath touched ſuch, ſhall therefore be vncleane vntill the euen, & ſhall not eate of the holy things, ‖ except he haue waſhed his

‖ Or, to the bouſe of the dead.

h To goe to the dead.

i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, leaſt hee ſhould haue polluted his holy oynting.

k Not onely of his tribe, but of all Iſrael.

l By marrying any vncleaſie or defamed woman.

m Which is deformed or bruiſed.

n As not of equall proportion, or hauing in number more or leſſe.

o Or that hath a Web, or pearle.

p As the ſhewbread, and meate offering.

q A ſort of ſacrifice for ſinne.

r As of the tenths and firſt fruits.

ſ Into the Sanctuarie.

a Meaning, that the Priests abſtaine from eating, ſo long as they are polluted.

b To eate thereof.

* Chap. 15. 2.

c By touching any dead thing, or being at buriall of the dead.

† Ebr. according to all his vncleanneſſe.

‖ Or, vntill.

his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his ‖ food.

8 * Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the holy thing, neither [e] the gheſt of the Priest, neither shall an hired seruant eat of the holy thing:

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be maried vnto a [f] stranger, she may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her * youth: but there shall no stranger eat thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he shall put the [g] fift part therevnto, and giue it vnto the Priest with the hallowed thing.

15 So shall they not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the *people* to beare the iniquitie *of their* ‖ trespasse, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoener *he be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 *Yee shall offer* of your free minde a male without blemish of the beeues, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vow, or for a free offring of the beeues, or of the sheepe, his free offring shalbe perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or skiruie, or skabbed: these shall ye not offer vnto the Lord, nor make an offring by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath *any* * *member* superfluous, or lacking, such mayst thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make *an offring thereof* in your land,

25 Neither [i] of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shalbe brought forth, it shalbe euen seuen dayes vnder his damme: and from the eight day forth it shalbe accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not * kill her, and her yong *both* in one day.

29 So when ye will offer a thanke offring vnto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leaue * none of it to the morrow: I am the Lord.

31 Therefore shall yee keepe my Commandements and doe them: *for* I am the Lord.

32 Neither shall ye [k] pollute my holy Name, but I will be hallowed among the children of Israel, I the Lord sanctifie you,

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

a The feastes of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel and say vnto them, The feasts of the Lord which yee shall call the holy ‖ assemblies, *euen* these are my feasts.

3 * Sixe dayes ‖ shall worke be done, but in the seuenth day *shall be* the Sabbath of rest, an holy ‖ conuocation: ye shall doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, *and* holy conuocations, which ye shall proclaime in their [a] seasons.

5 In the first moneth *and* in the fourteenth *day* of the moneth at euening *shalbe* the Passeouer of the Lord.

6 And on the fifteenth day of this moneth *shalbe* the feast * of vnleauened bread vnto the Lord: seuen dayes yee shall eate vnleauened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no [b] seruile worke *therein*.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, *and* in the [c] seuenth day *shalbe* an holy conuocation: ye shall doe no seruile worke *therein*.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harueſt thereof, then yee shall bring ‖ a sheafe of the first fruits of your harueſt vnto the Priest,

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the [d] Sabbath, the Priest shall shake it.

12 And that day when yee shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof *shalbe* two [e] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part [f] of an Hin of wine.

14 And ye shall eate neither bread nor parched corne, nor ‖ greene eares vntill the selfe same day that ye haue brought an offring vnto your God: *this shalbe* a Law for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the [g] Sabbath, *euen* from the day that ye shall bring the sheafe of the shake offering, seuen ‖ Sabbaths, they shalbe complete.

16 Vnto the morow after the seuenth Sabbath shall yee number fiftie dayes: then ye shall bring a new

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§ *Or, bread.* * *Exod.* 12, 35. *Ezek.* 44. 31.

d Which is not of the tribe of Leui.
e Some Reade, the seruant which had hir eare bored, and would not goe free, Exod. 21, 6.

f Who is not of the Priestes kinred.

* *Chap.* 10, 14.

g He shall giue that and a fifth part ouer.
h For if they did not offer for their errour, the people by their example might commit the like offence.

* *Deut.* 15, 21. *Malach.* 1, 8.

‖ *Or, wart.*

* *Chap.* 21, 18.

i Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

* *Deut.* 12, 6.

* *Chap.* 7, 15.

k For whosoeuer doth otherwise then God commandeth, polluteth his Name.

Or, conuocation.

* *Exod.* 20, 9, 10. *Or, ye may worke.*
‖ *Or, assembly.*

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

* *Exod.* 12, 15. *Numb.* 28, 17.

b Or bodily labour, saue those that which one must eate, Exod. 12, 16.
c The first day of the feast and the seuenth were kept holy: in the rest they might worke except any feast were intermedled, as the feast of vnleauened bread, the fifteenth day, and the feast of Queanes the fifteenth day.

d Which is, the second Sabbath of the Passeouer.
e Which is, the fift part of an Ephah, or two Omers: reade Exod. 16. 16.
f Reade Exod. 29. 40.
‖ *Or, full eares.*

g That is, the seuenth day after the first Sabbath of the Passeouer.
‖ *Or, weekes.*

a new meat offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall be two *loaues* of two tenth deales of fine floure, *vvhich* shall be baken with [h] leauen for first fruits vnto the Lord.

18 Also yee shall offer with the bread seuen lambes without blemish of one yeere old, and a yong bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then yee shall prepare an hee goat for a sinne offring, and two lambes of one yeere old for peace offrings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, *and* with the two lambes: they shalbe holy to the Lord, for the [i] Priest.

21 So ye shall proclaime the same day, *that* it may be an holy conuocation vnto you: ye shall doe no seruile worke *therein: it shall be* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the harueſt of your land, thou shalt not rid cleane the corners of thy field when thou reapeſt, neither shalt thou make any after-gathering of thy harueſt, *but* shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, *and* in the first *day* of the moneth shall yee haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The * tenth also of this seuenth moneth, shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke *therefore: this shall be* a law for euer in your generations, *throvvout* all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth *day* of the moneth at euen, from euen to euen shall ye † celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, *In the fifteenth day of this seuenth moneth, *shall be* for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day *shall be* an holy conuocation: ye shall doe no seruile worke *therein*.

36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lord, *and* in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne assembly, ye shall doe no seruile worke *therein*.

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, [q] burnt offering, and meate offering, [q] sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seuen dayes: in the first day *shall be* [r] Sabbath: likewise in the eight day *shall be* a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of† thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Yee shall dwell in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posterity may know that I haue made the children of Israel to dwell in †boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The shew bread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

AND the Lord spake vnto Moses, saying,

2 a Command the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light, to cause § lampes to burne continually.

3 Without the vaile [b] of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shalbe* a law for euer through your generations.

4 He shall dresse the lampes vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two e tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that [d] in stead of the bread it may be for a remembrance, *and* an offering made by fire vnto the Lord.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, *receiuing them* of the children of Israel for an euerlasting Couenant.

9* And the *bread* shalbe Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went † out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strone together in the hoaste.

11 So the Israelitish womans sonne † blasphemed the Name *of the Lord*, and cursed, and they brought

h Becauſe the Priest should eat them, as Chap. 7, 13 and they should not be offered to the Lord vpon the altar.

i That is, offred to the Lord, and the rest should be for the Priests.

* *Chap. 19, 9. Deut. 24, 19.*

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that we e in that moneth, and of the Iubile.

* *Chap. 19, 27, 30. Numb 30, 7.*

n By fasting, and prayer.

o Which containeth a night and a day: yet they tooke it but for their nattvall day.

† *Heb. rest your Sabbath.*

* *Numb. 29, 12. Iohn. 7, 2, 37*

* *Exod. 29, 18.*

p Or, a day wherein the people are stayed from all worke.

q Or, peace offering.

r Or, a solemne feast.

§ Or, of boughes thicke with leaues.

† In the wildernesse, for asmuch as they would not credit Iosuha and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27, 20.

b which vaile separated the holiest of all, where was the Arke of the Testimony, from the Sanctuary.

* *Exod. 31, 8.*

* *Exod. 25, 30.*

c That is, two Omers, reade Exod. 16, 16.

d For it was burnt euery Sabbath, when the bread was taken away.

* *Exod. 29, 33. Chap. 8, 31. Matth. 12, 1, 3.*

e Meaning, out of his tent.

f By swearing or despiting God.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan.)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoaste, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

16 And he that blaspheméth the Name of the Lord, shalbe put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blaspheméth the Name *of the Lord*, let him be slaine.

17 ¶ * He also that † killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beast for beast.

19 Also if a man cause *any* blemish in his neighbour; as he hath done, so shall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shalbe repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man, shalbe slaine.

22 Yee shall haue one * law: it shall be aswell for the stranger as for one borne in the countrey, for I am the Lord your God.

23 ¶ Then h Moses told the children of Israel, and they brought the blasphemer out of the hoaste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 *The Sabbath of the seuenth yeere.* 8 *The Iubile in the fiftieth yeere.* 14 *Not to oppresse their brethren.* 23 *The sale and redeeming of lands, houses and persons.*

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the * land shall † keepe Sabbath vnto the Lord.

3 a Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seuenth yeere shall be a Sabbath of rest vnto the land: *it shall be* the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it b owne accord of thy harueſt, thou shalt not reape, neither gather the grapes that thou hast left c vnlaboured: *for* it shall be a yeere of rest vnto the land.

6 And the d rest of the land shalbe meate for you, *euen* for thee and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that soiourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 ¶ Also thou shalt number seuen ‖ Sabbaths of yeeres vnto thee, *euen* seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourty yeere.

9 e Then thou shalt cause to blow the trumpet of the Iubile in the tenth *day* of the seuenth moneth: euen in the day of the reconciliation shall yee make the trumpet blow throughout all your land.

10 And yee shall hallow that yeere, *euen* the fiftieth yeere, and proclaime libertie in the land to all the f inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his g possession, and euery man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather *the grapes* thereof that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall h not oppresse one another:

15 *But* according to the number of i yeeres after the Iubile, thou shalt buy of thy neighbour: *also* according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of k fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land ‖ in safetie.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in saferie.

20 And if ye shall say, What shall we eate the seuenth yeere, for we shall not sowe, nor gather in our increase?

21 I will † send my blessing vpon you in the sixt yeere, and it shall bring foorth fruit for three yeeres.

22 And ye shall sowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the olde.

23 ¶ Also the land shall not be sold to be l cut off *from the family*: for the land is mine, *and* yee be but strangers and foiourners with me,

24 Therefore in all the land of your possession ye shall m graunt a redemption for the land.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, *euen* his neere kinsemen, and buy out that, which his ‖ brother sold.

26 And if hee haue no redeemer, but † hath gotten and found to buy it out,

27 Then shall he n count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come o out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole

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* *Numb.* 15. 34.

* *Deut.* 13. 9. *and* 17. 7.

g Shall be punished.

* *Exod.* 21. 12. *Deut.* 19. 4, 11. † *Ebr. smiteth the soule of any man.* † *Ebr. soule for soule.*

* *Exod.* 21. 24. *deut.* 19. 21. *matth.* 5. 38.

h Because the punishment was not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

* *Exod.* 23. 10. † *Ebr. shall rest a rest.*

a The Iewes began the course of this yeere in September, for then all the fruits were gathered.

b By reason of the corne that fell out of the eares the yeere past.

c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.

d That which the land bringeth forth in her rest.

‖ Or, *weeke.*

e In the beginning of the 50 yeere was the Iubile, so called, because the ioyfull tidings of liberty was publikely proclaimed by the sound of a corner.

f Which were in bondage.

g Because the tribes should neither haue their possessions or families diminished nor confounded.

h By deceit, or otherwise.

i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, dearer.

k And not the full possession of the land.

‖ *Or, boldly without feare.*

Ebr. I will commaund.

l It could not be sold for euer, but must returne to the family in the Iubile.

m Ye shall sell it on condition that it may be redemed.

Or, kinsman.

Ebr. his hand hath gotten.

n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

o From his hands that bought it.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled city, shall be stablished, ‖ as cut off *from the familie*, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages which haue no walles round about them, shall be esteemed as the field of the countrey: they may be bought out againe, and shall ‖ goe out in the Iubile.

32 Notwithstanding, the cities of the Leuites, *and* the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the ¶ suburbes of their cities shall not be solde: for it is their perpetuall possession.

35 ¶ Moreouer, if thy brother be impouerished, and x fallen in decay with thee, thou shalt relieue him, and *as* a stranger and soiourner, so shall he liue with thee.

36 * Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitailes for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, *and* to be your God.

39 ¶ * If thy brother also *that dwelleth* by thee be impouerished, and be solde vnto thee, thou shalt not compell him to serue as a bond seruant.

40 *But* as an hired seruant, and as a soiourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, *both* he and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not ‖ be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bondmaid, which thou shalt haue, *shalbe* of the heathen that are round about you: of them shall yee buy seruants and maides.

45 And moreouer, of the children of the strangers that are soiourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shalbe your z possession.

46 So yee shall take them as inheritance for your children after you to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with cruelty.

47 ¶ If a soiourner or a stranger *dwelling* by thee † get *riches*, and thy brother by him be impouerished, and sell himselfe vnto the stranger or soiourner *dwelling* by thee, or to the stocke of the strangers family,

48 After that he is sold, he may be bought out; one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or *any* of the kinred of his flesh among his family, may redeeme him: either if hee can ‖ get *so much*, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shalbe according to the number of x yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them shall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy y sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel *are* seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his couenant.

YEe shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall ye set ‖ any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my commandements, and doe them,

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit,

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none * shall make you afraid: also I † will rid euill beasts out of the land, and the b sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shall chase an hundreth, and an hundreth of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For † I will haue respect vnto you, and make you increase, and multiply you, and c stablish my couenant with you.

10 Ye shall eate also old store, and cary out old because of the new.

11 ¶ * And I will set my d Tabernacle among you, and my soule shall not loathe you.

12 Also I will walke among you, and I will be your God, and ye shallbe my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the e bonds of your yoke, and made you goe vpright.

14 ¶ * But if ye will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either

‖ That is, for euer: reade verf. 23.

‖ Or, returne.

† Ebr. for euer.

q Where the Leuites kept their cattell.

x In Ebrew it is, if his hand shake: meaning, if hee stretch forth his hand for helpe as one in misery.

* *Exod.* 22, 25. *Deut.* 23, 19. *prou.* 28, 8. *ezec.* 18, 8. *and* 22, 12.

* *Exod.* 21, 2. *Deut.* 15, 12. *Ierem.* 34, 14.

s Vnto perpetuall seruitude.

* *Ephes.* 6, 9. *Colos.* 4, 1.

z For they shall not be bought out at the Iubile.

† Ebr. his hand take holde.

x If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreate him rigorously, if thou know it.

* *Exod.* 20, 4. *Deut.* 5, 8. *Psalm.* 97, 7.

‖ Or, stone to worship *any image of it.*

* *Chap.* 19, 30.

* *Deut.* 28, 1.

a By promising abundance of earthly things, he stirreth the minde to consider the rich treasures of the spirituall blessings.

* *Iob* 11, 19.

† Ebr. *will cause the euill beast to* [illegible] *cease.*

b Ye shall haue no warre.

* *Iosh.* 23, 10.

† Ebr. *I will turne vnto you.*

c Performe that which I haue promised.

* *Ezek.* 37, 26. 2. *Cor.* 6, 16.

d I will be dayly present with you.

e I haue set you at full liberty, whereas before ye were as beasts tyed in bands.

* *Deut.* 28, 15. *Lament.* 2, 17. *Malach.* 2, 2.

ther if your soule abhorre my lawes, so that yee will not doe all my Commandements, but breake my † Couenant.

16 Then will I also doe this vnto you, I will appoint ouer you ‖ scarcefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your seede in vaine: for your enemies shall eate it:

17 And I will set § my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, * and yee shall flee when none pursueth you.

18 And if yee will not for these *things* obey me, then will I punish you [h] seuen times more, according to your sinnes,

19 And I will breake the pride of your power, and I will make your heauen as [i] yron, and your earth as brasse:

20 And your ‖ strength shalbe spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 ¶ And if yee walke [k] stubburnely against me, and will not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes,

22 I will also send wilde beasts vpon you, which shall [l] spoile you, and destroy your cattell, and make you fewe in number: so your high [m] wayes shall be desolate.

23 Yet if by these ye will not be reformed by me, but walke stubburneiy against me,

24 Then will I also walke [*] stubburnely against you, and I will smite you yet seuen times for your sinnes:

25 And I will send a sword vpon you, that shall auenge the quarrell of my Couenant: and when ye are gathered in your cities, I will send the pestilence among you, and yee shall be deliuered into the hand of the enemie.

26 When I shall breake the [n] staffe of your bread, then ten women shall bake your bread in one [o] ouen, & they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but walke against me stubburnly,

28 Then will I walke stubburnely in *mine* anger against you, and I will also chastise you seuen times *more* according to your sinnes.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall yee deuoure.

30 I will also destroy your hie places, and * cut away your images, and cast your carkeises vpon the ‖ bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuary vnto naught, and ‖ will not smell the sauour of your sweet odours.

32 I will also bring the land vnto a wildernesse, and your enemies which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and [q] will draw out a sword after you, and your land shalbe waste, and your cities shalbe desolate.

34 Then shall the land enioy her * Sabbaths, as long as it lieth voide, and yee shall be in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth voide, it shall rest, because it did not rest in your [r] Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a ‖ faintnesse into their hearts in the land of your enemies, and the sounde of a leafe shaken shall chase them, and they shall [t] flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers shall they pine away with [c] them also.

40 Then they shall confesse their iniquity, and the wickednes of their fathers for their trespasse, which they haue trespassed against me, & also because they haue walked stubburnely against me.

41 Therefore I will walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shalbe humbled, and then they shall ‖ willingly beare *the punishment* of their iniquitie.

42 Then I will remember my Couenant with Iaakob, and my Couenant also with Izhak, and also my Couenant with Abraham will I remember, and will remember the land.

43 [u] The land also *in the meane season* shall be left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer *the punishment* of their iniquitie, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, *nor* to breake my Couenant with them: for I am the Lord their God:

45 But I will remember for them the [x] Couenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Iudgements, and the Lawes, which the Lord made betweene him, and the children of Israel, in mount [y] Sinai by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man, cannot be sold nor redeemed, but remaineth to the Lord.

MOreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make auow of [a] a person vnto the Lord, by [b] thy estimation,

3 Then thy estimation shall be *thus*: a male from twenty yeere old vnto sixtie yeere olde shall be by thy estimation euen fifty [c] shekels of siluer, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall be thirty shekels.

5 And from fiue yeere olde to twentie yeere olde, thy valuation shall be for the male twenty shekels, and for the female ten shekels.

6 But from a [d] moneth olde vnto fiue yeere old, thy price of the male shall be fiue shekels of siluer, and thy price of the female, three shekels of siluer

7 And from sixtie yeere old and aboue, if *he be* a male, then thy price shall be fifteene shekels, and for the female ten shekels.

8 But

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f Which I made with you in chusing you to be my people.
‖ Or, an hastie plague.

g Reade Chap. 17, 10.

* *Prou.* 28, 1.

h That is, more extremely.

i Ye shall haue drought and barrennelle, Agge. 2, 10.
l Or, labour.

k Or, as some reade, by fortune, in putting my plagues to chance and fortune.

l Of your children, 2. kin. 17, 25.
m Because none dare passe thereby for feare of beasts.

* 2. Sam. 21. 67, Esai. 18, 24.

n That is, the strength, wherby the life is sustained, Ezek. 4, 16. and 5, 16.
o One ouen shall be sufficient for ten families.

* *Deut.* 28. 53.

* 2. Chron. 4. 7.

‖ Or, ensions.

p I will not accept your sacrifices.

q Signifying that no enemie can come without Gods sending.
* Chap. 25. 2.

r Which I commanded you to keepe.

‖ Or, remembrance.

f As if their enemies did chase them.

c For as much as they are culpable of their fathers faults, they shalbe punished as well as their fathers.

‖ Or, pray for their sinne.

u Whiles they are captiues, and without repentance.

* *Deut.* 4. 31. & *Rom.* 11, 26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter.
b Which are the Priests.
c Reade the value of the shekel, Exod. 30, 13.

d He speaketh of those vowes where by the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

e If he be not able to pay after thy valuation,

f Which is cleane, Chap. 11, 1 e

g That is, consecrate to the Lord.

† Ebr. so shall it stand,

h Valuing the price thereof according to the seede that is sowen, or by the seed that it doeth yeeld.

i Homer is a measure containing ten Ephahs, reade of Ephah, Exod. 16. 16, 36.

k For thefrowne necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse so him that doeth ransme it to his priuate vse, Num. 18. 14. Deut. 13. 15. Iosh. 6, 17.

8 But if he be poore e then thou haft eſteemed *him*, then ſhall he preſent himſelfe before the Prieſt, and the Prieſt ſhall value him, according to the abilitie of him that vowed , *ſo* ſhall the Prieſt value him.

9 And if *it be* a f beaſt , whereof men bring an offering vnto the Lord, all that one giueth of ſuch vnto the Lord, ſhallbe holy.

10 He ſhall not alter it nor change it , a good for a bad , nor a bad for a good : and if he change beaſt for beaſt, then *both* this and that, which was changed for it, ſhalbe g holy.

11 And if *it be* any vncleane beaſt , of which men doe not offer a ſacrifice vnto the Lord , hee ſhall then preſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, wherher it be good or bad : *and* as thou valueſt it, *which art* the Prieſt, ſo ſhall it be.

13 But if he will buy it againe, then hee ſhall giue the fifth part of it more, aboue thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy vnto the Lord, then the Prieſt ſhall value it, whether it be good or bad, *and* as the Prieſt ſhall priſe it, † ſo ſhall the value be.

15 But if he that ſanctified it, will redeeme his houſe , then hee ſhall giue thereto the fifth part of money more then thy eſtimation, & it ſhalbe his.

16 If alſo a man dedicate to the Lord any ground of his inheritance, then ſhalt thou eſteeme it according to the h ſeede thereof , an i Homer of barley ſeede *ſhalbe* at fiftie ſhekels of ſiluer.

17 If hee dedicate his fielde *immediatly* from the yeere of Iubile , it ſhall be worth as thou doeſt eſteeme it.

18 But if he dedicate his field after the Iubile, then the Prieſt ſhall recken him the money according to the yeeres that remaine vnto the yeere of Iubile, and it ſhalbe abated by thy eſtimation.

19 And if he that dedicateth it , will redeeme the field, then he ſhall putthe fifth part of the price, that thou eſteemedſt it at , therevnto , and it ſhall remaine his.

20 And if hee will not redeeme the field , but *the Prieſt* k ſell the field to another man , it ſhalbe redeemed no more.

21 But the field ſhalbe holy to the Lord, when it goeth out in the Iubile , as a field l ſeparate from common vſes : the poſſeſſion thereof ſhalbe the Prieſtes.

22 If a man alſo dedicate vnto the Lord a fielde which he hath bought , which is not of the ground of his inheritance.

23 Then the Prieſt ſhall ſet the price ro him, as * thou eſteemeſt it , vnto the yeere of Iubile, and he ſhall giue m thy price the ſame day , *as a thing* holy vnto the Lord.

24 *But* in the yeere of Iubile, the field ſhall returne vnto him , of whom it was bought : to him *I ſay*, whoſe inheritance the land was.

25 And all the valuation ſhall be according to the ſhekel of * the Sanctuarie : a ſhekel conteineth twentie gerahs.

26 ¶ * Notwithſtanding the firſt borne of the beaſts , becauſe it is the Lords firſt borne , none ſhall dedicate ſuch, be it bullocke , or ſheepe : *for* it is the n Lords.

27 But if it be an vncleane beaſt, then he ſhall redeeme it by thy valuation , and giue the fift part more thereto : and if it be not redeemed , then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common vſe that a man doth ſeparate vnto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſold nor redeemed : *for* euery thing ſeparate from the common vſe is moſt holy vnto the Lord.

29 Nothing ſeparate from the common vſe, which ſhall be ſeparate from man , ſhall be redeemed, *but* o die the death.

30 Alſo all the tythe of the land *both* of the ſeed of the ground, *and* of the fruit of the trees is the Lords : *it is* holy to the Lord.

31 But if a man will redeeme *any* of his tithe, he ſhall adde the p fift part thereto.

32 And euery tithe of bullocke, and of ſheepe, *and* of all that goeth vnder the q rod , the tenth ſhall be holy vnto the Lord.

33 Hee ſhall not looke if it be good or bad, neither ſhall hee change it : elſe if hee change it, both it , and that it was changed withall , ſhall be holy, *and* it ſhall not be redeemed.

34 Theſe are the Commandements which the Lord commanded by Moſes vnto the children of Iſrael in Mount Sinai.

* Verſe 12.

m The Prieſts valuation,

* Exod. 30. 13. Numb. 3. 47. Ezek. 45. 12.

* Exod. 13. 2. and 22, 29. Numb. 3. 13.

n It was the Lords alreadie,

* Ioſh. 6, 19.

o It ſhall remaine without redemption,

p Beſides the value of the thing it ſelfe.

q All that which is numbred : that is, euery tenth as he falleth by tale without exception or reſpect.

THE FOVRTH BOOKE of Moſes , called * Numbers.

* So called becauſe of the diuerſity and multitude of numbrings which are here chiefly contained, both of mens names and places.

THE ARGVMENT.

FOr as much as God hath appointed that his Church in this vvorld ſhall be vnder the croſſe , both becauſe they ſhould learne not to put their truſt in vvorldly things , and alſo feele his comfort , vvhen all other helpe faileth : he did not ſtraightvvay bring his people , after their departure out of Egypt , into the land vvhich he had promiſed them : but ledde them to and fro for the ſpace of fourtie yeeres , and kept them in continuall exerciſes before they enioyed it , to trie their faith , and to teach them to forget the vvorld, and to depend on him. Vvhich triall did greatly profit , to diſcerne the vvicked and the hypocrites , from the faithfull and true ſeruants of God , vvho ſerued him vvith pure heart , vvhereas the other , preferring their carnall affections to Gods glory , and making Religion to ſerue their purpoſe , murmured vvhen they lacked to content their luſtes , and diſpiſed them vvhom God had appoynted rulers ouer them. By reaſon vvhereof they prouoked Gods terrible iudgements againſt them , and are ſet foorth as a moſt notable example for all ages , to bevvare hovv they abuſe Gods vvord , preferre their ovvne luſtes to his vvill , or deſpiſe his miniſters. No tvvithſtanding , God is euer true in his promiſe , and gouerneth his by his holy Spirit , that either they fall not to ſuch inconueniences , or elſe returne to him quickely by true repentance : and therefore hee continueth his graces tovvard them , hee giueth them ordinances and inſtructions , as vvell for Religion , as outvvard policie : hee preſerued them againſt all craft and conſpiracie , and giueth them manifold victories againſt

against their enemies. And to auoyde all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the lande which they had wonne, and that also which hee had promised, as seemed best to his godly wisedome.

CHAP. I.

Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Leuites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in ‖ the wildernes of [a] Sinai, in the Tabernacle of the Congregation, in the first *day* of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

* 2 Take yee the summe of all the Congregation of the children of Israel, after their families *and* housholds of their fathers, with the number of their names: *to wit*, all the males, † man by man:

3 From twentie yeere old and aboue, all that goe forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

4 And with you shallbe ‖ men of euery tribe, such *as are* the heads of the house of their fathers.

5 And these are the names of the men that shall [d] stand with you, of *the tribe of* Reuben, Elizur, the sonne of Shedeur.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These *were* famous in the Congregation, [e] princes of the tribes of thier fathers, *and* heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by *their* names.

18 And they called all the Congregation together in the first *day* of the second moneth, who declared [f] their kinreds by their families, *and* by the houses of their fathers according to the number of *their* names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so he numbred them in the wildernesse of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generations, by their families, *and* by the houses of their fathers according to the number of *their* names, man by man euery male from twentie yeere old and aboue, as many as ‖ went forth to warre:

21 The number of them, *I say*, of the tribe of Reuben, *was* sixe and fourtie thousand, and fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generations, by their families, *and* by the houses of their fathers, the summe thereof by the number of *their* names, man by man, euery male from twenty yere old and aboue, all that went forth to warre:

23 The summe of them, *I say*, of the tribe of Simeon *was* nine and fiftie thousand and three hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names from twentie yeere old and aboue, all that went forth to warre: ‖ Gad.

25 The number of them, *I say*, of the tribe of Gad *was* fiue and fourtie thousand, and sixe hundreth and fiftie.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Iudah.

27 The number of them, *I say*, of the tribe of Iudah, *was* threescore and fourteene thousand, and sixe hundreth.

28 ¶ Of the sonnes of ‖ Issachar by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Issachar.

29 The number of them *also* of the tribe of Issachar *was* foure and fiftie thousand, and foure hundreth.

30 ¶ Of the sonnes of ‖ Zebulun by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue: all that went foorth to warre: ‖ Zebulun.

31 The number of them *also* of the tribe of Zebulun *was* seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of ‖ Ephraim by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went forth to warre: ‖ Ephraim.

33 The number of them *also* of the tribe of Ephraim *was* fourtie thousand and fiue hundreth.

34 ¶ Of the sonnes of ‖ Manasseh by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Manasseh.

35 The number of them *also* of the tribe of Manasseh *was* two and thirty thousand and two hundreth.

36 Of the sonnes of ‖ Beniamin by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Beniamin.

37 The number of them *also* of the tribe of Beniamin *was* fiue and thirtie thousand and foure hundreth.

38 Of the sonnes of ‖ Dan by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went forth to warre: ‖ Dan.

[a] In that place of the wildernesse that was nexte to mount Sinai.
[b] Which contained part of Aprill and part of May.
* *Exod.* 30. 12.
† *Ebr. by their heads.*
[c] That is, the chiefest man of euery tribe.
[d] And assist you when ye number the people.
[e] Or captaines, and gouernours.
[f] In shewing euery man his tribe, and his ancestors.
‖ These are the names of the twelue tribes, as first of Reuben.
‖ *Or, as were able to beare weapons.*
‖ Simeon.

THE FIGVRE OF THE Tabernacle erected, and of the Tents pitched round about it.

A B The length of the Court of an hundreth cubites, on the South side: in the which space there were twentie pillars of fiue cubits height a piece, whereto the curtaines were tyed to inclose the Court. C D The North side, which was in all points like. B C The West ende, which was of fiftie cubites wide. In this space there were tenne pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side. A D The East end, which was also of fiftie cubites breadth, so that the whole Court was in length twise the breadth. The comming in was at the East end, right as it there hanged a wrought hanging of twentie cubites long, fastened to foure pillars. E At the sides of the hanging there were curtaines of fifteene cubites in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as three Figure sheweth.

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand, and seuen hundreth.

40 ¶ Off the sonnes of ‖ Asher by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went forth to warre:

41 The number of them *also* of the tribe of Asher, *was* one and fourtie thousand and fiue hundreth.

42 ¶ Of the children of ‖ Naphraly, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them *also* of the tribe of Naphtali, *was* three and fiftie thousand, and foure hundreth.

44 These are the ‖ summes which Moses, and Aaron numbred, and the Princes of Israel, the twelue men *which* were euery one for the house of their fathers.

45 So *this* was all the summe of the sonnes of Israel, by the houses of their fathers from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundreth and three thousand fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among g them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle.

51 And when the Tabernacle goeth foorth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shall be slaine.

52 Also the children of Israel shall pitch their tents euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, least vengeance i come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

a The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standerd, *and* vnder the ensigne of their fathers house: farre off, about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the standerd of the hoaste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab *shallbe* ‖ captaine of the sonnes of Iudah.

4 And his hoast and the number of them *were* seuentie and foure thousand and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar *shallbe* the captaine of the sonnes of Issachar:

6 And his hoast and the number thereof *were* foure and fiftie thousand, and foure hundreth.

7 *Then* the tribe of Zebulun, and Eliab the sonne of Helon captaine ouer the sonnes of Zebulun:

8 And his hoaste and the number thereof seuen and fiftie thousand and foure hundreth:

9 The whole number of the c hoaste of Iudah *are* an hundreth fourescore and sixe thousand, and foure hundreth according to their armies: they shall first set forth.

10 ¶ On the South side *shallbe* the standerd of the

‖ Or, *full count.*

g Which were warriours, but were appointed to the vse of the Tabernacle.

† Heb. *campe.*

h Whosoeuer is not of the tribe of Leui.

i By not hauing due regard to the Tabernacle of the Lord.

a In the twelue tribes were foure principall standerds, so that euery three tribes had their standerd.

‖ Or, *prince.*

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

c Of them which were contained vnder that name.

the hoaſte [d] of Reuben according to their armies: and the captaine ouer the ſonnes of Reuben *ſhall be* Elizur the ſonne of Shedeur.

11 And his hoaſte and the number thereof, ſixe and fortie thouſand and fiue hundreth.

12 And by him ſhall the tribe of Simeon pitch, and the captaine ouer the ſonnes of Simeon *ſhall be* Shelumiel the ſonne of Zuriſhaddai:

13 And his hoaſte, and the number of them, nine and fiftie thouſand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the ſonnes of Gad *ſhallbe* Eliaſaph the ſonne of ‖ Deuel:

15 And his hoaſte and the number of them *vvere* fiue and fortie thouſand, ſixe hundreth and fiftie.

16 All the number of the campe of Ruben *vvere* an hundreth and one and fiftie thouſand, and foure hundreth and fiftie according to their armies, and they ſhall ſet foorth in the ſecond place.

17 ¶ Then the Tabernacle of the Congregation ſhall goe *vvith* the hoaſte of the Leuites, in the [e] midſt of the campe as they haue pitched, ſo ſhall they goe forward, euery man in his order, according to their ſtanderds.

18 ¶ [f] The ſtanderd of the campe of Ephraim *ſhall be* toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephraim *ſhallbe* Eliſhama the ſonne of Ammihud:

19 And his hoaſte and the number of them *vvere* fourtie thouſand and fiue hundreth.

20 And by him *ſhallbe* the tribe of Manaſſeh, and the captaine ouer the ſonnes of Manaſſeh, *ſhallbe* Gamliel the ſonne of Pedahzur:

21 And his hoaſt and the number of them *vvere* two and thirtie thouſand and two hundreth.

22 And the tribe of Beniamin, and the captaine ouer the ſonnes of Beniamin *ſhallbe* Abidan the ſonne of Gideoni:

23 And his hoaſte, and the number of them *vvere* fiue and thirtie thouſand and foure hundreth.

24 All the number of the campe of Ephraim *vvere* an hundreth and eight thouſand and one hundreth according to their armies, and they ſhall goe in the third place.

25 ¶ The ſtanderd of the hoaſt of [g] Dan *ſhallbe* toward the North according to their armies: and the captaine ouer the children of Dan *ſhallbe* Ahiezer the ſonne of Ammiſhaddai:

26 And his hoaſt and the number of them *vvere* two and threeſcore thouſand and ſeuen hundreth.

27 And by him ſhall the tribe of Aſhur pitch, and the captaine ouer the ſonnes of Aſher *ſhallbe* Pagiel the ſonne of Ocran.

28 And his hoaſt and the number of them *vvere* one and fourtie thouſand, and fiue hundreth.

29 ¶ Then the tribe of Nephtali, and the captaine ouer the children of Nephtali *ſhallbe* Ahira the ſonne of Enan:

30 And his hoaſt and the number of them *vvere* three and fiftie thouſand and foure hundreth.

31 All the number of the hoaſt of Dan *vvas* an hundreth and ſeuen and fiftie thouſand and ſixe hundreth: they ſhall goe hindmoſt with their ſtanderds.

32 ¶ Theſe are the [h] ſummes of the children of Iſrael by the houſes of their fathers, all the number of the hoaſte, according to their armies, ſixe hundreth and three thouſand, fiue hundreth and fiftie.

33 But the Leuites were not numbred among the children of Iſrael, as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lord had commanded Moſes: ſo they pitched according to their [i] ſtanderds, and ſo they iourneyed euery one with his families, according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12, 35 Why the Lord ſeparated the Leuites for himſelfe. 16 Their number, families, and captaines. 40 The firſt borne of Iſrael is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THeſe alſo were the [a] generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

2 So theſe are the names of the ſonnes of Aaron, * Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.

3 Theſe are the names of the ſonnes of Aaron the anoynted Prieſts, whom *Moſes* did * conſecrate to miniſter in the Prieſts office.

4 * And Nadab and Abihu died [b] before the Lord, when they offered * ſtrange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Prieſts office in the [c] ſight of Aaron their father.

5 Then the Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and [d] ſet them before Aaron the Prieſt that they may ſerue him,

7 And take the charge with him, euen the charge of the whole Congregation, [e] before the Tabernacle of the Congregation to doe the ſeruice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation, and *haue* the charge of the children of Iſrael to doe the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron and to his [f] ſonnes: *for* they are giuen him freely from among the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſonnes to execute their Prieſts office: and the [g] ſtranger that commeth neere, ſhallbe ſlaine.

11 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

12 Behold, I haue euen taken the Leuites from among the children of Iſrael: for all the firſt borne that openeth the matrice among the children of Iſrael, and the Leuites ſhallbe mine,

13 Becauſe all the firſt borne are mine: for the ſame day, that I ſmote all the firſt borne in the land of Egypt, * I ſanctified vnto mee all the firſt borne in Iſrael, both man and beaſt: mine ſhall they be: I am the Lord.

14 ¶ Moreouer, the Lord ſpake vnto Moſes in the wildernes of Sinai, ſaying,

15 Number the children of Leui after the houſes of their fathers, in their families: euery male from a moneth olde and aboue ſhalt thou number.

16 Then Moſes numbred them according to the word of the Lord, as he was commanded.

17 And theſe were the ſonnes of Leui by their names, * Gerſhon, and Kohath, and Merari.

18 Alſo theſe are the names of the ſonnes of Gerſhon by their families: Libni and Shimei.

19 The ſonnes alſo of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the ſonnes of Merari by their families: Mahli and Muſhi. Theſe are the families of

[d] Ruben and Simeon, the ſonnes of Leah, and Gad the ſonne of Zilgah her maide, were of the ſecond ſtanderd,

‖ Or, Reuel,

[e] Becauſe it might be in equall diſtance from each one, and all indifferently haue recourſe therevnto.

[f] Becauſe Ephraim and Manaſſeh ſupplied the place of Ioſeph their father, they are taken to be Rahels children, ſo they and Beniamin make the third ſtanderd,

[g] Dan and Nephtali the ſonnes of Bilha Rahels maid with Aſher the ſonne of Zilpah make the fourth ſtanderd,

[h] which were of twentie yeeres and aboue.

[i] For vnder euery one of the foure principall ſtanderds were diuers ſignes to keepe euery band in order,

[a] Or, families and kinreds.

* *Exod.* 6, 23,

* *Exod.* 28. 3.

* *Leuit.* 10, 1, 2. *chap.* 26, 61. 1. *chron.* 24, 2.

[b] Or, before the Altar.

* *Leuit.* 10. 1, 2,

[c] Whiles their father liued.

[d] Offer them vnto Aaron for the vſe of the Tabernacle.

[e] Which appertained to the executing of the high Prieſts commandement, to the oneſight of the people, and to the ſeruice of the Tabernacle.

[f] Aaron ſonnes the Prieſts ſerued in the Sanctuary in praying for the people and offring ſacrifice: the Leuites ſerued for the inferiour vſes of the ſame.

[g] Any that would miniſter not being a Leuite.

* *Exod.* 13, 2. and 34, 19. *Leuit.* 27, 26. *chap.* 8, 16. *Ioſh.* 2, 23

* *Gen.* 46, 11. *exod.* 6, 16. *chap.* 26, 57. 1. *chro.* 6, 1. *and* 23, 6.

Leui, according to the houses of their fathers.

21 Of Gershon *came* the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof ([h] after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and ‖ ancient of the house of the Gershonites *shalbe* Eliasaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation, *shalbe* the [i] Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue, *was* eight thousand and sixe hundreth, hauing the [k] charge of the Sanctuarie.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house *and* families of the Kohathites *shalbe* Elizaphan the sonne of Vzziel:

31 And their charge *shalbe* the [l] Arke, and the Table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest *shalbe* ‖ chiefe captaine of the Leuites, *hauing* the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari *came* the familie of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue *was* sixe thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari *shalbe* Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari *shalbe* [m] the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pins and their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, *I say*, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, [n] and the charge of the children of Israel: but the stranger that commeth neere shall be slaine.

39 The whole summe of the Leuites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, *euen* all the males from a moneth old and aboue, *was* two and twentie [o] thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to me (p) for all the first borne of the children of Israel (*I am* the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred, as the Lord commaunded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shalbe mine, (I am the Lord.)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: * the shekel *conteineth* twenty gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the (q) first borne of the children of Israel tooke he the money: *euen* a thousand three hundreth threescore and fiue *shekels*, after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IV.

5 The offices of the Leuites, when the hoaste remooued, 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, *and* houses of their fathers,

3 From (a) thirtie yeere old and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shallbe the office of the sonnes of Kohath in the Tabernacle of the Congregation *about* the holiest of all.

5 ¶ When the hoaste remoueth, then Aaron and his sonnes shall come and take downe (b) the couering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloath altogether of blewe silke, and put (c) the barres thereof:

7 And vpon the * table of shew *bread*, they shall spread a cloath of blew silke, and put thereon the dishes, and the *incense* cups and goblets, and couerings to couer it (d) with, and the bread shall be there on continually.

8 And they shall spread vpon them a couering of

[h] Onely numbring the male children.

‖ Or, *father*.

[i] Their charge was to take the couerings, and hangings of the Tabernacle.

[k] Doing euery one his dueties in the Sanctuary.

[l] The chiefe things within the Sanctuary were committed to the Kohathites.

‖ Or, *prince of princes*.

[m] The wood worke and the rest of the instruments were committed to their charge.

[n] That none should enter into the Tabernacle contrarie to Gods appointment.

[o] So that the first borne of the children of Israel were moe by 273. as vaith 43.

pSo that now the Leuites should satisfie vnto the Lord for the first borne of Israel, sane for the 273. which were moe then the Leuites, for whom they payed money.

* *Exod.* 30, 13. *Leuit.* 27 25. *Deut.* 18, 16. *Ezek.* 45, 12.

q Of the two hundreth seuentie and three, which were more then the Leuites.

a The Leuites were numbred after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25. yeere old when they were appointed to serue in the Tabernacle, and at 30 yeere olde to beare the burthens of the Tabernacle.

b Which diuided the Sanctuary from the holiest of all.

c That is, put them vpon their shoulders to carry it: for the barres of the Arke could neuer be remooued. *Exod* 25, 15.

* *Exod* 25, 30.

d Meaning, to couer the bread.

of

of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloath of blew silke, and couer the * candlesticke of light with his lampes, and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the e barres.

11 Also vpon the golden f altar they shall spread a cloath of blew silke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie, wherewith they minister in the Sanctuarie, and put *them* in a cloath of blew silke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloath vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it, the censers, the fleshhookes, and the besomes, and the basens, *euen* all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the h Sanctuarie, and all the instruments of the Sanctuary, at the remouing of the hoaste, afterward the sonnes of Kohath shall come to beare it, but they shall not i touch *any* holy thing least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the oyle for the light, and the * sweete incense, and the k dayly meate offering, and the * anoynting oyle *with* the ouersight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint m them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuarie is folden vp, least they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and aboue vntill fiftie yeere olde shalt thou number them, all that n enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on high vpon it, and the vaile of the o doore of the Tabernacle of the Congregation,

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, p which is neere the Tabernacle and neere the altar round about, with their coards: and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shalbe* vnder the q hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merary by their families, *and* by the houses of their fathers.

30 From thirtie yeere old and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their instruments, euen for all their seruice: and by r name ye shall reckon the instruments of their office *and* charge.

33 This is the seruice of the families of the sonnes of Merary, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Koathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation,

36 So the † numbers of them throughout their families were two thousand, seuen hundreth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the s hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand sixe hundreth and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that t did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto

* *Exod.* 25. 31.
* *Exod.* 25. 38.

e The Ebrew word signifieth an instrument made of two staues or barres.

f Which was to burne incense, vnder Exod. 31. 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i before it be couered.

* *Exod.* 30. 34. 35.

k Which was offered at morning and euening.

* *Exod.* 30. 23. 25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

m Shewing what part euery man shall beare.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vaile hanged betweene the Sanctuarie and the court.

p Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

q Vnder the charge and ouersight.

* *Exod.* 26. 15.

r Ye shall make an inuentorie of all the things, which ye commit to their charge.

† Ebr. *the numbred of them.*

s God appointing Moses to be the minister and executor thereof.

t Which were of competent age to serue therein, that is betweene 30. and 50.

vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari , whom Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere old and vpward , euen to fiftie yeere old, euery one that came to do [u] his duety, office , seruice and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thousand fiue hundreth and foure score.

49 According to the † commandement of the Lord by the hand of Moses did *Aaron* number them, euery one according to his seruice, and according to his charge. Thus *were* they of that tribe numbred, as the Lord commanded [x] Moses.

CHAP. V.

a The leprous and the polluted shall be cast foorth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses , saying,

2 Command the children of Israel that they *, put out of the hoaste euery leper, and euery one that hath * an issue , and whosoeuer is defiled by * the dead.

3 Both male and female shall ye put out: ‖ out of the hoaste shall ye put them, that they defile not their [a] tents among whom I dwell.

4 And the children of Israel did so , and put them out of the hoaste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses , saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne [b] that men commit , and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, & shall restore the dam[c] thereof * with his principall , and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the [c] man haue no kinseman , to whom he should restore the damage , the damage shallbe restored to the Lord for the Priests vse, besides the ramme of the atonement , whereby hee shall make atonement for him.

9 And euery offring of all the [d] holy things of the children of Israel , which they bring vnto the Priest, shallbe * his.

10 And euery mans hallowed things shall be his: *that is*, whatsoeuer any man giueth the Priest, it shallbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them , If any mans wife [e] turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband , and kept close, and yet she be defiled , and there be no witnesse against her , neither shee taken with the maner,

14 † If he be mooued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous mind , so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale , *but* he shall not powre [f] oyle vpon it , nor put incense thereon: for it is an offering of ielousie , an offering for a remembrance, calling the sinne to [g] minde.

16 And the Priest shall bring her , and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessell , and of the dust that is in the floore of the Tabernacle, *euen* the Priest shall take it and put it into the water.

18 After the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands : it is the ielousie offering, and the Priest shall haue bitter *and* i cursed water in his hand,

19 And the Priest shall charge her by an oathe, and say vnto the woman , If no man haue lien with thee , neither thou hast turned to vncleannesse from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband , and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oathe of cursing , and the Priest shall say vnto the woman:) The Lord make thee to be [k] accursed, and detestable for the oathe among the people, and the Lord cause thy thigh to † rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

23 After, the Priest shall write these curses in a booke , and shall [m] blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water *turned* into bitternesse shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand , and shall shake the offering before the Lord , and offer it vpon the altar.

26 And the Priest shall take *an handfull* of the offring for a ‖ memoriall thereof , and burne it vpon the [n] altar , and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband , then shall the cursed water , *turned* into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot , and the woman shallbe accursed among her people.

28 But if the woman be not defiled , but be ‖ cleane, she shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or , when a man is mooued with a ielous minde , being ielous ouer his wife , then shall hee bring the woman before the Lord , and the Priest shall doe to her according to all this law,

31 And the man shallbe [o] free from sinne , but this woman shall beare her iniquitie.

CHAP. VI.

a The law of the consecration of the Nazarites. 24 The manner to blesse the people.

And

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[u] Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.
† *Ebr. according to the mouth, or word.*
[x] So that Moses neither added, nor diminished, from that which the Lord commanded him.

* *Leuit. 13. 3.*
* *Leuit. 15. 2.*
* *Leuit. 21. 1.*
‖ *Or , in a place out of the hoaste.*

[a] There were three maner of tents: of the Lord of the Leuites, and of the Israelites.

* *Leuit. 6. 3.*
[b] Commit any faults willingly.

* *Leuit. 6. 5.*

[c] If he be dead to whom the wrong is done, and also haue no kinseman.

[d] Or, things offered to the Lord, as 5. in stories, &c.
* *Leuit. 10. 12.*

[e] By breaking the band of marriage, and playing the whore.

† *Ebr. If the spirite of ielousie come vpon him.*

[f] Onely in the sinne offring and this offring of ielousie were neither oyle nor incense offered.
[g] Or, making the sinne known , and not purging it.
[h] Which also is called the water of purification, or sprinkling, reade Chap. 19. 9.

[i] It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

[k] Both because she had committed so hainous a fault, and for denying the same.
† *Ebr. to fall.*

[l] That is, be it so, as thou wishest, 2 Psal. 41. 13. deut. 27. 15.
[m] Shall wash the curses, whichware written, into the water in the vessell.

‖ *Or, pure.*
[n] Where the incense was offered.

[o] The man might accuse his wife vpon suspition , and not be reproued.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselues to vow a vow of a Nazarite, to separate *himselfe* vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any liquor of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the * rasor shall not come vpon his head, vntill the dayes be out, in the which hee separeth *himselfe* vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no [b] dead bodie:

7 He shall not make himselfe vncleane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the [d] head of his consecration shall be defiled, and he shall shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

10 And in the eight day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by [e] the dead: so shall he hallow his head the same day.

12 And he shall [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a tresposse offering, and the first [g] dayes shall be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation.

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere old without blemish, for a sinne offring, and a ram without blemish, for peace offerings,

15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meate offring, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and [i] put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after hee hath shauen his consecration.

20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest ‖ beside the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, *and* of his offering vnto the Lord for his consecration, [k] besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye [l] blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my [m] Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle. 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercie-seate.

NOw when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anointed them, and sanctified them,

2 Then the ‖ princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbred) offied,

3 And brought their offring before the Lord, sixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offred them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take *these* of them, that they may be to do the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites.

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their [c] office.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuary belonged to them, *which* they did beare vpon *their* shoulders.

10 ¶ The princes also offered in the * dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offring, for the dedication of the altar.

12 ¶ So then on the first day did ‖ Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

* Iud. 13. 5. 1. Sam. 1. 11.

b As at burials, or mourning.

c In that he suffered his haire to grow, he signified that he was consecrate to God.

d Which long haire is a signe that he is dedicate to God,

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vow anew.

* Leuit. 8. 25.

* Exod. 29. 27.

h Or, with the breast.

k As the least he shall doe this, if he be able to offer no more.

l That is, pray for them, Ecclus. 36. 17

m They shall pray in my Name for them.

* Exod. 40. 18.

‖ Or, rulers.

‖ Or, captaines.

a Like horslitters, to keep the things that were carried in them from weather.

b That is, to carry things and stuffe in.

c For their vse to carry with.

d The holy things of the Sanctuary must be carried vpon their shoulders and not drawen with oxen, Chap. 4. 15.

e That is, when the first sacrifice was offred there-vpon by Aaron. Leuit. 8. 1.

‖ The offring of Nahshon.

* Exod. 40. 9.

* Numb. 8. 11. 21.

h In token that his vow is ended.

i For the haires which was consecrate to the Lord, might not be cast into any prophane place,

of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a * meate offring,

* Leuit. 2, 1.

14 An *incense* cup of gold of ten *shekels*, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

‖ The offering of Nethaneel.

18 ¶ The second day ‖ Nethaneel, the sonne of Zuar, prince of *the tribe* of Issachar did offer.

19 Who offered for his offering a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offering,

20 An *incense* cup of golde of ten *shekels*, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offring,

23 And for peace offrings two bullocks, fiue rammes, fiue hee goats, fiue lambs of a yeere old: this was the offring of Nethaneel the sonne of Zuar.

‖ The offering of Eliab.

24 ¶ The third day ‖ Eliab the sonne of Helon prince of the children of Zebulon *offered*.

25 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offring,

26 A golden *incense* cup of ten *shekels*, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

‖ The offering of Elizur.

30 ¶ The fourth day ‖ Elizur the sonne of Shedeur prince of the children of Reuben *offered*.

31 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight: a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

32 A golden *incense* cup of ten *shekels*, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere old: this was the offering of Elizur the sonne of Shedeur.

‖ The offring of Shelumiel.

36 ¶ The fifth day ‖ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon *offered*.

37 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels: after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering.

38 A golden *incense* cup of ten *shekels*, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

‖ The offring of Eliasaph.

42 ¶ The sixt day ‖ Eliasaph the sonne of Deuel prince of the children of Gad *offered*.

43 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

44 A golden *incense* cup of ten *shekels*, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

‖ The offering of Elishama.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim *offered*.

49 His offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

50 A golden *incense* cup of ten *shekels*, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offring, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Elishama the sonne of Ammiud.

The offering of Gamliel.

54 ¶ The eight day *offered* ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

56 A golden *incense* cup of ten *shekels*, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

‖ The offering of Abidan.

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Beniamin *offered*.

61 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

62 A golden *incense* cup of ten *shekels*, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes,

rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

66 ¶ The tenth day ‖ Ahiezer the sonne of Ammihaddai, prince of the children of Dan *offered*.

67 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammihaddai.

72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher *offered*.

73 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullock, a ram, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offering, two bullocks, fiue rams, fiue hee goats, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali *offered*.

79 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

80 A golden *incense* cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

82 An hee goate for a sinne offering,

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde, this was the offering of Ahira the sonne of Enan,

84 This was the [f] dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer bowles, twelue *incense* cups of gold,

85 Euery charger *conteining* an hundreth and thirty *shekels* of siluer, and euery bowle seuenty: al the siluer vessell *conteined* two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie.

86 Twelue *incense* cups of gold full of incense, *conteining* ten shekels euery cup, after the shekell of the Sanctuary: all the gold of the *incense* cups *was* an hundreth and twenty *shekels*.

87 All the bullockes for the burnt offering *were* twelue bullocks, the rams twelue, the lambs of a yeere old twelue, with their meate offerings, and twelue hee goats for a sinne offering.

88 And all the bullocks for the peace offrings *were* foure and twenty bullockes, the rammes sixty, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was [g] anoynted.

89 And when Moses went into the [h] tabernacle of the Congregation to speake with *God*, hee heard the voyce of one speaking vnto him from the Merci-seat, that was vpon the Arke of the Testimony: betweene the two Cherubims, and hee spake vnto him.

CHAP. VIII.

1 The order of the lamps. 6 The sprinkling and offring of the Leuites. 24 The age of the Leuites when they are receiued to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light toward the [a] forefront of the Candlesticke.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the worke of the Candlesticke, *euen* of gold beaten out with the hammer, both the shaft, and the flower thereof * was beaten out with the hammer: [b] according to the paterne which the Lord had shewed Moses, so made hee the Candlesticke.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Liuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle [c] water of purification vpon them, and let them shaue all their flesh, and wash their cloathes: so they shall be cleane.

8 Then they shall take a yong bullock with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregation of the children of Israel,

10 Thou shalt bring the Leuites also before the Lord, and the [e] children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offring, and the other a burnt offring vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely giuen * vnto mee from among the children of Israel, for [f] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 * For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And

[f] The offering of Abiezer.

[g] The offering of Pagiel, or Phegiel.

‖ The offering of Ahira.

[f] This was the offering of the princes, when Aaron did dedicate the Altar.

‖ By Aaron.
g That is, the Sanctuary.

i According as he had promised, Exod. 25, 22.

a To that part which is ouer against the Candlestick, Exod. 25, 37.

* Exod. 25, 31.
b And not set together of diuers pieces.

c In Ebrew it is called the waters of sinne, because it is made to purge sinne, as Chap. 19, 9.

d That then mayest doe this in presence of them all.
e Meaning, certaine of them in the name of the whole.

* Chap. 3, 45.

* Chap. 3, 9.
f That is, they that are the first borne.

* Exod. 13, 2. Luke. 2, 23.

18 And I haue taken the Leuites for all the first borne of the children of Israel.

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the h Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their cloathes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also *belongeth* to the Leuites: from fiue and twentie yeere old and vpward, they shall goe in, to execute *their* office in this seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they shall cease from executing the k office, and shall serue no more.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wildernesse.

AND the Lord spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed therevnto.

3 In the foureteenth day of this moneth at * euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the foureteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men sayd vnto him, We are defiled by a dead man: Wherefore are we kept backe that we may not c offer an offring vnto the Lord in the time therevnto appointed among the children of Israel?

8 Then Moses sayd vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vncleane by the reason of a corps, or be in a long iourney, d he shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the e second moneth at euen they shall keepe it: with vnleauened bread, and sowre hearbes shall they eate it.

12 They shall leaue none of it vnto the morning; * nor breake any bone of it according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof *is*, so shall he do: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, *namely*, the Tabernacle of the Testimony: and at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

16 So it was alway: the cloud couered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the † commandement of the h Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they † lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, and iourneyed not.

20 So when the cloud abode † a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet *if* the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding therein, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the k hand of Moses.

CHAP. X.

1 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbered. 30 Hobab refuseth to go with Moses his sonne in law.

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And

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g Which seruice the Israelites should els doe.

h Because the Leuites goe into the Sanctuary in their name.

i In their presence, to serue them.

k Such office as was painefull, as to beare burthens and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

* *Exod. 12. 1. Leuit. 23 5. Chap. 28. 16. Deut. 16. 2.* † *Exod. 12. 6. Deut. 16. 6.*

a Euen in all points as the Lord hath instituted it.

b By touching a corps, or being at the burial.

c Or, celebrate the Passeouer the foureteenth day of the first moneth.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

* *Exod. 12. 46. Iohn. 19, 36.*

f When the passeouer is celebrated.

‖ Or, punishment of his sinne.

* *Exod. 12, 49.*

* *Exod. 40, 34.*

g Like a piller, vnto Exod. 33, 10.

† Ebr. Mouth.

h who taught them what to doe by the cloude.

* 1. Cor. 10. 1.

† Ebr. camped.

i They waited when the Lord would signifie either their departure, or their abode by the cloude.

† Ebr. Dayes of number.

* *Exod. 40, 36, 37.* reade verse 28.

k Vnder the charge and gouernement of Moses.

a Or, of worke beaten out with the hammer.

3 And when they ſhall blow with them, all the Congregatiõ ſhall aſſemble to thee, before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, *or* heads over the thouſands of Iſrael ſhall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the [b] Eaſt part, ſhall goe forward.

6 If ye blow an alarme the ſecond time, then the hoaſt of them that lie on the [c] South ſide, ſhall march: *for* they ſhall blow an alarme when they remooue.

7 But in the aſſembling the Congregation, ye ſhall blow without an alarme.

8 And the ſonnes of Aaron the Prieſt ſhall [d] blow the trumpets, and ye ſhall haue them as a law for euer in your generations.

9 And when ye goe to warre in your land againſt the enemie that vexeth you, yee ſtall blow an alarme with the trumpets, and ye ſhall be remembred before the Lord your God, and ſhall be ſaued from your enemies.

10 Alſo in the day of your [e] gladneſſe, and in your feaſt dayes, & in the beginning of your moneths, ye ſhall alſo blow the trumpets ‖ ouer your burnt ſacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the ſecond yeere, in the ſecond moneth, *and* in the twentieth *day* of the moneth, the cloud was taken vp from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‖ iourneys out of the deſert of Sinai, and the cloud reſted in the wilderneſſe of Paran.

13 So they [f] firſt tooke their iourney at the commandement of the Lord by the hand of Moſes.

14 ¶ * In the firſt place went the ſtandard of the hoaſte of the children of Iudah according to their armies: and * Nahſhon the ſonne of Amminadab *was* ouer his band,

15 And ouer the band of the tribe of the children of Iſſachar *was* Nethaneel the ſonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun *was* Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſon and the ſonnes of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the ſtandard of the hoaſte of Reuben, according to their armies, and ouer his band *was* Elizur the ſonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon *was* Shelumiel the ſonne of Zuriſhaddai.

20 And ouer the band of the tribe of the children of Gad *was* Eliaſaph the ſonne of Deuel.

21. The Kohathites alſo went forward and [h] bare the * Sanctuarie, and the *i former* did ſet vp the Tabernacle againſt they came.

22 ¶ Then the ſtandard of the hoaſte of the children of Ephraim went forward according to their armies, and ouer his band *was* Elihama the ſonne of Ammiud.

23 And ouer the band of the tribe of the ſons of Manaſſeh *was* Gamliel the ſonne of Pedazur.

24 And ouer the band of the tribe of the ſons of Beniamin *was* Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtandard of the hoaſte of the children of Dan marched, [k] gathering all the hoaſtes according to their armies: and ouer his band *was* Ahiezer the ſonne of Ammiſhaddai.

26 And ouer the band of the tribe of the children of Aſher *was* Pagiel the ſonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali *was* Ahira the ſonne of Enan.

28 ¶ Theſe were the remoouings of the children of Iſrael according to their armies, when they marched.

29 ¶ After, Moſes ſaid vnto [m] Hobab the ſonne of Reuel the Midianite, the father in law of Moſes, Wee goe into the place, of which the Lord ſaid, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promiſed good vnto Iſrael.

30 And he anſwered him, I will not goe: but I will depart to mine owne countrey, and to my kinred.

31 Then he ſaid, I pray thee, leaue vs not: for thou knoweſt our camping places in the wilderneſſe: therefore thou mayeſt be † our guide.

32 And if thou goe with vs, what goodneſſe the Lord ſhall ſhewe vnto vs, the ſame will wee ſhew vnto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lord went before them in the three dayes iourney, to ſearch out a reſting place for them.

34 And the cloud of the Lord *was* vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moſes ſaid, * Riſe vp Lord, & let thine enemies be ſcattered, and let them that hate thee, flee before thee.

36 And when it reſted, hee ſaid, Returne, O Lord, to the [o] many thouſands of Iſrael.

CHAP. XI.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They loath Manna. 11 The weake faith of Moſes. 16 The Lord diuided the burden of Moſes to ſeuentie of the Ancients. 31 The Lord ſendeth quailes. 33 Their luſt is puniſhed.

WHen the people became † murmurers, † it diſpleaſed the Lord, and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the vtmoſt part of the hoaſte.

2 Then the people cryed vnto Moſes: and when Moſes prayed vnto the Lord, the fire was quenched,

3 And he called the name of § place ‖ Taberah, becauſe the fire of the Lord burnt among them.

4 ¶ And a number of [a] people that was among them, fell a luſting, and [b] turned away, and the children of Iſrael alſo wept, and ſayd, Who ſhall giue vs fleſh to eate?

5 We remember the fiſh which we did eat in Egypt for [c] nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garlicke.

6 But now our ſoule is [d] dryed away, we can ſee nothing but this MAN.

7 (The MAN alſo was as * coriander ſeede, and his colour like the colour of [e] bdelium.

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the dewe fell downe vpon the hoaſte in the neight, the MAN fell with it)

10 ¶ Then Moſes heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was greeuouſly

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b That is, the hoaſt of Iudah and they that are vnder his enſigne.
c Meaning, the hoaſte of Reuben.
d So that onely the Prieſts muſt blow the trumpets, ſo long as the Prieſthood laſted.
e When yee reioyce that God hath remooued any plague.
‖ Or, *when ye offer burnt offerings.*
‖ Or, *in keeping this order, in their iourneyes.*
f From Sinai to Paran, Chap. 33, 1.
* Chap. 2, 3.
* Chap. 1, 7.
g With all the appertinances thereof.
h Vpon their ſhoulders.
* Chap. 4, 4.
i The Merarites and Gerſhonites.
k Leauing none behinde, nor any of the formet that fainted in the way.

This was the order of their hoaſte when they remooued.
m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi ſaith, that Reuel was Iethros father: so Hobab was Moſes father in law, Iooke Exo. 2, 18. and 3, 1. and 4, 18 and 18, 1. and Iudg. 4, 11.
Ebr. eyes vnto vs.
n Meant Sinai, or Horeb.
* Pſal 68, 1. 2. o Declare thy might and power.
† Ebr. to the tenne thouſand thouſands.
† Ebr. as vniuſt complainers.
† Ebr. it was euill in the eares of the Lord.
* Pſal. 78, 21.
‖ Or, burning.
a Which were of thoſe ſtrangers that came out of Egypt with them. Exod. 12, 38.
b From God.
c For a ſmall price, or good cheape.
d For the greedie luſt of fleſh.
* Exod. 16, 31. * Nũm. 11, 20. Pſal. 78. 24. 1 Cor. 6, 31.
e Which is, a white pearle, or precious ſtone.

grieuously kindled: also Moses was grieued.

11 And Moses sayd vnto the Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found f fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I g conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking childe) vnto the h land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy i sight, kill me, that I behold not my misery.

16 ¶ Then the Lord sayd vnto Moses, Gather vnto mee seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, k and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, l Be sanctified against to morrow, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eat.

19 Ye shall not eat one day nor two dayes, nor fiue dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because ye haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses sayd, Sixe hundreth thousand footmen *are there* of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eat a moneth long.

22 Shall the sheepe and the beeues be slaine for them to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is * the Lords hand shortened? thou shalt see now whether my worde shall come to passe vnto thee, or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophecied, and did not p cease.

26 But there remained two of the men in the hoaste: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoaste.

27 Then there ranne a young man, and tolde Moses, and sayd, Eldad and Medad doe prophecie in the hoaste.

28 And Iosh ua the sonne of Nun the seruant of Moses one of his q young men answered and sayd, My lord Moses, r forbid them.

29 But Moses sayd vnto him, Enuiest thou for my sake: yea, would God that all the Lords people *were* Prophets, *and* that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoaste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lord, and * brought quailes from the sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoaste, and *they were* about two cubites aboue the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten s Homers full, and they spread them abroad for their vse round about the hoaste.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

A Fterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a a woman of Ethiopia.)

2 And they sayd, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard *this*.

3 (But Moses *was* a very * b meeke man aboue all the men that were vpon the earth.)

4 And by and by the Lord sayd vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he sayd, Heare now my words, If there be a Prophet of the Lord among you, I will be knowen to him by a c vision, *and* will speake vnto him by dreame.

7 My seruant Moses *is* not so, who is faithfull d in all mine house,

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but hee shall e see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, *euen* against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the f Tabernacle: and behold, Miriam *was* leprous like snow: and Aaron looked vpon Miriam, and behold, *she was* leprous.

11 Then Aaron sayd vnto Moses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which

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‖ Or, euill intreated.

f Or, where in haue I displeased thee?

g Am I their father, that none may haue the charge of them but I?

h Of Canaan promised by an oathe to our fathers.

i I had rather die then to see my griefe and misery thus daily increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

l Prepare your selues, that ye be not vncleane.

m Or, cast him off, because ye refused Manna, which he appointed as most meet for you.

n Or, which leadeth and gouerneth you.

o Of whom I haue the charge,

* Isa. 50.2, and 59.1,

‖ Or, separated, verse 17.

p From that day the spirit of prophecie did not faile them.

q Or, a young man whom he had chosen from his youth.

r Such kind zeale was in the Apostles, Mark. 9.38, Luke 9.49.

* Exod. 16.13, Psal. 78.26.27,

s Of Homer, reade Leuit. 27.16. also it signifieth an heape, as Exod. 8.14. Iudg 15.16.

* Psal. 78.31,

Or, graues of lust,

‖ Or, marueyous.

a Zipporah Moses wife was a Madianite, and because Midian bordered on Ethiopia, it is some time in the Scripture reprehended vnder this name.

* Ecclus. 45.4.

b And so hee with their grudging, although he knew them,

c These were the two ordinarie meanes.

d In all Israel which was his Church.

* Exod. 33.11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33.23.

f From the doore of the Tabernacle,

which

which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one ᵍ dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had ʰ spit in her face, should shee not haue beene ashamed seuen dayes? let her be * shut out of the hoaste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoaste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

THen afterward the people remooued from Hazeroth, and pitched in the wilderneſſe of ᵃ Paran.

2 ¶ And the Lord spake vnto Moses, saying,

3 ᵇ Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, *such as are* all rulers among them.

4 Then Moses sent them out of the wilderneſſes of Paran at the commandement of the Lord: all those men were ‖ heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ‖ Oshea the sonne of Nun:

10 Of the tribe of Beniamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, *to wit*, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the ᶜ men, which Moses sent to spie out the lande: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the ‖ mountaines.

19 And consider the land what it is, and the people that dwell therein, whether they be strong, or weake, either few or many.

20 Also what the land *is* that they dwell in, whether it be ᵈ good or bad: and what cities *they be*, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land *is*: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then *was* the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the land, from the wildernesse of ᵉ Zin vnto Rehob, to goe to Hamath.

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of ᶠ Anak. And ᵍ Hebron was built seuen yeere before Zoan in Egypt.

24 * Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and *brought* of the pomegranates and of the figges.

25 That place was called the ‖ riuer Eshcol, because of the cluster of grapes, which the children of Israel cup downe thence.

26 Then after fortie dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderneſſe of ʰ Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told ⁱ him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with * milke and hony, and here is of the fruit of it.

29 Neuertheleſſe the people be strong that dwell in the land, and the cities *are* walled and exceeding great: and moreouer, wee saw the ᵏ sonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coasts of Iorden.

31 Then Caleb stilled the people ‖ before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that ˡ eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw gyants, the sonnes of Anak, *which come* of the gyants, so that wee seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iehoshua. 13 Moses prayeth God by his prayer. 25 The people that would enter into the land contrary to Gods will, are slaine.

THen all the Congregation lifted vp their voyce, and cried: and the ᵃ people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues and our children shalbe ᵇ a pray: were it not better for vs to returne into Egypt?

4 And

ᵍ As a childe that commeth out of his mothers belly dead, hauing as it were but the skin.

ʰ In his displeasure. * Exod. 15,26, 19,46,

a That is, in Rithma, which was in Paran, Chap. 33. 18. b After the people had required it of Moses, as it is in Deut. 1,22. then the Lord spake to Moses so to doe,

‖ Or, rulers,

‖ Or, Iosua,

c Which in number were twelue, according to the twelue tribes.

‖ Or, hie countrey.

d Plentifull or leane,

e Which was in the wildernesse of Paran.

f Which were a kinde of gyants. g Declaring the antiquity thereof: also Abraham, Sara, Isahak, and Isakob were buried there. * Gen. 13,22. ‖ Or, the valley of Eshcol, that is, of Grape.

h Called also Kadesh-barnea.

i That is, Moses.

* Exod. 33,3.

k Ahiman, Sheshai, and Talmai, whom Caleb drew after vnto him, Iosh. 15, 13, 22.

‖ Or, murmuring against Moses.

l The gyants were so cruell, that they spoyled and killed one another and those that came to them.

a Such as were afraid at the report of the ten spies.

b To our enemies the Canaanites.

4 And

c Lamenting the people, and praying for them.

* *Eccluſ. 46, 9. 1, Mac. 2, 3.*

d For sorow, hearing their blaſphemie.

e We ſhall eaſily ouercome them.

f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

* *Exod. 32, 12.*

† *Hebr. eye to eye.*
* *Exod. 33, 21.*

g So that none ſhall eſcape.

* *Deut. 9. 28.*

* *Exod. 34. 6. Pſal 103, 8.*
* *Pſal 10. 3.*
* *Exod. 20. 5. and 34, 7.*

h In that he deſtroyed not them vtterly, but left their poſteritie and certaine to enter.

i That is, ſundry times and often.

* *Pſal. 14, 6.*

4 And they ſayd one to another, Let vs make a-captaine and returne into Egypt.

5 Then Moſes and Aaron c fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

6 * And Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh *two* of them that ſearched the land, d rent their cloathes.

7 And ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The land which we walked thorow to ſearch it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee againſt the Lord, neither feare yee the people of the lande: for they are *but* e bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude ſayd, f Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Iſrael.

11 And the Lord ſayd vnto Moſes, How long will this people prouoke me, and how long will it be yer they beleeue me, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater nation and mightier then they.

13 But Moſes ſayd vnto the Lord, * When the Egyptians ſhall heare it, (for thou broughteſt this people by thy power from among them)

14 Then they ſhall ſay to the inhabitants of the land, (*for* they haue heard, that thou Lord, art among this people, *and* that thou, Lord, art ſeene † face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them, by day time in a pillar of a cloude, and in a pillar of fire by night.)

15 That thou wilt kill this people as g one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

16 Becauſe the Lord was not * able to bring this people into the land which hee ſware vnto them, therefore hath hee ſlaine them in the wilderneſſe.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlowe to anger, and of great mercy, and * forgiuing iniquity and ſinne, but not making *the wicked* innocent, and * viſiting the wickedneſſe of the fathers vpon the children, in the third and fourth *generation:*

19 Be mercifull, I beſeech thee, vnto the iniquity of this people, according to thy great mercie, and as thou haſt forgiuen this people from Egypt, euen vntill now.

20 And the Lord ſayd, I haue forgiuen h it, according to thy requeſt.

21 Notwithſtanding, as I liue, all the earth ſhall be filled with the glory of the Lord.

22 For all thoſe men which haue ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and haue tempted mee this i ten times, and haue not obeyed my voyce,

23 Certainely they ſhall not ſee the lande, whereof I ſware vnto their fathers: neither ſhall any that pronoke me, ſee it.

24 But my ſeruant * Caleb, becauſe hee had another k ſpirit, and hath followed mee ſtill, euen him will I bring into the land, whether he went, and his ſeede ſhall inherite it.

25 Now the Amalekites and the Canaanites l remaine in the valley: *vvherefore* turne backe to morow, and get you into the m wildernes, by the way of the red ſea.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 * How long *ſhall I ſuffer* this wicked multitude to murmure againſt me? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

28 Tell them, As I* liue (ſaith the Lord) I will ſurely doe vnto you, euen as yee haue ſpoken in mine eares.

29 Your carkeiſes ſhall fall in this wildernes, and all you that were * counted through all your numbers, from twenty yeere old and aboue, which haue murmured againſt me.

30 Ye ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

31 But your children, (which ye ſayd ſhould be a praye) them will I bring in, and they ſhall know the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wildernes.

33 And your children ſhall n wander in the wilderneſſe fourtie yeeres, and ſhall beare your o whoredomes, vntill your carkeiſes be waſted in the wilderneſſe.

34 After the number of the dayes in the which ye ſearched out the land, *euen* fourty dayes, * euery day for a yeere, ſhall you beare your iniquity, for * fourty yeeres, and ye p ſhall feele my breach of promiſe.

35 I the Lord haue ſayd, Certainely I will doe ſo to all this wicked company that are gathered together againſt mee: *for* in this wilderneſſe they ſhalbe conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the land (which when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land,)

37 Euen thoſe men that did bring vp that vile ſlander vpon the land, * ſhall die by a plague before the Lord.

38 But Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes tolde theſe ſayings vnto all the children of Iſrael, and the people ſorrowed greatly.

40 * And they roſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Loe, wee be ready to goe vp to the place which the Lord hath promiſed: for we haue q ſinned.

41 But Moſes ſayd, Wherefore tranſgreſſe yee thus the commandement of the Lord? it will not ſo come well to paſſe.

42 Goe not vp, (for the Lord is not among you) leaſt yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and yee ſhall fall by the ſworde: for in as much as yee are turned away from the Lord, the Lord alſo will not be with you.

44 Yet they preſumed r obſtinately to goe vp

to

k A meeke and obedient ſpirit, and not rebellious.

l And lie in wait for you.

m For I will not defend you.

* *Pſal. 106. 26.*

* *Chap. 26, 65. and 32, 10.*

* *Deut. 1, 35.*

* *Gene. 14. 22.*

n The word ſignifieth to be ſhepherds, or to wander like ſhepherds.

o Your infidelity and diſobedience againſt God.

* *Ezek. 4. 6.*
* *Pſal. 95, 10.*

p Whether my promiſe be true, or no.

* *1. Cor. 10, 10. Hebr. 3. 10, 17. Iude. 5.*

* *Deut. 1, 42.*

q They confeſſe they ſinned by rebelling againſt God, but conſider not they offended in going vp without Gods commandement.

r They could not be ſtayed by any meanes.

to the top of the mountaine: but the Arke of the couenant of the Lord, and Moſes departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and ſmote them, * and conſumed them vnto Hormah.

CHAP. XV.

a *The offrings which the Iſraelites ſhould offer when they came into the land of Canaan.* 32 *The puniſhment of him that brake the Sabbath.*

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come into the a land of your habitations which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a ſacrifice * ‖ to fulfill a vow, or a free offering, or in your feaſts to make a * ſweet ſauour vnto the Lord, of the herd or of the flocke.

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine floure, mingled with the fourth part of an b Hin of oyle.

5 Alſo thou ſhalt prepare the fourth part of an Hin of wine to be powred on a lambe *appointed* for the burnt offering, or *any* offering.

6 And for a ramme thou ſhalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the third part of an Hin of oyle.

7 And for a c drinke offering thou ſhalt offer the third part of an Hin of wine, for a ſweet ſauour vnto the Lord.

8 And when thou prepareſt a bullocke for a burnt offering, or for a ſacrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of ‖ three tenth deales of fine flowre, mingled with halfe an Hin of oyle.

10 And thou ſhalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a ſweet ſauour vnto the Lord.

11 Thus ſhall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number a that yee prepare *to offer*, ſo ſhall yee doe to euery one according to their number.

13 All that are borne of the countrey, ſhall do theſe things thus, to offer an offering made by fire of ſweet ſauour vnto the Lord.

14 And if a ſtranger ſoiourne with you, or whoſoeuer be among you in your generations, & will make an offering by fire of a ſweete ſauour vnto the Lord, as ye doe, ſo he ſhall doe.

15 * One ordinance *ſhalbe* both for you of the Congregation, and alſo for the ſtranger that dwelleth *with you*, *euen* an ordinance for euer in your generations: as you are, ſo ſhall the ſtranger be before the Lord.

16 One law and one manner ſhall ſerue both for you and for the ſtranger that ſoiourneth with you.

17 ¶ And the Lord ſpake vnto Moſes, ſaying,

18 Speake vnto the children of Iſrael, and ſay vnto them, When yee be come into the land, to the which I bring you,

19 And when yee ſhall eate of the bread of the land, ye ſhall offer an heaue offering vnto the Lord.

20 Ye ſhall offer vp a cake of the firſt of your e dough for an heaue offring: * as the heaue offring of the barne, ſo ye ſhall lift it vp.

21 Of the firſt of your dough ye ſhal giue vnto the Lord an heaue offring in your generations.

22 And if yee f haue erred, and not obſerued all theſe commandements, which the Lord hath ſpoken vnto Moſes,

23 *Euen* all that the Lord hath commanded you by the hand of Moſes, from the firſt day that the Lord commanded Moſes, and hence forward among your generations:

24 And if ſo be that ought be committed ignorantly of the g Congregation, then all the Congregation ſhall giue a bullocke for a burnt offering, for a ſweete ſauour vnto the Lord, with the meate offring and drinke offring thereto, according to the * maner, and an hee goate for a ſinne offring.

25 And the Prieſt ſhall make an atonement for all the Congregation of the children of Iſrael, and it ſhall be forgiuen them: for it is ignorance: and they ſhall bring their offering for an offering made by fire vnto the Lord, and their ſin offering before the Lord for their ignorance.

26 Then it ſhall be forgiuen all the Congregation of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people *were* in ignorance.

27 ¶ * But if any one perſon ſinne through ignorance, then he ſhall bring a ſhee goate of a yeere old for a ſinne offering.

28 And the Prieſt ſhall make an atonement for the ignorant perſon, when hee ſinneth by ignorance before the Lord, to make reconciliation for him: and it ſhall be forgiuen him.

29 Hee that is borne among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall haue both one law, who ſo doeth ſinne by ignorance.

30 ¶ But the perſon that doeth ought † preſumptuouſly, whether he be borne in the land, or a ſtranger, the ſame blaſphemeth the Lord: therefore that perſon ſhall be cut off from among his people.

31 Becauſe hee hath deſpiſed the word of the Lord, and hath broken his commandement: that perſon ſhalbe vtterly cut off: his h iniquitie ſhall be vpon him.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſtickes vpon the Sabbath day.

33 And they that found him gathering ſticks, brought him vnto Moſes and to Aaron, and vnto all the Congregation,

34 And they put him in * ward: for it was not declared what ſhould be done vnto him.

35 Then the Lord ſaid vnto Moſes, This man ſhall die the death: and let all the multitude ſtone him with ſtones without the hoaſte.

36 And all the Congregation brought him without the hoaſte, and ſtoned him with ſtones, and he died, as the Lord hath commanded Moſes.

37 ¶ And the Lord ſpake vnto Moſes, ſaying,

38 Speake vnto the children of Iſrael, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue ſilke.

39 And ye ſhall haue the fringes that when ye looke vpon them, ye may remember all the commandements of the Lord, and doe them: and that yee ſeeke not after your owne heart, nor after your owne eyes, after the which yee goe a i whoring:

40 That

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* *Deut.* 1. 44.

* *Leuit.* 23. 10. a Into the land of Canaan.

* *Leuit.* 22. 21. ‖ *Or, ſeparate.*

* *Exod.* 29. 18.

* *Leuit.* 2. 1.

b Reade Exod. 29. 40.

c The liquor was ſo called, becauſe it was powred on the thing that was offered.

‖ *Or, three Omers.*

d Euery ſacrifice of beaſts muſt haue their meat offering and drinke offring according to this proportion.

* *Exod.* 12. 49. *chap.* 9, 14.

e Which is made of the firſt corne ye gather.

* *Leuit.* 23. 14.

f As by ouerſight or ignorance, read *Leuit.* 4. 2, 13.

g Some reade, from the eyes of the Congregation, that *is*, which is hid from the Congregation.

* *Leuit.* 4. 1.

* *Leuit.* 4. 27.

† *Eie, with an high hand, that is, in contempt of God.*

h He ſhall ſuſtaine the puniſhment of his ſinne.

* *Leuit.* 24. 23.

* *Deut.* 22. 12. *Matth.* 23, 5.

i By leauing Gods commandements and following your owne fantaſies.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God: I am the Lord your God.

CHAP. XVI.

a The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perisheth. 41 The people the next day murmure, 49. 14700 are slaine for murmuring.

NOw * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui ‖ went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ‖ against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assembly, * famous in the Congregation, and men of renoume,

3 Who gathered themselues together against Moses, and against Aaron, and sayd vnto them, *a Ye take* too much vpon you, seeing all the Congregation is holy, *b* euery one of them, and the Lord *is* among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath *c* chosen, he will cause to come neere to him.

6 This doe *therefore*, Take you censers, *both* Korah and all his company,

7 And put fire therein, and put incense in them before the Lord to morowe: and the man whom the Lord doeth chuse, the same shall be holy: *d ye take* too much vpon you, ye sonnes of Leui.

8 Againe Moses sayd vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the service of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to *e* him, and all thy brethren, the sonnes of Leui with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp,

13 Is it a small thing that thou hast brought vs out *f* of a land that floweth with milke and hony, to kill vs in the wildernesse, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou *g* put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angrie, and sayd vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses sayd vnto Korah, Be thou and all thy company *h* before the Lord: *both* thou, they, and Aaron to morrow.

17 And take euery man his censer, and put incense in them, and bring yee euery man his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the *i* multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and sayd, O God, the God of the spirits ‖ of all flesh, hath not one man *onely* sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish *k* in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stoode in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee know that the Lord hath sent me to do all these works: for *I haue not done them* of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make *m* a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into ‖ *n* the pit: then yee shall vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they sayd, *Let vs flee*, least the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond *the altar*: for they are hallowed.

38 The censers, *I say*, of these sinners *that destroyed* ° themselues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lord, therefore they shalbe

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* *Chap. 27. 3. Eccles. 45, 18. Iude 11.*

‖ *Or, took other with him.*

‖ *Or, before Moses*

* *Chap. 26. 9.*

a Or Ist it sufficie you: meaning, to haue abused them thus long.

b All is alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

c To be the Priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the Congregation, as in the verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them that searched the land, beleeue that they saw not that which they saw? * *Gen. 44, 3.*

h At the doore of the Tabernacle.

i All that were of their faction.

k With them that haue committed so many sinnes.

l I haue not forged them of mine owne braine.

m Or, shew a strange sight.

‖ *Or, hell.*

n Or, deepe and darke places of the earth.

* *Chap. 17, 13. Deut. 11, 6. Psal. 106, 17.*

o Which were the occasion of their owne death.

p Of Gods iudgement against rebels.

shallbe holy, and they shall be a p signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 *It is* a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like q Korah and his company, as the Lord sayd to him by the hand of Moses.

q Who presumed about his vocation.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ‖ turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

‖ Or, fled, to wit, Moses and Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the r Altar, and put *therein* incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt offring, Leuit. 10. 1.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the s plague was begun among the people, and he put incense, and made an atonement for the people.

s God had begun to punish the people.

48 And when he stoode betweene the dead, and them that were aliue, the t plague was staied.

t God drew back his hand and ceased to punish them.

49 So they died of this plague fourteen thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staied.

CHAP. XVII.

a The twelue rodes of the twelue princes of the tribes of Israel. 8 Aarons rod budded, and beareth blossome, 10 For a testimony against the rebellious people.

AND the Lord spake vnto a Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euen* twelue rodes: *and* thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rodde *shallbe* for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before *the Arke* of the testimony, * where I will declare my selfe to you.

5 And the mans rod, whom b I chuse, shall blossome: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their Princes gaue him a rodde, one rodde for euery prince, according to the houses of their fathers, *euen* twelue rodes, and the rod

c of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morow went into the Tabernacle of the Testimony, behold, the rod of Aaron d for the house of Leui was budded, and brought foorth buds, and brought fort blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 After the Lord said vnto Moses, * Bring Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their e murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, f we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1, 7. The office of Aaron and his sonnes, 2 With the Leuites. 8 The Priests part of the offrings. 20 Gods their portion. 26 The Leuites haue their tithes, and offer the tenthes thereof to the Lord.

AND the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare a the iniquity of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office.

a If you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, you shallbe punished.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father, which shallbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee *shall minister* before the Tabernacle of the Testimony:

3 And they shall b keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, least they die, both they and you.

b That is, the things which are committed to thee, or, which thou doest enioyne them.

4 And they shallbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no c stranger shall come neere vnto you:

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue * taken your brethren the Leuites from among the children of Israel, *which* as a gift of yours, are giuen vnto the Lord, to do the seruice of ‖ Tabernacle of the Congregation.

* Chap. 3. 45.

‖ Or, gift.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vaile: therefore shall ye serue: *for* I haue made your Priests office ‖ an office of seruice: therefore the stranger that commeth neere shallbe slaine.

‖ Or, seruice.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine d offrings, of all the hallowed things of the children of Israel: vnto thee haue I giuen them for the anoyntings sake, and to thy sonnes, for a perpetuall ordinance.

d As the first fruits, first borne, and the tenthes.

9 This shallbe thine of the most holy things, *reserued* from the e fire: all their offring of all

e That which was not burned should be the Priests.

their meat offering, and of all their sinne offring, and of all their trespas offring, which they bring vnto me, that shallbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: euery male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel, I haue giuen them vnto thee and to thy sonnes and to thy g daughters with thee, to be a duety for euer: all the cleane in thine house shall eat of it.

12 All the h fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eate of it.

14 * Euery thing separate from the common vse in Israel, shallbe thine.

15 All that *first* openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shallbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuary, * which is twenty gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goate shalt thou not i redeeme: *for* they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: *it is* a sacrifice made by fire for a sweet sauour vnto the Lord.

18 And the flesh of them shall be thine, * as the shake breast, and as the right shoulder shallbe thine.

19 All the heaue offrings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duety for euer: *it is* a perpetuall couenant k of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their l land: neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more m come neere the Tabernacle of the Congregation, least they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare n their sinne: *it is* a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shal offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, *euen* the tenth part of the tithe.

27 And your heaue offering shallbe reckened vnto you, as the o corne of the barne, or as the abundance of the winepresse.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offring to Aaron the Priest.

29 Yee shall offer of all your p gifts all the Lords heaue offrings: of all the q fat of the same *shall ye offer* the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offred ^ fat thereof, then it shallbe counted vnto the Leuites, as the increase of the corne floore, or as the increase of the winepresse.

31 And ye shall eat it in all r places, yee, and your housholds: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall s beare no sinne by the reason of it, when yee haue offered the fat of it: neither shall ye pollute the holy t things of the children of Israel, least ye die.

CHAP. XIX.

2 The sacrifice of the red kow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

A Nd the Lord spake to Moses, and to Aaron, saying,

2 a This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her *without the hoaste, and cause her to b be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause the kow to be burnt in his sight, with her * skinne, and her flesh, and her blood, and her doung shall he burne *her*.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet-*lace*, and cast them in the mids of the fire where the kow burneth.

7 Then shall the c Priest wash his cloathes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shallbe vncleane vnto the euen.

8 Also hee that d burneth her, shall wash his cloathes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, *that is* cleane, shall take vp the ashes of the kow, and put them without the hoaste in a cleane place: and it shallbe kept for the Congregation of the children of Israel for e a sprinkling water: it is a sinne offring.

10 Therefore hee that gathereth the ashes of the kow, shall wash his cloathes, and remaine vncleane vntill euen: and it shallbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shallbe vncleane euen seuen dayes.

12 Hee shall purifie himselfe f therewith the third

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f That is, in the Sanctuary, betweene the coure and the Holiest of all.

g Read Leuit. 10.14.

h That is, the chiefest, or the best.

* *Leuit.* 27.28.

* *Exod.* 13.2. *and* 22.29. *Leuit.* 27.26, *chap.* 3 13.

i Because they are appointed for sacrifice.

* *Exod* 30.13. *Leuit.* 27.25. *chap.* 3.47. *Ezek.* 45. 12.

* *Exod* 29.26. *Leuit.* 7.30.

k That is, sure, stable, and vncorruptible.

l Of Canaan. * *Deut.* 10. 9. *and* 18 2. *Iosh.* 13. 14.33. *Ezek.* 44.28.

m To serue therein: for the Leuites are put in their place.

n If they faile in their office, they shallbe punished.

o As acceptable as the frute of your owne ground or vineyard.

p Which ye haue receiued of the children of Israel.

q Reade verse 12.

^ As in the 11. verse.

r Ye shall not be punished therefore.

s The offerings which the Israelites haue offered to God.

a According to this law and ceremony, ye shall sacrifice the red kow.

* *Heb.* 13, 11.

b By another Priest.

* *Heb.* 9. 13.

* *Exod.* 29. 14. *Leuit.* 4. 11. 12.

c Meaning, Eleazar.

d The inferiour Priest who killed her, and burned her.

e Or, the water of separation, because that they that were depriate for their vncleannesse, were sprinkled, therewith and made cleane, Chap. 8. 7. It is also called holy water, because it was ordained to an holy vse, Chap. 5. 17.

f With the sprinkling water,

third day, and the seuenth day he shallbe cleane: but if hee purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shallbe g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shallbe vncleane, and his vncleannesse *shall remaine* still vpon him.

14 This is the law, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shallbe vncleane seuen dayes.

15 And all the vessels that be open, which haue no † couering fastened vpon them, shallbe vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person, they shall take of the burnt ashes of the h sinne offering, and i pure water shallbe put thereto in a vessell.

18 And a k cleane person shall take hyssope, and dippe it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shall purifie himselfe the seuenth day, and l wash his cloathes, and wash himselfe in water, and shallbe cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not beene sprinkled vpon him: *therefore* shall he be vncleane.

21 And it shallbe a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his cloathes: also he that toucheth the sprinkling water, shallbe vncleane vntill the euen.

22 And whatsoeuer the vncleane person toucheth shallbe vncleane: and the person that toucheth m *him*, shallbe vncleane vntill the euen.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

† *Ebr. a couering of cloath.*

h Of the red kow burned for sinne.

i Water of the fountaine or riuer.

k One of the priests which is cleane.

l Because he had beene among them that were vncleane: or els had touched dead water, as verse. 8

m That is vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron in whose roome Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Cadesh: where b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brethren died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wildernesse, that *both* we and our cattell should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, *which is* no place of seede, nor figges, nor vines, nor pomegranats? neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the d rodde, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and the beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and *Moses* said vnto them, Heare now ye rebels: e shall wee bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod hee smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes dranke.

12 ¶ Againe, the Lord spake vnto Moses, and to Aaron, Because yee beleeued mee not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of g Meribah, because the children of Israel stroue with the Lord, and hee h was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of i Edom, *saying*, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers,

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadesh, in thine vtmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the welles: we will goe by the Kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ‖ Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my feete.

20 Hee answered againe, Thou shalt not goe thorow. Then ‖ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel k turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shallbe l gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commandement at the water of ‖ Meribah.

25 ¶ Take * Aaron and Eleazar his sonne, and

d Wherewith thou diddest miracles in Egypt, and didst diuide the sea.

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth, verse 24.

f That the children of Israel should beleeue, and acknowledge my power, and so honour mee.

g Or, Strife and contention, Chap. 27. 14.

h By shewing himselfe mightie, and maintaining his glory.

i Because Iakob or Israel was Esaus brother, who was called Edom.

‖ *Or, high way.*

‖ *Or, come not.*

‖ *Or, the Edomites.*

k To passe by an other way.

* *Chap. 33. 38.*

l *Read Gen. 25. 8.*

‖ *Or, rebelled.*

‖ *Or, strife.*

* *Chap. 33. 38. deut. 32. 50.*

bring them vp into the mount Hor.

26 And cause Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered *to his fathers*, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the Mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons cloathes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel ‖ wept for Aaron thirtie dayes.

* *Deut. 10, 6. and 32. 50.*

‖ *Or, mourned.*

CHAP. XXI.

3 Israel vanquisheth king Arad, 6 The fiery serpents are sent for the rebellion of the people. 24, 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dweit toward the South, heard tell that Israel came by the [a] way of the spies, shen fought he against Israel, and tooke of them prisoners.

* *Chap. 33, 40.*

[a] By that way which their spies, that searched the dangers, found to be most safe.

2 So Israel vowed a vow vnto the Lord, and sayd, If thou wilt deliuer *and* giue this people into mine hand, then will I vtterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered *them* the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ * Hormah.

‖ *Or, destruction.*

* *Iudg. 1, 17.*

4 ¶ After they departed from the mount Hor by the way of the Red sea, to [b] compasse the land of Edom: and the people were sore grieued because of the way.

[b] For they were forbidden to destroy it, Deut. 2. 5.

5 And the people spake against God, and against Moses, *saying*, Wherefore haue ye brought vs out of Egypt, to die in the wildernesse? for *here is* neither bread nor water, and our soule * loatheth this light [c] bread.

* *Chap. 11, 6.*

[c] Meaning, Manna, which they thought did not nourish.

* *Wisd. 16, 1, 5. 1. Cor. 10, 9.*

6 * Wherefore the Lord sent [d] fierie serpents among the people, which stung the people, so that many of the people of Israel died.

[d] For they that were stung therewith, were so inflamed with the heate thereof, that they died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

‖ *Or, vpon a pole.*

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

* *2. King. 18, 4. Wisd. 16, 14.*

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ liued.

‖ *Or, recouered.*

10 * And the children of Israel departed thence, and pitched in Oboth.

* *Chap. 33, 43.*

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wildernesse, which is before Moab on the East side.

‖ *Or, in the heapes of Abarim, or hie.*

12 ¶ They remooued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon *is* the border of Moab, betweene the Moabites and the Amorites.)

14 Wherefore it shall be spoken in the booke of the battels of the Lord, ‖ what thing he did in the red sea, and in the riuers of Arnon,

‖ *Which seemeth to be the booke of the iudges, or as some thinke, a booke which is lost.*

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, Rise vp ‖ well, § sing ye vnto it.

‖ *Or, spring.*

§ *Ye that receiue the commoditie thereof, giue praise for it.*

18 The princes digged this well, the captaines of the people digged it, euen the [g] lawgiuer, with their staues. And from the wildernesse *they came* to Mattanah,

[g] Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as well else were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Iesh imon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me go thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill wee be past thy countrey.

* *Deut. 2, 26. Iudg. 11, 19.*

23 * But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernes, and he came to Iahoz, and fought against Israel.

* *Deut. 29, 7.*

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto [h] Iabok, *euen* vnto the children of Ammon, *for* § border of the children of Ammon *was* strong.

* *Iosh. 12, 2. Psal. 135. 11. amos 2, 9.*

[h] The riuer.

§ For the people were tall and strong like giants. Deut. 2. 10.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the † villages thereof.

† *Hebr. daughters.*

26 For [k] Heshbon was the citie of Sihon the king of the Amorites, which had fought before-time against the king of the Moabites, and had taken all his land out of his hand, *euen* vnto Arnon.

[k] For if it had beene the Moabites, the Israelites might not haue possessed it, Deut. 2, 9.

27 Wherefore they that speake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For [l] a fire is gone out of Heshbon, *and* a flame from the citie of Sihon, and hath consumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.

[l] Meaning, warre.

29 Wo be to thee, Moab: O people of [m] Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters *to be* in captiuity to Sihon the king of the Amorites.

[m] Chemosh was the idole of the Moabites, 1. king. 11, 33. who was not able to defend his worshippers, which tooke the idole for their father,

30 Their † empire also is lost from Heshbon vnto Dibon, and we haue destroyed them vnto Nophah, which *reacheth* vnto Medeba.

† *Ebr. light.*

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned, and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

* *Deut 3, 1. and 29, 7.*

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

* *Psal. 35, 22.*

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 33 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the [a] other side of Iorden from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, and Moab [‖] fretted against the children of Israel.

‖ Or, was vexed

4 Therefore Moab said vnto the [b] Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor *was* King of the Moabites at that time.

b Which were the heads and gouernours.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

* Iosh. 24. 9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore, I pray thee, *and* curse me this people (for they are stronger then I) so it may be that I shallbe able to smite them, and to driue them out of the land: for I know that hee, whom thou blessest, is blessed, and he whom thou curseſt, shallbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] *the reward* of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

d Thinking to bribe him with gifts to curse he Israelites.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto me. So [e] the princes of Moab abode with Balaam.

e Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their king.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, *saying*,

11 Behold, *there is* a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shallbe able to ouercome them in battel, and to driue them out.

12 And God [f] said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

f He warned him by a dreame, that he should not consent to the kings wicked request.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue [g] me leaue to goe with you.

g Lit. he shewed himselfe willing, so ouerconsumed was he blinded his heart.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming vnto me.

h The wicked seeke by all meanes to further their naughtie enterprises, though they know that God is against them.

17 For I will promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue me his house full of siluer and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

* Chap. 24. 13.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, *and* goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants *were* with him.

k Mooued rather with couetousnes, then to obey God.

23 And * when the asse sawe the Angel of the Lord stand in the way, and his sword drawen in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

* 2. Pet. 2. 16. Iude 11.

24 ¶ Againe the Angel of the Lord stood in a path of the vineyards, *hauing* a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, shee [‖] lay downe vader Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

‖ Or, fell.

28 Then the Lord [m] opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

m Gaue her power to speake.

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon [n] since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who said, Nay.

n Since thou hast beene my master.

31 And the Lord [o] opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawen in his hand: then he bowed himselfe, and fell flat on his face.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because *thy* [p] way is not straight before me.

p Both thy heart is corrupt, and thine enterprise wicked.

33 But the asse saw me, and turned from me now three times: for else, if she had not turned from me, surely I had euen now slaine thee, and saued her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way ‖ against me: now therefore if it displease thee, I will turne † home againe.

‖ Or, before me, or to meete me.

† Ebr. I will returne to me.

35 But the Angel said vnto Balaam, Goe with the men: but ¶ what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

¶ Because his heart was euill, his charge was renewed, that he should not pretend ignorance.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the [q] border of Arnon, euen in the vtmost coast.

q Neere the place where the Israelites camped.

37 Then Balak said vnto Balaam, Did not I send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deed to promote thee vnto honour?

38 And Balaam made answere vnto Balak, Lo, I am come vnto thee, and can I now say [f] any thing at all? the worde that God putteth in my mouth that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of ‖ Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent *thereof* to Balaam, and to the princes that were with him.

41 And on the morow Balack tooke Balaam, and brought him vp into the hie places of [e] Baal, that thence hee might see the vtmost part of the people.

CHAP. XXIII.

1 *Balaam causeth seuen altars to be built.* 5 *God teacheth him what to answere.* 8 *In stead of cursing hee blesseth Israel.* 19 *God is not like man.*

AND Balaam said vnto Balak, Build mee here seuen altars, and prepare me here seuen bullockes, and seuen rammes.

2 And Balak did as Balaam said, and [a] Balak and Balaam offered on *euery* altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe, if so be that the Lord will come *and* meete mee: and whatsoeuer he sheweth me, I will tell thee: so he ‖ went forth alone.

4 And God [b] met Balaam, and *Balaam* said vnto him, I haue prepared seuen altars, and haue offered vpon *euery* altar a bullocke and a ramme.

5 And the Lord [c] put an answere in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when hee turned vnto him, loe, hee stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his ‖ parable, and said, Balak the king of Moab hath brought mee from ‖ Aram out of the mountaines of the East, *saying*, Come, curse Iaakob for my sake: come, and detest Israel.

8 How shall I curse, where God hath not cursed? or how shall I detest, *where* the Lord hath not detested?

9 For from the toppe of the rockes I did see him, and from the hilles I did behold him: loe, the people shall dwell by themselues, and shall not be reckoned among the [e] nations.

10 Who can tell the [f] dust of Iaakob, and the number of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last ende be like his.

11 Then Balak said vnto Balaam, What hast thou done vnto mee? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into ‖ Sede-sophim to the top of Pisgah, and built seuen altars, and offered a bullocke and a ramme on *euery* altar.

15 After, hee said vnto Balak, Stand here by thy burnt offering, and I will meete *the Lord* yonder.

16 And the Lord met Balaam, and * put an answere in his mouth, and said, Go againe vnto Balak, and say thus.

17 And when hee came to him, beholde, hee stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 [h] God *is* not *as* man, that he should lie, neither *as* the sonne of man, that hee should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

20 Behold, I haue receiued *commandement* to blesse: for he hath blessed, and I cannot alter it.

21 Hee seeth none iniquitie in Iaakob, nor seeth no transgression in Israel: the Lord his God *is* with him, and the [i] ioyfull shout of a King *is* among them.

22 God brought them out of Egypt: their strength *is* as an vnicorne.

23 For *there is* no sorcerie in Iaakob, nor soothsaying in Israel: [k] according to this time it shallbe said of Iaakob and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a lyon, and lift vp himselfe as a yong lyon: hee shall not lye downe, till hee eate of the pray, and till hee drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if so be it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshimon.

29 Then Balaam said vnto Balak, Make me here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on *euery* altar.

CHAP. XXIV.

5 *Balaam prophecieth of the great prosperitie that should come vnto Israel.* 17 *Also of the comming of Christ.* 20 *The destruction of the Amalekites, and of the Kenites.*

WHen Balaam saw that it pleased the Lord to blesse Israel, then he went not, * as certaine times before, to fet diuinations, but set his face toward the [a] wildernesse.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes [b] were shut vp, hath said,

4 Hee hath said which heard the wordes of God, and sawe the vision of the Almightie, and [c] falling *in a traunce* had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, *and* thine habitations, O Israel!

6 As the valleys are they stretched foorth, as gardens by the riuers side, as the ‖ aloe trees, which the Lord hath planted, as the cedars beside the waters.

7 The [d] water droppeth out of his bucket, and his

---

[f] Of my selfe I can speake nothing: onely what God reueileth, that will I vtter, seeme it good or bad.
‖ Or, *of streets*: or, *appidous citie.*

[e] Where the idole Baal was worshipped.

[a] For among the Gentiles the kings vse times vsed to sacrifice, as did the Priests.

‖ Or, *went vp higher.*

[b] Appeared vnto him.

[c] Taught him what to say.

‖ Or, *prophecie.*

‖ Or, *Syria.*

[d] Curse that all may hate and detest them.

[e] But shall haue religion and lawes apart.
‖ The infinite multitude, as the dust of the earth.
[g] The feare of Gods iudgement caused him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

‖ Or, into the field of them that spied: to wit, left the enemie should approach.

* Chap. 22.35.

[h] Gods enemies are compelled to confesse that his gouernement is iust, constant, and without change or repentance.

[i] They triumph as victorious kings ouer their enemies.

[k] Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

[l] Thus the wicked imagine of God, that that which he will not grant in one place, he will doe it in another.

* Chap. 23.3.15.

[a] Where the Israelites camped.

* Chap. 23.7.18.

[b] His eyes were shut vp before in respect of the cleare visions which he saw after: some reade, were open.
[c] Though he lay as in a sleepe, yet the eyes of his mind were open.
‖ Or, *seate*
[d] His prosperitie and posterity shall be very great.

his seed *shallbe* in many waters, and his King shall be higher then e Agag, and his kingdome shallbe exalted.

8 God brought him out of Egypt: his strength *shallbe* as an vnicorne: he shall eate the nations his enemies, and bruise their bones, and shoote them thorow with his arrowes.

9 * He coucheth, *and* lieth downe as a yong Lion, and as a Lion: Who shall stirre him vp? blessed is hee that blesseth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and f smote his hands together: so Balak sayd vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the g Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and gold, I cannot passe the commandement of the Lord, to doe *either* good or bad of mine owne mind: what the Lord shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will † h aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his perable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp hath sayd,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling *in a trance* had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a i Starre of Iaakob, and a Scepter shall rise of Israel, and shall smite the k coastes of Moab, and destroy all the sonnes of l Sheth.

18 And Edom shallbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 Hee also that shall haue dominion *shallbe* of Iaakob, and shall destroy the remnant of the m citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek *vvas* the n first of the nations: but his latter end *shall come* to destruction.

21 And hee looked on the ‖ Kenites, and vttered his perable, and sayd, Strong is thy dwelling place, and o put thy nest in the rocke:

22 Neuerthelesse, ‖ the Kenite shallbe spoyled, vntill Asshur cary thee away captiue.

23 Againe he vttered his parable, and said, Alas, p who shall liue when God doth this?

24 The ships also shall *come* from the coastes of q Chittim, and subdue Asshur, and shall subdue Eber, and r hee also *shall come* to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in * Shittim, the people began to commit whoredome with the a daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord sayd vnto Moses, * Take all the heads of the people and hang them vp ‖ before the Lord c against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his d men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the middes of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: *to wit*, the man of Israel, and the woman, ‖ thorow her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague foure and twenty thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee f was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say *to him*, Behold, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, *euen* the couenant of the Priests office for euer, because he was zealous for his God, & hath made an g atonement for the children of Israel.

14 And the name of the Israelite *that* is slaine, which was killed with the Midianitish woman, *vvas* Zimri the sonne of Salu, prince † of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, *vvas* Cozbi the daughter of Zur, who *vvas* head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord h spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

18 For they trouble you with their i wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

The Lord commandeth to number the children of Israel in the plaine of Moab, from twenty yeere olde and aboue. 52 The Lenites and their families. 64 None of them that were numbred in Sinai, go into Canaan, saue Caleb and Iosua.

AND so after the a plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation

e which name was common to 5 kings of Amalek.

* Gen. 49. 9.

f In token of anger.

g Thus the wicked burden God when they cannot compasse their wicked enterprises.

† Ebr. wanfill.

h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

i Meaning, Christ.

k That is, the princes.

l He shall subdue all that resist: for of Sheth came Moab, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45.

‖ Or, Midianites.

o Make thy selfe as strong as thou canst.

‖ Or, thou Kain shalt.

p Some reade, Oh who shall not perish when the enemie, *that is, Antichrist*, shall set himselfe vp as God?

b The greciant and Romanes.

r Meaning, Eber, or the Iewes for rebelling against God.

* Chap. 25. 49.

a With the women.

b Worshipped the idole of the Moabites, which was in y hill Peor.

* Dt. 4. 3. Iosh. 22. 17.

‖ Or, to the Lord.

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God

* Psal. 106. 30. 1. mac. 2. 54.

‖ Or, zealous.

‖ Or, in her belly. Chalde and Greek, in her secret.

* 1. Cor. 11, 8.

* Psal. 106, 30.

f He was zealous to maintaine my glory.

* Eccles. 45. 24. 1. mac. 2 54.

g He hath pacified Gods wrath.

† Ebr. of the house of the father.

* Chap. 31. 2.

h Causing you to commit both corporall and spirituall fornication by Balaams counsell. Chap. 31, 16. Deut. 4, 14.

i Which come for their whoredome and idolatrie.

of the children of Israel, * from twenty yeere olde and aboue, thorowout their fathers houses, all that goe foorth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden *b toward* Iericho, saying,

4 From twenty yeere old and aboue *yee shall number the people*, as the Lord * had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel: the children of ‖ Reuben *were*: Hanoch, *of whom came* the family of the Hanochites, *and* of Pallu the familie of the Palluites:

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourty thousand, seuen hundreth and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in the *c* assemblie of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fifty men, who were *d* for a signe:

11 Notwithstanding, *all* the sonnes of Korah died not.

12 ¶ And the children of ‖ Simeon after their families *were*: Nemuel, *of whom came* the familie of the Nemuelites: of Iamin, the family of the Iaminites: of Iachin, the family of the Iachinites:

13 Of Zerah, the familie of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundreth.

15 ¶ The sonnes of ‖ Gad after their families *were*: Zephon, *of whom came* the family of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni the family of the Oznites: of Eri, the family of the Erites.

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourty thousand and fiue hundreth.

19 ¶ The sonnes of ‖ Iudah, Er and Onan, but Er and Onan died in the land of *e* Canaan.

20 So were the sonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez *were*: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, seuenty and sixe thousand and fiue hundreth.

23 ¶ The sonnes of ‖ Issachar after their families *were*: Tola, *of whom came* the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iashub the familie of the Iashubites: of Shimron the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundreth.

26 ¶ The sonnes of ‖ Zebulun, after their families *were*: of Sered, the familie of the Sardites: of Elon, the family of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and fiue hundreth.

28 ¶ The sonnes of Ioseph after their families *were*: ‖ Manasseh and Ephraim.

29 The sonnes of Manasseh *were*: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead *came* the familie of the Gileadites.

30 These are the sonnes of Gilead: *of* Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seuen hundreth.

35 ¶ These are the sonnes of ‖ Ephraim after their families: of Shuthelah *came* the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and fiue hundreth: these are the sonnes of Ioseph after their families.

38 ¶ *These are* the sonnes of ‖ Beniamin after their families: of Bela *came* the families of the Belaites: of Ashbell, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman; *of Ard came* the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fourty thousand and sixe hundreth.

42 ¶ These are the sonnes of ‖ Dan after their families: of Shuham *came* the familie of the Shuhamites: these are the families of Dan after their housholds.

43 All the families of the Shuhamites *were* after their numbers, threescore and foure thousand, and foure hundreth.

44 ¶ The sonnes of ‖ Asher after their families *were*: of Iimnah, the familie of the Iimnites: of Iiui, the familie of the Isuites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah *were*: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites,

46 And the name of the daughter of Asher *was* Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundreth.

48 ¶ The sonnes of ‖ Naphtali, after their families.

* *Chap.* 1, 3.

b Where the riuer is neere to Iericho.

* *Chap.* 1, 1.

* *Gen.* 46. 8 *exod.* 6. 14, 1 *chron.* 5. 1. ‖ Reuben.

* *Chap.* 16. 2. *c* In that rebellion where of Korah was head.

d That is, for an example that other should not murmure and rebel against Gods ministers.

‖ Simeon.

‖ Gad.

‖ Iudah. *e* Before Iazkob went into Egypt, Gen. 38. 3, 7, 10. and 46, 12.

* *Genes.* 46, 12.

‖ Issachar.

‖ Zebulun.

‖ Manasseh. * *Iosh.* 17, 1.

* *Chap.* 27, 1.

‖ Ephraim.

‖ Beniamin.

‖ Dan.

‖ Asher.

‖ Naphtali.

milies were: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their houſholds, and their number, fiue and fourty thouſand and foure hundreth.

51 These are the ſnumbers of the children of Iſrael: ſixe hundreth and one thouſand: ſeuen hundreth and thirty.

52 ¶ And the Lord ſpake vnto Moſes, ſaying,

53 Vnto theſe the land ſhall be diuided for an inheritance, according to the number of ‖ names.

54 * To many thou ſhalt giue the more inheritance, and to few thou ſhalt giue leſſe inheritance to euery one according to his number ſhall be giuen his inheritance.

55 Notwithſtanding, the land ſhall be * diuided my lot: according to the names of the tribes of their fathers they ſhall inherite:

56 According to the lot ſhall the poſſeſſion thereof be diuided betweene many and few.

57 ¶ * Theſe alſo *are* the numbers of the Leuites, after their families: of Gerſhon *came* the family of the Gerſhonites: of Kohath, the familie of the Kohathites: of Merari, the family of the Merarites.

58 Theſe are the familles of Leui, the familie of the Libnites: the familie of the Hebronites: the family of the Mahlites: the familie of the Muſhites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and ſhe bare vnto Amram Aaron, and Moſes, and Miriam their ſiſter.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, becauſe they offered ſtrange fire before the Lord.

62 And their numbers were three and twenty thouſand, all males from a moneth old and aboue, for they were not numbred among the children of Iſrael, becauſe there was none inheritance giuen them among the children of Iſrael.

63 ¶ Theſe are the numbers of Moſes and Eleazar the Prieſt which numbred the children of Iſrael in the plaine of Moab, neere Iorden, *toward* Iericho.

64 And among theſe there was not a man of them, ‖ whom Moſes and Aaron the Prieſt numbred, when they told the children of Iſrael in the wilderneſſe of Sinai.

65 For the Lord ſaid vnto them, * They ſhall die in the wilderneſſe: ſo there was not left a man of them, ſaue Caleb the ſonne of Iephunneh, and Iothua the ſonne of Nun.

CHAP. XXVII.

1 *The lawe of the heritage of the daughters of Zelophehad.* 12 *The land of promiſe is ſhewed vnto Moſes.* 16 *Moſes prayeth for a gouernour vnto the people.* 18 *Iothua is appointed in his ſtead.*

THen came the daughters of *Zelophehad, the ſonne of Hepher, the ſon of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the family of Manaſſeh, the ſonne of Ioſeph (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And ſtood before Moſes, and before Eleazar the Prieſt, and before the Princes, and all the aſſembly at the doore of the Tabernacle of the Congregation, ſaying,

3 Our father * died in the wilderneſſe, and he was not among the aſſembly *that* aſſembled againſt the Lord in the company of Korah, but died in his ſinne, and had no ſonnes.

4 Wherefore ſhould the name of our father be taken away from among his familie, becauſe he hath no ſonne? giue vs a poſſeſſion among the brethren of our father.

5 Then Moſes brought their [b] cauſe before the Lord.

6 And the Lord ſpake vnto Moſes, ſaying,

7 The daughters of Zelophehad ſpeake right: thou ſhalt giue them a poſſeſſion to inherite among their fathers brethren, and ſhalt turne the inheritance of their father vnto them.

8 Alſo thou ſhalt ſpeake vnto the children of Iſrael, ſaying, If a man die and haue no ſonne, then yee ſhall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee ſhall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, ye ſhall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye ſhal giue his inheritance vnto his next kinſman of his family, and he ſhall poſſeſſe it: and *this* ſhalbe vnto the children of Iſrael a law of [c] iudgement, as the Lord had commanded Moſes.

12 ¶ Againe the Lord ſayd vnto Moſes, * Go vp into this mount of Abarim, & behold the land which I haue giue vnto the children of Iſrael.

13 And when thou haſt ſeene it, thou ſhalt be gathered vnto thy people alſo, * as Aaron thy brother was gathered.

14 For ye were * diſobedient vnto my words in the deſert of Zin, in the ſtrife of the aſſembly to ſanctifie mee in the waters before their eyes: * That is the water of ‖ Meribah in Kadeth in the wilderneſſe of Ziu.

15 ¶ Then Moſes ſpake vnto the Lord, ſaying,

16 Let the Lord God of the [d] ſpirits of all fleſh appoynt a man ouer the Congregation,

17 Who may [e] goe out and in before them and leade them out and in, that the Congregation of the Lord bee not as ſheepe, which haue not a ſhepheard.

18 And the Lord ſayd vnto Moſes, Take thee Iothua the ſonne of Nun, in whom is the Spirit, and [f] put thine hands vpon him,

19 And ſet him before Eleazar the Prieſt, and before all the Congregation, and giue him a charge in their ſight,

20 And [g] giue him of thy glory, that all the Congregation of the children of Iſrael may obey.

21 And hee ſhall ſtand before Eleazar the Prieſt, who ſhall aſke counſell for him * by the [h] iudgement of Vrim before the Lord: at his worde they ſhall go out, and at his worde they ſhall come in, *both* he, and all the children of Iſrael with him, and all the Congregation.

22 So Moſes did as the Lord had commanded him, and he tooke Iothua, and ſet him before Eleazar the Prieſt, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a [i] charge, as the Lord had ſpoken by the hand of Moſes.

CHAP. XXVIII.

1 *The daily ſacrifice.* 9 *The ſacrifice of the Sabbath.* 11 *Of the Moneths.* 16 *Of the Paſſouer.* 26 *Of the firſt fruits.*

And

This is the third time that they are numbred.

‖ Or, *perſons.*

* *Chap.* 33.54.

* *Ioſh.* 11, 23. *and* 14. 2.

* *Exod.* 6, 16, 17. 18, 19. *verſes.*

* *Exod.* 2, 8. *and* 6. 20.

* *Leuit.* 10. 2. *chap.* 3, 4. 1. *chron.* 24, 2.

g Wherein appeareth the great power of God, that ſo wonderfully increaſed this people.

* *Chap.* 14, 28, 29. 32, *ver.* 20, 5, 6.

* *Chap.* 26, 33. *and* 36, 2. *Ioſh.* 17. 3.

* *Chap.* 14, 35. *and* 26, 64, 65.

a According as all men die for much as they are finners.

b That is, their matter to be iudged, to know what ſhe ſhould determine, as he did all hard matters.

c Meaning, an ordinance to iudge by.

* *Deut.* 32. 49.

* *Chap* 20 24.

* *Chap.* 20, 12.

* *Exod.* 17. 7. ‖ Or, *ſtrife.*

d Who as hee hath created, ſo he gouerneth the hearts of all men.

e That is, gouerne them and doe his diuine, as he, Chron. 1, 10.

f And ſo appointe him gouernour.

g Commend him to the people as meete for the office and appointed by God

* *Exod.* 28, 30.

h Acco. dieg to his office: ſignifying that the ciuill magiſtrate could execute nothing but that which he knew to be the will of God.

i How he ſhould gouerne himſelfe in his office.

And the Lord ‖ spake vnto Moses, saying,
2 Commaund the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering, *and* [a] my bread for my sacrifices made by fire for a sweete sauour vnto mee.
3 Also thou shalt say vnto them, * This is the offring made by fire which ye shall offer vnto the Lord, two lambes of a yeere olde, without spot dayly, for a continuall burnt offring.
4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.
5 * And the tenth part of an Ephah of fine floure for a * meate offering mingled with the fourth part of an * Hin of beaten oyle.
6 *This shall be* a dayly burnt offering, as was made in the mount Sinai for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.
7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.
8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare *this* [b] *for* an offring made by fire of sweete sauour vnto the Lord.
9 ¶ But on the Sabbath day *ye shall offer* two lambes of a yeere olde, without spot, and two [c] tenth deales of fine floure for a meate offering mingled with oyle, and [d] drinke offring thereof.
10 *This is* the burnt offering of euery Sabbath, beside the [d] continuall burnt offering, and drinke offering thereof.
11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ramme, and seuen lambes of a yeere old, without spot,
12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate offering, mingled with oyle for one ramme,
13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe, for a burnt offring of sweete sauour: *it is* an offering made by fire vnto the Lord.
14 And their [e] drinke offerings shalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.
15 And one hee goate for a sinne offring vnto the Lord shall be prepared, befides the continuall burnt offring, and his drinke offering.
16 * Also the fourteenth day of the first moneth *is* the Passeouer of the Lord.
17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.
18 In the * first day *shall be* an holy [f] conuocation, ye shall doe no seruile worke *therein*.
19 But yee shall offer a sacrifice made by fire for a burnt offring vnto the Lord, two yong bullocks, one ramme, and seuen lambes of a yeere olde: see that they be without blemish.
20 And their meate offering *shall be* of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:
21 One tenth deale shalt thou prepare for euery lambe, *euen* for the seuen lambes.
22 And an hee goat for a sinne offering, to make an atonement for you.
23 Ye shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.
24 After this maner ye shall prepare throughout all the seuen dayes, for the † maintaining of the offring made by fire for a sweete sauour vnto the Lord: it shall be done beside the continuall burnt offring and drinke offring thereof.
25 And in the seuenth day yee shall haue an holy conuocation, *wherein* ye shall doe no seruile worke.
26 ¶ Also in the day of your first fruits, when ye bring a new meate offring vnto the Lord, according to your [g] weeks ye shall haue an holy cõuocation: and ye shall do no seruile worke *in it*:
27 But yee shall offer a burnt offering for a sweete sauour vnto the Lord, two yong bullocks, a ramme, and seuen lambes of a yeere olde,
28 And their meat offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,
29 And one tenth deale vnto euery lambe throughout the seuen lambes.
30 And an hee goate to make an atonement for you:
31 (Yee shall doe *this* besides the continuall burnt offring, and his meat offring:) † see they be without blemish, with their drinke offrings.

CHAP. XXIX.

[a] *Of the three principall feasts of the seuenth moneth, to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.*

MOreouer in the first *day* of the [a] seuenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke *therein*: * it shall be a day of blowing the trumpets vnto you.
2 And yee shall make a burnt offering for a sweete sauour vnto the Lord: one yong bullock, one ramme, *and* seuen lambes of a yeere old, without blemish.
3 And their meate offring *shalbe* of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,
4 And one tenth deale vnto the lambe, for the seuen lambes,
5 And an hee goate for a sinne offering to make an atonement for you,
6 Beside the burnt offring of the [b] moneth, and his meat offring, and the continuall [c] burnt offring, and his meate offring and the drinke offerings of the same, according to their manner, for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.
7 ¶ * And ye shall haue in the tenth *day* of the seuenth moneth, an holy [d] conuocation: and yee shall * humble your soules, *and* shall not doe any worke *therein*,
8 But yee shall offer a burnt offering vnto the Lord for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish,
9 And their meate offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,
10 One tenth deale vnto euery lamb, throughout the seuen lambes,
11 An hee goat for a sinne offring, (beside the sinne offring to make the atonement, and the continuall [e] burnt offring and the meat offring thereof) and

[a] By bread, hee meaneth all manner of sacrifice.
* *Exod.* 29, 38.
* *Exod.* 16, 36.
* *Leuit.* 2, 1.
* *Exod.* 29, 40.
[b] The meat offring and drinke offring of the euening sacrifice.
[c] Of the measure Ephah.
[d] Which was offred euery day, ac morning and at euening.
[e] That is, the wine that shalbe powred vpon the sacrifice.
* *Exod.* 12, 18. *and* 23, 15. *Leuit.* 23, 5.
* *Leuit.* 23, 7.
[f] Or, solemne assembly.
[g] In counting seuen weekes from the Passeouer to Withsunside, as Leuit. 23, 15.
Ebr. they shall do no seruile worke.
[a] Which containeth part of September, and part of October.
* *Leuit.* 23, 24.
[b] Which must be offered in the beginning of euery moneth.
[c] Which is for morning and euening.
* *Leuit.* 16. 30. 31. *and* 23. 27.
[d] Which is the feast of reconciliation.
* *Leuit* 16. 29.
[e] That is, offered euery morning and euening.

and their drinke offerings,

12 ¶ And in the fifteenth day of the ſeuenth moneth, ye ſhall haue an holy [e] conuocation: ye ſhall doe no ſeruile worke *therein*, but yee ſhall keepe a feaſt vnto the Lord ſeuen dayes.

13 And yee ſhall offer a burnt offering for a ſacrifice made by fire of ſweete ſauour vnto the Lord, thirteene young bullocks, two rammes, *and* fourteene lambes of a yeere olde: they ſhall be without blemiſh.

14 And their meate offering ſhall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a ſinne offering, beſide the continuall burnt offering, his meat offering, and his drinke offering.

17 ¶ And the ‖ ſecond day *ye ſhall offer* twelue young bullockes, two rammes, fourteene lambes of a yeere old without blemiſh,

18 With their meat offering and their drinke offerings for the bullockes, for the rammes and for the lambes according to their number, after the maner,

19 And an hee goate for a ſinne offering, (beſide the continuall burnt offering and his meate offering) and their drinke offerings.

20 ¶ Alſo the third day *ye ſhall offer* eleuen bullocks, two rammes and fourteene lambes of a yeere olde without blemiſh,

21 With their meat offering and their drinke offrings, for the bullocks, for the rammes, and for the lambes, after their number, according to the [g] maner,

22 And an hee goate for a ſinne offering, beſide the continuall burnt offering, and his meate offering, and his drinke offering.

23 ¶ And the ‖ fourth day *ye ſhall offer* ten bullockes two rammes, *and* fourteene lambes of a yeere old without blemiſh,

24 Their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a ſinne offering, beſide the continuall burnt offering, his meat offering and his drinke offering.

26 ¶ In the ‖ fifth day alſo *ye ſhall offer* nine bullockes, two rammes, *and* fourteene lambes of a yeere olde without blemiſh,

27 And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goat for a ſinne offering, beſide the continuall burnt offering, and his meat offering and his drinke offering.

29 ¶ And in the ‖ ſixth day *ye ſhall offer* eight bullockes, two rammes, *and* fourteene lambes of a yeere olde without blemiſh,

30 And their meate offering, and their drinke offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goat for a ſinne offering, beſide the continuall burnt offring, his meate offering and his drinke offerings.

32 ¶ In the ‖ ſeuenth day alſo *yee ſhall offer* ſeuen bullockes, two rammes *and* fourteene lambes of a yeere olde without blemiſh,

33 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a ſinne offering, beſide the continuall burnt offering, his meat offering and his drinke offering.

35 ¶ In the ‖ eight day, yee ſhall haue * a ſolemne aſſembly: yee ſhall doe no ſeruile worke *therein*,

36 But yee ſhall offer a burnt offering, a ſacrifice made by fire for a ſweete ſauour vnto the Lord, one bullocke, one ramme, *and* ſeuen lambes of a yeere old without blemiſh,

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goat for a ſinne offering, beſide the continuall burnt offering, and his meat offering, and his drinke offering.

39 Theſe things ye ſhall doe vnto the Lord in your feaſtes, beſide your [h] vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offrings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide, 7 Of the wife, 10 Of the widow or diuorced.

THen Moſes ſpake vnto the children of Iſrael according to all that the Lord had commanded [†] him.

2 Moſes alſo ſpake vnto the heads of the tribes [a] concerning the children of Iſrael, ſaying, This is the thing which the Lord hath commanded,

3 Whoſoeuer voweth a vow vnto the Lord, or ſweareth an oath to bind [†] himſelfe by a bond, hee ſhall not [†] breake his promiſe, *but* ſhall doe according to all that proceedeth out of his mouth.

4 If a woman alſo vow a vow vnto the Lord, and bind her ſelfe by a bond, *being* in her fathers houſe, in the time of her youth,

5 And her father heare her vowe and bond, wherewith ſhee hath bound her ſelfe, and her father hold his [b] peace concerning her, then all her vowes ſhall ſtand, and euery bond, wherewith ſhe hath bound her ſelfe, ſhall ſtand.

6 But if her [c] father diſalow her the ſame day that hee heareth all her vowes and bonds, wherewith ſhee hath bound her ſelfe, they ſhall not be of value, and the Lord will forgiue her, becauſe her father diſalowed her.

7 And if ſhe haue an husband when ſhe voweth or [d] pronounceth *ought* with her lips, wherewith ſhe bindeth her ſelfe,

8 If her husband heard it, and holdeth his peace concerning her, the ſame day he heareth it, then her vow ſhall ſtand, and her bonds wherewith ſhe bindeth her ſelfe ſhall ſtand in effect.

9 But if her husband diſalow her the ſame day that hee heareth it, then ſhall hee make her vow which thee hath made, and that that ſhee hath pronounced with her lips, wherewith ſhee bound her [e] ſelfe, of none effect: and the Lord will forgiue her.

10 But euery vow of a widow, and of her that is diuorced (wherewith ſhe hath bound her ſelfe) ſhall ſtand in [f] effect with her.

11 And

‖ Meaning, the feaſt of the Tabernacles.

‖ The ſecond day of the feaſt of Tabernacles.

‖ The third day.

g According to the ceremonies appointed thereunto.

‖ The fourth day.

‖ The fifth day.

‖ The ſixth day.

‖ The ſeuenth day.

[e] The eight day. * *Leuit.* 23. 36.

[h] Beſide the ſacrifices that you ſhall vow or offer of your owne mindes.

† *Ebr. Moſes.*

a Becauſe they might declare them to the Iſraelites.

† *Ebr. his ſoule.*

† *Ebr. violate his word.*

b For in ſo doing he doth approue her.

c By not approuing or conſenting to her vow.

d Either by oath, or ſolemne promiſe.

e For ſhe is in ſubiection to her husband, and can performe nothing without his conſent.

f For they are not vnder the authoritie of the man,

g Her husband being alive,

11 And if the vowed in her husbands g house, or bound her selfe straitly with an oathe,

12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lips concerning her vowes or concerning † her bones, shall stand in effect: *for* her husband hath disanulled them: and the Lord will forgiue her.

† Ebr. *the bonds of her soule.*

14 *So* euery vowe, and euery oathe *or* bond, *made* to h humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence, or other bodily exercise.

15 But if her husband hold his peace concerning her from ‡ day to day, then he stablisheth all her vowes and all her bondes which shee hath made: he hath confirmed them because he held his peace concerning her the same day that hee heard *them.*

‡ Not the same day hee heard them, but some day after, the sinne shalbe imputed to him and not to her,

16 But if hee k breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, *and* betweene the father and his daughter, *being* young in her fathers house.

CHAP. XXXI.

a *Five Kings of Midian and Balaam are slaine.* 18 *Onely the maydes are reserued aliue.* 27 *The pray is equally diuided.* 50 *A present giuen of Israel.*

AND the Lord spake vnto Moses, saying,

2 * Reuenge the children of Israel of the Midianites, *and* afterward thou shalt be * gathered vnto thy people.

* *Chap.* 25, 17.
* *Chap* 27, 13.

3 And Moses spake to the people, saying, Harneisse some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord a against Midian.

a As he had commanded, Chap. 25, 17. declaring also that the iniurie done against his people is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, *euen* a thousand of euery tribe, and *sent* them with b Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow *vvere* in his hand.

b For his great zeale that he bare to the Lord, Chap 25, 13.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.

8 They slew also the kings of Midian among them that were slaine: * Eui, and Rekem, and Zur, and Hur, and Reba, fiue kings of Midian, and they slewe c Balaam the sonne of Beor with the sword.

* *Iosh.* 13, 21.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goods,

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖ *Or places and gorgious buildings.*

11 And they tooke all the spoyle, and all the pray *both* of men and beasts.

12 And they brought the d captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden *ouvard* Iericho.

d As the women and little children

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoaste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What? haue ye saued all the e women?

e As though he sayd, ye ought to haue spared none,

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, f as concerning Peor, and there came a plague among the Congregation of the Lord.

* *Chap.* 25, 2.
* 2. *Pet* 2. 15
f For worshipping of Peor.

17 Now therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.

* *Iudg.* 21, 11.
g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shall remaine without the hoaste seuen dayes, all that haue killed any person, * and all that haue touched any dead, *and* purifie both your selues and your prisoners the third day and the seuenth.

* *Chap.* 19, 12.

20 Also ye shall purifie euery garment and all that is made of skinnes, and all worke of goates haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance ‖ of the law which the Lord * commanded Moses.

‖ *Or, contained in the law.*
* *Chap.* 19, 12.

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 *Euen* all that may abide the fire, yee shall make it go through the fire, and it shalbe cleane: yet, it shalbe h purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the i water.

h The third day and before it be molten.
* *Chap.* 19, 9.
i It shalbe washed.

24 Ye shall wash also your cloathes the seuenth day, and ye shalbe cleane: and afterward ye shall come into the hoaste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praye that was taken, *both* of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation,

27 And diuide the pray ‖ betweene the souldiers that went to the warre, and all the Congregation.

‖ The pray is first diuided equally among all.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, *both* of the persons, and of the beeues, and of the asses, and of the sheepe.

k Of the pray that falleth to the souldiers,

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, *as* an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie, *both* of the persons, of the beeues, of the asses, and of the sheepe, *euen* of all the cattell, and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Israelites which had not beene at warre, of euery fiftieth paid one to the Lord: and the souldiers one of euery fiue hundreth.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, *to wit*, the rest of the pray which the men of warre had spoyled, was sixe hundreth seuentie and fiue thousand sheepe,

33 And seuentie and two thousand beeues,

34 And

34 And threeſcore and one thouſand aſſes,
35 And two and thirty thouſand perſons in all, of women that had † lien by no man.
36 And the halfe, *to wit*, the part of them that went out to warre, touching the number of theepe, was three hundreth ſeuen and thirtie thouſand, and fiue hundreth.
37 And the [m] Lords tribute of the ſheepe was ſixe hundreth ſeuenty and fiue:
38 And the beeues *were* ſixe and thirty thouſand, whereof the Lords tribute *was* ſeuentie and two.
39 And the aſſes *were* thirty thouſand and fiue hundreth, whereof the Lords tribute *was* threeſcore and one:
40 And [n] of perſons ſixteene thouſand, whereof the Lords tribute *was* two and thirty perſons.
41 And Moſes gaue the tribute of the Lords offering vnto Eleazar the Prieſt, as the Lord had commanded Moſes.
42 And of the [o] halfe of the children of Iſrael, which Moſes diuided from the men of warre,
43 (For the halfe that perteined vnto the congregation, was three hundreth thirty and ſeuen thouſand ſheepe and fiue hundreth,
44 And ſixe and thirty beeues,
45 And thirty thouſand aſſes, and fiue hundreth
46 And ſixteene thouſand perſons.)
47 Moſes, I ſay, tooke of the halfe that perteined vnto the [p] children of Iſrael, one taken out of fiftie, *both* of the perſons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moſes.
48 ¶ Then the captaines which were ouer thouſands of the hoaſte, the captaines ouer the thouſands, and the captaines ouer the hundreths came vnto Moſes:
49 And ſayd to Moſes, Thy ſeruants haue taken the ſumme of the men of warre which are vnder † our authority, and there lacketh not one man of vs.
50 ¶ We haue therefore brought a preſent vnto the Lord, what euery man found of Iewels of gold, bracelets, and chaines, rings, eareringes, and ornaments of the legs, to make an atonement for our ſoules before the Lord.
51 And Moſes and Eleazar the Prieſt tooke the gold of them, *and* all wrought iewels,
52 And all the gold of the offering that they offered vp to the Lord (of the captaines ouer thouſands and hundreds) *was* ſixteene thouſand ſeuen hundreth and fiftie ſhekels.
53 (*For* the men of warre had ſpoyled, euery man for him ſelfe.)
54 And Moſes and Eleazar the Prieſt tooke the gold of the captaines ouer the thouſands, and ouer the hundreths, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Iſrael before the Lord.

CHAP. XXXII.

The requeſt of the Reubenites and Gadites, 16 and their promiſe vnto Moſes. 20 Moſes graunteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manaſſeh, conquere and build cities on this ſide Iorden.

NOw the children of a Reuben, and the children of Gad had an exceeding great multitude of cattell: and they ſaw the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.
2 Then the children of Gad, and the children of Reuben came, and ſpake vnto Moſes and to Eleazar the Prieſt, and vnto the Princes of the Congregation, ſaying,
3 *The land of* Ataroth, and Dibon, and Iazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,
4 Which countrey the Lord ſmote before the Congregation of Iſrael, is a land *meete* for cattell, and thy ſeruants haue cattell:
5 Wherefore, ſayd they, If wee haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, *and* bring vs not ouer Iorden.
6 And Moſes ſayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?
7 Wherefore now † diſcourage you the heart of the children of Iſrael to go ouer into the land, which the Lord hath giuen them?
8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.
9 For * when they went vp euen vnto the ‖ riuer of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had giuen them.
10 And the Lords wrath was kindled the ſame day, and he did ſweare, ſaying,
11 † None of the men that came out of Egypt, * from twenty yeere olde and aboue, ſhall ſee the land for the which I ſweare vnto Abraham, to Iſhak, and to Iaakob, becauſe they haue not ‖ wholly followed me:
12 Except Caleb the ſonne of Iephunneh the Kenezite, and Ioſhua the ſonne of Nun: for they haue conſtantly followed the Lord.
13 And the Lord was very angry with Iſrael, and made him wander in the wildernes fourtie yeeres, vntil al the generation that had done euil in the ſight of the Lord, were conſumed.
14 And behold, ye are riſen vp in your fathers ſtead *as* an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord toward Iſrael.
15 For if ye turne away from following him, hee will yet againe leaue *the people* in the wildernes, and ye ſhall deſtroy all this folke.
16 And they went neere to him, and ſayd, We will build ſheepefolds heere for our ſheepe, *and* for our cattell, and cities for our children.
17 But wee our ſelues will be ready armed *to goe* before the children of Iſrael, vntill we haue brought them vnto their [e] place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.
18 We will not returne vnto our houſes, vntill the children of Iſrael haue inherited, euery man his inheritance.
19 Neither will we inherite with them beyond Iorden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Iorden Eaſtward.
20 ¶ * And Moſes ſayd vnto them, If ye will doe this thing, and goe armed before the Lord to warre:
21 And will goe euery one of you in harneſſe ouer Iorden before the Lord, vntill he haue caſt out his enemies from his ſight:
22 And vntill the land be ſubdued before the Lord, then ye ſhall returne and be innocent toward the Lord, and toward Iſrael: and this land ſhall be your poſſeſſion [k] before the Lord.
23 But if yee will not doe ſo, behold, yee haue ſinned

† Heb. not known the bed of man.

m This is the portion that the ſouldiers gaue to the Lord.

n Meaning, of the maides, or virgins which had not companied with man.

o Of that part which was giuen vnto them in diuiding the ſpoyle.

p Which haue beene ay.

† Heb. vnder our hands.

q The captaines by this free offering acknowledge the great benefit of God in preſerueing his people.

r And gaue no portion to their captaines.

s That the Lord might remember the children of Iſrael.

a Reuben came of Leah, and God of Zilpah her handmayde.

b Which mountaine was ſo named of the heape of ſtones that Iaakob made as a ſigne of the couenant betweene him and Laban, Gen. 31. 47.

† Heb. breake.

* Chap. 13. 26.
‖ Or, valley.

† Heb. if any of the men.
* Exod. 14. 28, 29.
‖ Or, perfourmed and continued.

c Becauſe they mentioned, neither would beleeue their report, which ſolde diſcomforth us concerning the land.

d By your occaſion.

e In the land of Canaan.

* Ioſh. 1. 13.
f Before the Arke of the Lord.

g That is, the inhabitants of the land.
h The Lord will graunt you this land which you deſire, Ioſh. 1. 15.

g Her husb beine?'

h Ye shall assured by be punished for your sinne.

* Iosh. 4, 12.

k Moses gaue charge that his promise made to the Reubenites, and others should be performed after his death, so that they brake not theirs.

l That is attributed to the Lord, which his messenger speaketh.

* Deut. 3, 12. Iosh. 13. 8. and 22. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwele on this side: and Ioh. 10, 12. hee speaketh of them that inhabited beyond Iorden.

* Gen. 50 23.

* Deut. 3, 14?

n That is the villages of Iair.

sinned against the Lord, and be sure, that your sinne h will finde you out.

24 Build you *then* cities for your children, and foldes for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commanded:

26 Our children, our wiues, our sheep, and all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will go euery one armed to warre before the Lord for to fight, as my lord sayth.

28 So concerning them, Moses k commanded Eleazar the Priest, and Iosh ua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses sayd vnto them, If the children of Gad & the children of Reuben wil go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath sayd vnto thy seruants, so will we doe.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance *may be* to vs on this side Iorden.

33 * So Moses gaue vnto them, *euen* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land, with the cities thereof and coasts, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baalmeon, (and turned their names) and Sibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them n Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and fourty iourneys of Israel are numbered. 52 They are commanded to kill the Canaanites.

THese are the a iourneyes of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneys, according to the commandement of the Lord: so these are the iourneys of their going out,

3 Now they * departed from Rameses the first moneth, *euen* the fifteenth day of the first moneth, on the morrow after the Passeouer: *and* the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their o gods also the Lord did execution.)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernesse.

7 And they remooued from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thorow the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red Sea, and lay in the * wilderneſse of Sin.

12 And they tooke their iourney out of the wildernesse of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and in Alush.

14 And they remooued from Alush, and lay * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wilderneſse of Sinai.

16 And they remooued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmom Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And

* Exod. 12, 37.

o Either meaning their idoles, or their men of authority.

* Exod. 13, 20.

p At the commandement of the Lord, Exod. 14, 2.

* Exod. 15, 22.

* Exod. 15, 27.

* Exod. 16, 1.

q Exod. Chap. 19, 1.

* Exod. 19, 2.

* Chap. 11, 34.

* Chap. 11, 35.

* Chap. 13, 27.

This Mappe declareth the way which the Israelites went for the space of fortie yeeres from Egypt thorow the wildernesse of Arabia, vntil they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and fourtie places, where they pitched their tents, which are named, Numb. 33. with the observation of the degrees, concerning the length and the breadth, and the places of their abide, set out by numbers.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wilderneſſe of Zin, which is Kadeſh. * Chap. 20. 22.

37 And they remooued from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Prieſt went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Iſrael were come out of the land of Egypt, in the firſt day of the [b] fift moneth. * Chap. 20. 25. Deut. 32. 50.

39 And Aaron was an hundreth and three and twenty yeere old, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Iſrael.) * Chap. 21. 1.

41 And they departed from mount * Hor, and pitched in Zalmonah. * Chap. 33. 41.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab. * Chap. 21. 11.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden *toward* Iericho. ‖ Or, field.

49 And they pitched by Iorden, from Beth-ieſhimoth vnto * Abel-ſhittim, in the plaine of Moab. * Chap. 25. 1.

50 ¶ And the Lord ſpake vnto Moſes in the plaine of Moab, by Iorden *toward* Iericho, ſaying,

51 ¶ Speake vnto the children of Iſrael, and ſay vnto them, * When ye are come ouer Iorden to enter into the land of Canaan, * Deut. 7. 2. Ioſh. 23. 13. 23. 5.

52 Ye

[b] Which the Ebrewes call Ab, and anſwereth to part of July and part of Auguſt.

* Chap. 33. 38.

c Which were set vp in their hie places to worship.

52 Yee shall then driue out all the inhabitants of the land before you, and destroy all their c pictures, and breake asunder all their images of metall, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

* Chap. 26. 53. 54.

54 And yee shall inherite the land by lot, according to your families: * to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

* Iosh. 23. 13. Iud. 2. 3. ‖ Or, kriues.

55 But if ye will not driue out the inhabitants of the land before you, then those which yee let remaine of them, shalbe * ‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

1 *The bounds and borders of the land of Canaan.* 17 *Certain men are assigned to diuide the land.*

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the a land that shall fall vnto your inheritance *(that is*, the land of Canaan with the coasts thereof.

a Meaning, the description of the land.

3 * And your South quarter shall be from the wildernesse of Zin to the borders of Edom: so that your South quarter shalbe from the salt Sea coast Eastward.

* Iosh. 15. 1.

4 And the border shall compasse you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

‖ Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall goe out to the sea.

b Which was Nilus, or as some thinke, Rhinocorura.

6 And your West quarters shall be the great sea: euen that border shalbe your West coast.

7 And this shall be your North quarter, yee shall marke out your border from the great Sea *vnto* mount c Hor.

c Which is called Mediterraneum.

8 From mount Hor yee shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and go out at Hazar-enan, this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the sea of d Chinnereth Eastward.

d Which in the Gospel is called the lake of Gennazareth.

12 Also that border shall goe downe to Iorden, and leaue at the salt sea: this shalbe your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

* Chap. 32. 33. Iosh. 14. 2. 3.

14 * For the tribe of the children of Reuben, according to the houses of their fathers, and the tribe of the children of Gad, according to their fathers houses, and halfe the tribe of Manasseh haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden *toward* Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Iosh. 19. 51. Ioshua the sonne of Nun.

18 And yee shall take also a e prince of euery tribe to diuide the land.

e One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph, of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to g diuide the inheritance vnto the children of Israel, in the land of Canaan.

g Aadbe iudge ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

1 *Vnto the Leuites are giuen cities and suburbs.* 11 *The cities of refuge.* 16 *The law of murther.* 30 *For one man witnesse shall no man be condemned.*

AND the Lord spake vnto Moses in the plaine of Moab by Iorden, *toward* Iericho, saying,

2 * Command the children of Israel, that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

* Iosh. 21. 2. 3.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered thorow all the land, because the people might be preserued by them in the obedience of God and his Law.

3 So they shall haue the cities to dwell in, and their suburbs shalbe for their cattel, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward *shall be* a thousand cubites round about.

c So that in all were three thousand, and in the compasse of these two thousand, they might plant and sowe.

5 And yee shall measure without the citie of the East side, c two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie *shalbe* in the mids: this shall be *the measure* of the suburbs of their cities.

6 And of the cities which yee shall giue vnto the Leuites, * *there shall be* sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities moe.

* Deut. 4. 41. Iosh. 20. 2. and 21. 32.

7 All the cities which ye shall giue to the Leuites, *shall be* eight and fourtie cities: them *shall ye giue* with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 ¶ And

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,
11 Ye shall appoynt you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.
12 And these cities shalbe for you a refuge from thy d auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.
13 And of the cities which ye shall giue, sixe cities shall ye haue for refuge.
14 Ye shall appoynt three e on this side Iorden, and yee shall appoynt three cities in the land of * Canaan which shalbe cities of refuge.
15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you, that euery one which killeth any person vnwares, may flee thither.
16 * And if one f smite another with an instrument of iron that he die, he *is* a murtherer, *and* the murtherer shall die the death.
17 Also if hee smite him by casting a g stone, wherewith he may be slaine, and hee die, hee is a murtherer, *and* the murtherer shall die the death.
18 Or if he smite him with an hand-weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, *and* the murtherer shall die the death.
19 The reuenger of ¶ blood himself shal slay the murtherer: whē he meeteth him, he shall slay him.
20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,
21 Or smite him through enimitie with his hand, that he die, he ¶ smote him shall die ¶ death: *for* he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.
22 But if hee pusshed him ‖ vnadui sedly, and * not of hatred, or cast vpon him any † thing without laying of waite,
23 Or any stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he dy, and was not his enemie, neither sought him any harme,
24 Then the Congregation shall iudge betweene the slayer and the h auenger of blood according to these lawes.
25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither hee was fled: and he shall abide there vnto the death of the i hie Priest, which is anointed with the holy oyle.
26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,
27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slay the k murtherer, he shalbe guiltles,
28 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.
29 So these things shall be a l lawe of iudgement vnto you, throughout your generations in all your dwellings.
30 Whosoeuer killeth any person, *the Iudge* shall slay the murtherer, through *witnesses: but *one witnesse shall not testifie against a person to cause him to die.
31 Moreouer ye shall take no recompense for the life of the murtherer, which is m worthy to die: but he shall be put to death.
32 Also ye shall take no recompense for him that is fledde to the citie of his refuge, that hee should come againe, and dwell in the land, before the death of the hie Priest.
33 So ye shall not pollute the land wherein ye shall dwell: for ¶ blood defileth the land: and the land cannot be n clensed of the blood that is shed therein, but by the blood of him that shed it.
34 Defile not therefore the land which yee shall inhabite, for I dwell in the middes thereof: For I the Lord dwell among the childrē of Israel.

CHAP. XXXVI.

An order for the mariage of the daughters of Zelophehad.

THen a the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, & before ¶ princes, the chiefe fathers of ¶ children of Israel,
2 And sayde, * The Lord commanded b my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.
3 If they be married to any of the sonnes of the *other* tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shalbe put vnto the inheritance of the tribe whereof they shalbe: so shall it be taken away from the lot of our inheritance.
4 Also when the c Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.
5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said d wel.
6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues to whom they thinke best, onely to the familie of the tribe of their father shall they marry:
7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.
8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.
9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childrē of Israel shall stick to his own inheritance.
10 As the Lord commanded Moses, so did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers sonnes:
12 They were wiues *to certaine* of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.
13 These are the f commandements and lawes, which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden *toward* Iericho.

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* Exod. 21. 13. Deut. 19. 4. Iosh. 20. 2.

d Meaning, from the next of the kinred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh. Deut. 4. 41. * Iosh. 20, 7. † Ebr. among them.

* Exod. 21. 14. f Wittingly, and Willingly.

g That is, with a bigge and dangerous stone: in Ebr with a stone of his hand.

* Deut. 19. 11.

‖ Or, suddenly. * Exod. 21. 13. † Ebr. instrument.

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.

k By the sentence of the Iudge.

l A law to iudge murthers done, either of purpose, or vnadui sedly. * Deut. 17. 6. and 19 15. * Matth. 18. 16. 2 Corinth. 13. 1.

m Which purposely hath committed murther.

¶ Or, murther.

n So God is mindfull of the blood wrongfully shed, that he maketh his dumbe creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marry their daughters to haue their inheritance: and the elore the sonnes of Ioseph proposed the matter to Moses. * Chap 27. 1. Iosh. 17. 3.

b Meaning, Moses.

c Signifying that at no time it could returne, lor in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof, should haue beene alienated to others.

e When there is no male to inherite.

* Chap. 27. 1.

f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES,

CALLED * DEVTERONOMIE.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fortie yeeres, Deut. 9.7. they had deserued to haue beene cut off from the number of his people, and for euer to haue beene depriued of the vse of his holy word & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings and rebellions, hee had most sharpely punished) to feare and obey the Lord, to embrace, and keepe his lawe without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, and they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all the other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish what soeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours for the setting forth of his word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall study and meditation of the same, that they might learne to feare the Lord, loue their subiects, abhorre coueteousnesse and vice, and what soeuer offendeth the maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so hee prescribeth heere anew all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: appointing vnto euery estate and degree their charge and duety: as well, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity to such as obserue and obey them.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or expesition of the ten commandements.

CHAP. I.

a *A briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea.* 31 *Moses reproueth the people for their incredulitie.* 44 *The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.*

THese be the wordes, which Moses spake vnto all Israel, on a this side Iorden in the wildernesse, in the plaine, b ouer against the red sea, betweene Paran and Tophell, and Laban, and Hazeroth and Di-zahab.

a In the countrey of Moab.

b So that the whole desolate wa. betweene the Sea and this plaine of Moab.

2 *There are* eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb, or Sinai, fourtie yeeres before this the Law was giuen: but because all that were then of age and iudgement, were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

3 And it came to passe in the first day of the eleuenth moneth; in the fourtieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord hath given him in commandement vnto them,

d By these examples of Gods fauour, their mindes are prepared to receiue the Law.

4 After that he had slaine d * Sihon the King of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei,

* Numb. 21. 4.

5 On this side Iorden at the land of Moab e began Moses to declare this lawe, saying,

e The second time.

6 The Lord our God spake vnto vs in f Horeb, saying, Ye haue dwelt long enough in this mount,

f In the second yeere and second moneth, Num. 10. 11.

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neare thereunto: in the plaine, in the mountaine, or in the valley: both Southward, & to the Sea side to the land of the Canaanites, and vnto Lebanon: *euen* vnto the great riuer, the riuer g Perath.

g Or, Euphrates.

8 Beholde, I haue set the land before you: go in and * possesse that land which the Lord sware, vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and vnto their seed after them.

* Gene. 15. 18. and 17. 7 & 26. 3.

9 ¶ And I spake g vnto you the same time, saying, I am not able to beare you my selfe alone:

g By the counsell of Iethro my father in law, Exo. 18 16

10 The Lord your God hath h multiplied you: and beholde, ye are this day as the starres of heauen in number:

h Not so much by the course of nature, as miraculously.

11 (The Lord God of your fathers make you a thousand times so many moe as ye are, and blesse you, as he hath promised you,)

12 How can I alone i beare your cumbrance and your charge, and your strife?

i Signifying how great a burden it is, to gouerne the people.

13 Bring you men of wisedome and of vnderstanding, and k knowen among your tribes, and I will make them rulers ouer you:

k Whose godlinesse and vprightnesse is knowen.

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, l wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

l Declaring what sort of men ought to haue a publike charge, reade Exod. 18. 21.

16 And I charged your Iudges that same time, saying, Heare the *controuersies* betweene your brethren, and * iudge righteously betweene euery man and his brother, & the stranger that is with him.

* Iohn. 7. 24.

17 Ye shall haue no respect of person in iudgement, * but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is m Gods: and the cause that is too hard for you, bring vnto mee, and I will heare it.

* Leuit. 19. 15. Chap. 16. 19. 1. Sam. 16. 7. Prou. 24. 23. Eccles. 42. 1. Iames 2. 1.

m And you are his Lieutenants.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And n I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

n So that the fault was in themselues, that they did not soonest possesse the inheritance promised.

21 Behold, the Lord thy God hath layde the land before thee: goe vp and possesse it, as ỹ Lord the God of thy fathers hath saide vnto thee: feare not, neither be discouraged.

o Reade Num. 13. 1. 3.

22 ¶ o Then ye came vnto me euery one, and saide, We will send men before vs, to search vs out the

the land, and to bring vs word again, what way we must go vp by, & vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the *land*,

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs worde againe, and *p* said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and sayd, Because the Lord *q* hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we goe vp? our *r* brethren haue discouraged our hearts, saying, The people *is* greater, and taller then wee: the cities *are* great, and walled vp to heauen; and moreouer, wee haue seene the sonnes of the * Anakims there.

29 But I sayd vnto you, Dread not, nor bee afrayd of them.

30 The Lord your God, *s* who goeth before you, hee shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that hee hath troden vpon, and to his children, because hee hath constantly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not goe in thither,

38 But Ioshua the sonne of Nun which standeth *t* before thee, hee shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreouer, your *u* children, which yee sayd should be a praye, and your sonnes, which in that day had no kowledge betweene good and euill, they shall go in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wilderneſſe by the way of the red Sea.

41 Then ye answered and said vnto me, We haue sinned against the Lord, *x* we will go vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you every man to the warre, & were ready to go vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) least ye fall before your enemies.

43 And when I told you, yee would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, *euen* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not *z* heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained *before*.

CHAP. II.

4 Israel is forbidden to fight with the Edomites. 9 Moabites, 19 and Ammonites. 23 Sihon King of Heshbon.

THen *a* we turned, and tooke our iourney into the wilderneſſe, by the way of the red Sea, as the Lord spake vnto mee: and wee compassed mount Seir *b* long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Yee shall go through the *c* coast of your brethren the children of Esau, which dwell in Seir, and they shall be afrayd of you: take ye good heede therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foote breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath *d* blessed thee in all the workes of thine hand: hee knoweth thy walking through this great wilderneſſe, and the Lord thy God hath beene with thee this fourtie yeere, *and* thou hast lacked nothing:

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖ plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderneſſe of Moab.

9 Then the Lord sayd vnto mee, Thou shalt not ‖ vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The *f* Emims dwelt therein in times past, a people great and many, and tall as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their steade: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, *sayd I*, and get you ouer the riuer *Zered: and we went ouer the riuer Zered.

14 The *g* space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, *was* eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoaste, as the Lord sware vnto them.

15 For indeede the *h* hand of the Lord was against them, to destroy them from among the hoaste, till they were consumed.

* Num. 13, 24. ‖ Or, valley of the cluster of grapes.

p Yowit, Caleb, and Ioshua: Moſe preferreth the better part to the greater, that is, grace to ten.

q Such was the Iewes vnthankfulnes, that they counted Gods especiall loue, hatred.

r The other ten, not Caleb and Ioshua.

* Num. 13, 28.

s Declaring that to renounce our owne sence, and constantly to follow our vocation, and depende on the Lord is the true boldnes, and agreeable to God.

* Exod. 13, 21.

* Num. 14, 23.

* Ioth. 14. 6.
* Num. 20, 12. and 27, 14.
* Chap 3, 26. and 4, 21. and 34. 4
t Which ministreth vnto thee in Which were vnder twenty yeere old, as Num. 14, 31

u This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which hee commandeth y Signifying that man hath no strength, but when God is at hand to helpe him.

z Because ye ra ther ſhewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeeres, ✱ vers. 14.

c This was the second time: for before they had caused the Israelites to remme. Num. 20, 1.
* Gen. 36. 8.

d And giuen thee meanes, wherewith thou mayest make recompence also God will direct thee by his prouidence, as he hath done.
‖ Or, wilderneſſe.

‖ Or, beſieged.

e Which were the Moabites and Ammonites.
f Signifying that as their giants were driuen out for their sinnes, so the wicked when their sinnes are ripe cannot auoide Gods plagues.
* Gen. 36, 20.

* Numb. 21, 24. g Here the eath hereby, that as God is true in his promise, so his threatnings are not in vaine.
h His plague and punishment to destroy all that were twenty yeere olde and aboue.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto mee, saying,

18 Thou shalt goe thorow Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon : *but* shalt not lay siege vnto them, nor moone warre against them : for I will not giue thee of the land of the children of Ammon *any* possession : for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land *i* of giants: *for* giants dwelt therein aforetime , whom the Ammonites called Zamzummims:

21 A people *that was* great , and many , and tall, as the Anakims : but the Lord destroyed them before them , and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them , and they possessed them , and dwelt in their steade vnto this day.

23 And the Auims which dwelt in Hazarim *euen* vnto ‖ Azzah , the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise vp *therefore* , *say the Lord* : take your iourney, and passe ouer the riuer Arnon: behold , I haue giuen into thy hand Sihon , the [k] Amorite, King of Heshbon, and his land : begin to possesse it, and prouoke him to battell.

25 This day will I *i* begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon King of Heshbon, with wordes of peace, saying,

27 ¶ * Let mee passe thorow thy land : I will go by the hie way : I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meate for money , for to eate , and shalt giue mee water for money for to drinke : onely I will goe thorow on my foote,

29 (As the[m] children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iorden , into the land which the Lord our God giueth vs.

30 But Sihon the King of Heshbon would not let vs passe by him : for the Lord thy God had[n] hardened his spirite , and made his heart obstinate, because hee would deliuer him into thine hand, as *appeareth* this day.

31 And the Lord said vnto mee , Beholde , I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 * Then came out Sihon to meete vs , himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him[†] into our power , and we smote him , and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and,[o] women, and children: wee let nothing remaine.

35 Onely the cattel we tooke to our selues, and the spoyle of the cities which we tooke,

36 From Aroer , which is by the banke of the riuer of Arnon , and *from* the citie that is vpon the riuer , euen vnto Gilead : there was not one citie that escaped vs : *for* the Lord our God deliuered vp all ‖ before vs.

37 Onely vnto the land of the children of Ammon thou camest not , *nor* vnto any place of the ‖ riuer Iabbok , nor vnto the cities in the mountaines , nor vnto whatsoeuer the Lord our God forbade vs.

CHAP. III.

3 *Og King of Bashan is slaine.* 11 *The bignes of his bed.*
18 *The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren.* 21 *Iehoshua is made captaine.* 27 *Moses is permitted to see the land, but not to enter, albeit hee desired it.*

THen wee turned , and went vp by the way of Bashan : * and Og King of Bashan [a] came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me , Feare him not, for I will deliuer him, and all his people, and his land into thine hand , and thou shalt doe vnto him, as thou diddest vnto * Sihon King of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashan, and all his people : and wee smote him, vntill none was left him *aliue*.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, *euen* threescore cities, *and* all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities *were* fenced with hie walles, gates and barres , besides [b] vnwalled townes a great many.

6 And wee ouerthrew them , as wee did vnto Sihon King of Heshbon , destroying euery citie, *with* men,[c] women, and children.

7 But all the cattell and the spoyle of the cities wee tooke for our selues.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites , the land that was on this side Iorden , from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Sirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah , and Edrei , cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the Giants,[d] whose bed *was* a bed of yron : is it not at Rabbath among the children of Ammon ? the length thereof *is* nine cubites, and foure cubites the breadth of it , after the cubite of a man.

12 And this land *which* wee possessed at that time , from Aroer , which is by the riuer Arnon, and halfe mount Gilead , * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og , gaue I vnto the halfe tribe of Manasseh : *euen* all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob , vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto[e] this day.

15 And I gaue *part* of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue *the rest* of Gilead , and vnto the riuer of Arnon , halfe the riuer and the borders , euen vnto the riuer ‖ Iabbok, *which is* the border of the children of Ammon:

17 The plaine also and Iorden , and the borders from Chinnereth euen vnto the sea of the plaine , *to wit*, the salt Sea ‖ vnder the springs of Pisgah

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i Who called themselues Rephaims: that is, professours, or physicians to heale and reforme vices: but were indeed Zamzummim., that is, wicked and abominable.

‖ Or, Gaza.

k According to his promise made to Abraham , Gen. 15. 21

l This declareth that the hearts of men are in Gods hands either to be made faint, or bold.

* *Num. 21. 22.*

m Because neither intreatie nor examples or others could moone him, he could not complaine of his iust destruction.

n God in his election and reprobation doeth not onely appoynt the ende, but the meanes tending to the same.

* *Numb 21. 23.*
† *Ebr. before vs.*

o God had cursed Canaan , and therefore he would not that any of the wicked race should be preserued.

‖ Or, into our hand.

‖ Or, sourds

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.
* *Numb. 21. 24.*
* *Num. 21. 33.*

b As villages and small townes.

c Because this was Gods appoyntment, therefore it may not be iudged cruell.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

* *Num. 32. 33.*

* *Num. 32. 41.*
e Meaning, when he wrote this history.

f Which separateth the Ammonites from the Amorites.

‖ Or, at Ashdoth-Pisgah

Pisgah Eastward.

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall ye * returne euery man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two Kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can i do like thy works, and like thy ‖ power?

25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly k mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and l lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and bolden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IV.

1 An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the seede because he loued their fathers.

NOw therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to a do, y yee may liue & go in, and possesse the land, which the Lord God of your fathers giueth you.

2 * Ye shall b put nothing vnto the word which I cōmand you, neither shall ye c take ought therefrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your d eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euerie one from among you.

4 But yee that did e cleaue vnto the Lord your God, are aliue euerie one of you this daye.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your f wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ Onely this people *is* wise, and of vnderstanding, *and* a great nation.

7 For what nation *is so* great, vnto whom the gods come so neare vnto them, as the Lord our God *is* g *neare vnto vs*, in all that wee call vnto him for?

8 And what nation *is so* great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 *Forget not* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, & I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their i children:

11 Then came you neere and * stoode vnder the mountaine, and the mountaine *i* burnt with fire vnto the mids of heauen, *and there was* darkenesse, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, *and* ye heard the voyce of the words, but saw no similitude, saue a voyce.

13 Then hee declared vnto you his couenant which he commanded you to k doe, *euen* the ten ‖ commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your † selues: for yee saw no l image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image, *or* representation of any figure: *whether it be* the likenes of male or female,

17 The likenesse of any beast that is on earth, *or* the likenesse of any fethered foule that flieth in the aire:

18 *Or* the likenesse of any thing that creepeth on the earth, *or* the likenesse of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, thouldest be driuen to worship them and serue them, which the Lord thy God hath m distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the n yron furnace, out of Egypt to be vnto him a people *and* inheritance, as *appeareth* this day.

21 And the Lord was angrie with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not go ouer Iorden: but o ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, least ye forget

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32. 22.

* Ioshu. 22. 4. * Num 27. 18. 19. 23.

h So that the victories came not by your owne wisedome, strength or multitude.

* Iosh. 1. 5. *and* 10. 8. 25.

i Hee speaketh according to the common and corrupt speach of them which attribute that power vnto idoles that onely appertaineth vnto God.

‖ *Or, wonderes.*

k He meaneth Zion, where the Temple should be built, and God honoured.

l As before hee saw by the spirites of prophecie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

* *Chap. 12. 32.*

b Thinke not to be more wise then I am.

c God will not be serued by halues, but will haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, read Num. 25. 3. 4.

e And were not idolaters.

f Because all men naturally desire wisedome, for the meth how to attaine vnto it.

‖ *Or, surely.*

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7. 23.

h He addeth all these words to shew that wee can neuer be carefull enough to keepe the law of God and to teach it to our posterite.

* *Exod. 20. 18.* i The law was giuen with fearfull miracles, to declare both that God was the author thereof, and also hee no lesse able to abide the rigour of the same.

k God ioyneth this condition to his couenant,

‖ *Or, words.*

† *Else soules.*

l Signifying, that destruction is prepared for all them that make any image to represente God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable thraldome, and freely chosen you for his.

o Moses good affection appeareth in that that he being depriued of such a treasure, doth not enuie them that must enjoy it.

the couenant of the Lord your God which hee made with you, and *least* yee make you any grauen image, *or* likeneſſe of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [p] conſuming fire, *and* a iealous God.

25 ¶ When thou ſhalt beget children and childrens children, and ſhalt haue remained long in the land, if ye [q] corrupt your ſelues, and make any grauen image, *or* likenes of any thing, and worke euill in the ſight of the Lord thy God, to prouoke him to anger,

26 I [r] call heauen and earth to record againſt you this day, that ye ſhall ſhortly periſh from the land, whereunto ye goe ouer Iordan to poſſeſſe it: ye ſhall not prolong your dayes therein, but ſhall vtterly be deſtroyed.

27 And the Lord ſhall [s] ſcatter you among the people, and ye ſhalbe left few in number among the nations, whither the Lord ſhall bring you:

28 And there yee ſhall ſerue gods: *euen* the worke of mens hand, wood, and ſtoone, which neither ſee, nor heare, nor eate, nor ſmell.

29 But if from thence thou ſhalt ſeeke the Lord thy God, thou ſhalt find him, if thou ſeeke him with all thine [t] heart, and with all thy ſoule.

30 When thou art in tribulation, and all theſe things are come vpon thee, † at the length, if thou returne to the Lord thy God, and bee obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the couenant of thy fathers, which hee [u] ſware vnto them.

32 For enquire now of the dayes that are paſt, which were before thee, ſince the day that God created man vpon the earth, and [x] aſke from the one ende of heauen vnto the other, if there came to paſſe ſuch a great thing as this, or whether any ſuch like thing hath beene heard.

33 Did euer people heare the voyce of God ſpeaking out of the middes of a fire, as thou haſt heard, and liued?

34 Or hath God aſſayed to go and take him a nation from among nations, by [y] tentations, by ſignes, and by wonders, and by warre, and by a mightie hand, and by a ſtretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was ſhewed, that thou might-eſt [z] know that the Lord hee is God, *and* that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to inſtruct thee, and vpon earth he ſhewed thee his great fire, and thou heardeſt his voyce out of the middes of the fire.

37 And becauſe [a] he loued thy fathers, therefore hee choſe their ſeede after them, and hath brought thee out of Egypt in his ſight by his mightie power,

38 To thruſt out nations greater and mightier then thou, before thee, to bring thee in, *and* to giue thee their land for inheritance: as *appeareth* this day.

39 Vnderſtand therefore this day, and conſider in thine heart, that the Lord hee is God in heauen aboue, and vpon the earth beneath: there *is* none other.

40 Thou ſhalt keepe therefore his ordinances, and his commandements which I commaund thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayeſt prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moſes ſeparated three cities on this ſide of Iorden toward the ſunne riſing:

42 That the ſlayer ſhould flee thither, which had killed his neighbour at vnwares, and hated him not in time paſt, might flee, I ſay, vnto one of thoſe cities, and liue:

43 *That is*, * Bezer in the wildernes, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Baſhan among them of Manaſſeh.

44 ¶ So this is the law which Moſes ſet before the children of Iſrael.

45 Theſe are the [c] witneſſes, and the ordinances, and the lawes which Moſes declared to the children of Iſrael after they came out of Egypt.

46 On this ſide Iorden, in the valley ouer againſt Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come out of Egypt:

47 And they poſſeſſed his land, and the land of * Og King of Baſhan, two Kings of the Amorites, which were on this ſide Iorden toward the ſunne riſing.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine from Iorden Eaſtward, euen vnto [d] the Sea of the plaine, vnder the * ſprings of Piſgah.

CHAP. V.

5 Moſes is the meane betweene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wiſheth that the people would feare him. 32 They muſt neither decline to the right hand nor left.

THen Moſes called all Iſrael, and ſaide vnto them, Heare, O Iſrael, the ordinances and the lawes which † I propoſe to you this day, that ye may learne them, and take heede to obſerue them.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord [a] made not this couenant with our fathers *onely*, but with vs, *euen* with vs all here aliue this day.

4 The Lord talked with you [b] face to face in the Mount, out of the middes of the fire.

5 (At that time I ſtood betweene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the ſight of the fire, and went not vp into the mount) and he ſaid,

6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the houſe of ‖ bondage.

7 Thou ſhalt haue none [c] other gods before my face.

8 Thou ſhalt make thee no grauen image *or* any likenes *of that* that is in heauen aboue, *or* which is in the earth beneath, *or* that is in the waters vnder the earth.

9 Thou ſhalt neither bowe thy ſelfe vnto them, nor ſerue them: for * I the Lord thy God am a [d] iealous God, viſiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth *generation* of them that hate me:

10 And

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p To thoſe that come not vnto him with loue and reuerence, but rebell againſt him, Hebr. 12, 29.

q Meaning, be ſtedy all ſuperſtition and corruption of the true ſeruice of God.

r Though men would abſolue you, yet the inſenſible creatures ſhall be witneſſes of your diſobedience.

s So that his ſeruice ſhall make his former bleſſings of none effect.

t Not with outward ſhew or ceremony, but with a true confeſſion of thy faultes.

† Eb. in the latter dayes.

u To certifie them the more of the aſſurance of their ſalnation.

x Mans negligence is partly cauſe, that he knoweth not God.

y By ſo manifeſt proofes that none ſhould doubt thereof.

z Perſwaded the cauſe why God wrought theſe miracles.

a Freely, ar d not of their deſerts.

b God promiſeth reward not for our merits, but to encourage vs, and to ſtirre vs that our labour ſhall not be loſt.

c The articles and poynts of the couenant.

* Num. 21. 24. Deut. 2. 24.

* Num. 21. 33. Deut. 3. 1.

d That is, the ſalt ſea.

* Chap. 3. 17.

† Eb. I ſpeake in your eares.

* Exod. 19. 5. 6.

a Some read, God made not this couenant, that is, in ſuch ample ſort and with ſuch ſignes and wonders.

b So plainely that ye neede not to doubt thereof.

* Exod 20. 2. Leuit. 26. 1. Pſal. 97. 7. 9.

‖ Or, ſeruants.

c God vndeth vs to ſerue him onely, without ſuperſtition and idolatry,

* Exod. 34. 7. Iere. 32. 18.

d That is, of his honour, not permitting it to be giuen to others,

10 And shewing mercy vnto thousands of them that [c] loue me, and keep my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day *is* the Sabbath of the Lord thy God: thou shalt not doe any worke *therein*, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest aswell as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shall thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt [h] thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake vnto all your multitude in the mount out of the mids of ſ fire, the cloud and the darknes, with a great voyce, and [i] added no more *thereto*: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and * wee haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he * liueth.

25 Now therefore, why should we dye? for this great fire will consume vs: if we heare the voyce of ſ Lord our God any more, we shall dye.

26 For what [l] fleſh *vvas* there euer that heard the voyce of the liuing God speaking out of the middes of the fire as *vve haue*, and liued?

27 Go thou neere and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lord our God saith vnto thee: * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the Commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: [l] turne not aside to the right hand nor to the left.

33 *But* walke in all the wayes which the Lord your God hath commanded you, that yee may [m] liue, and that it may goe well with you: and that ye may prolong *your* dayes in the land which ye shall possesse.

CHAP. VI.

1 *An exhortation to feare God, and keepe his commandements.* 5 *Which is, to loue him with all thine heart.* 7 *The same must be taught to the posterity.* 16 *Not to tempt God.* 25 *Righteousnes is contained in the Law.*

THese now are the commandements, ordinances, and [a] lawes, which the Lord your God commanded *me* to teach *you*, that yee might doe them in the land whither ye goe to possesse it:

2 That thou mighteſt [a] feare the Lord thy God, and keepe all his ordinances, and his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may encreaſe mightily [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hath promiſed thee.

4 Heare, O Israel, The Lord our God is Lord onely.

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these wordes which I command thee this day, shalbe in thine heart.

7 And thou shalt [c] rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou riseſt vp:

8 And thou shalt binde them for a ſigne vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the ¶ posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedſt not,

11 And houses full of all maner of goods which thou filledſt not, and welles digged which thou diggedſt not, vineyards & oliue trees which thou plantedſt not, and *when* thou hast eaten and art full,

12 [e] Beware leaſt thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

13 Thou shalt feare the Lord thy God, and serue him, and shalt [f] sweare by his Name.

14 Ye shall not walke after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lord thy God is a iealous God among

[c] The firſt degree to keepe the commandements, is to loue God.

[g] Meaning, ſince God permitteth fiue dayes to our labours, that we ought willingly to dedicate the ſeuenth to ſeeke him wholly.

[g] Not for a ſhew, but with true obedience, and due reuerence.

* Matt. 5. 21.
* Luke 18. 20.
* Rom. 13. 9.

* Rom. 7. 7.
[h] Hee ſpeaketh not onely of that reſolute will, but that there be no motion of rebellion.

[i] Teaching vs by his example to be content with his word, and adde nothing thereto.

* Exod. 19. 19.

* Chap. 4. 33.

[l] Or, *man*.

* Exod. 20. 19.

[k] Hee requireth of vs nothing but obedience, ſhewing alſo that of our ſelues we are vnwilling thereunto.

[a] Or, *iudgements*.

[a] A reuerent feare and loue of God is the firſt beginning to keepe Gods commandements.

[b] Which hath abundance of all things appertaining to mans life.

* Mat. 22. 37. mark. 12. 29. 34. luke 13. 27.

* Chap. 11. 18.

[c] Some reade, thou ſhalt whet them vpon thy child en: to wit, that they may print them more deepely in memorie.

‖ Or, ſignes of remembrance.

[d] That when thou entereſt in, thou mayeſt remember them.

[e] Let not wealth and eaſe cauſe thee forget Gods mercies, whereby thou waſt deliuered out of miſery.

[f] We muſt feare God, ſerue him onely, and confeſſe his Name, which is done by ſweating lawfully.

among you:) least the wrath of the Lord thy God bee kindled against thee , and destroy thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lord your God, as ye did tempt him in Massah.

17 *But* ye shall keepe diligently the commandements of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee.

18 And thou shalt do that which is right and good in the h sight of the Lord : that thou mayest prosper, & that thou maiest go in, & possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come , saying , What meane these testimonies, and ordinances , and Lawes , which the Lord our God hath commanded you ?

21 Then shalt thou say vnto thy sonne , Wee were Pharaohs bond-men in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houshold before our eyes,

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances , *and* to feare the Lord our God , that it may goe euer well with vs , *and* that he may preserue vs aliue at this present.

25 Moreouer, this shalbe our l righteousnes before the Lord our God, if we take heed to keepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 *The Israelites may make no covenant with the Gentiles.* 5 *They must destroy the idoles.* 8 *The election dependeth on the free loue of God.* 19 *The experience of the power of God ought to confirme vs.* 25 *To auoyde all occasion of idolatry.*

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites , and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them a before thee , then thou shalt smite them : thou shalt vtterly destroy them : thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them , neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from mee, and to serue other gods : then will the wrath of the Lord waxe hot against you , and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall ouerthrowe their altars , and breake downe their pillars , and ye shall cut downe their groues , and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God , * the Lord thy God hath chosen thee, to be a peculiar people vnto him selfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you , because ye were moe in number then any people : for ye were the fewest of all people:

8 But because the Lord c loued you , and because hee would keepe the oathe which hee had sworne vnto your fathers , the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.

9 That thou mayest know , d that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercy vnto them that loue him and keepe his commandements , *euen* to a thousand generations,

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandements, and the ordinances , and the lawes, which I commaund thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes , and obserue and doe them , then the Lord thy God shall keepe with thee the couenant, and the f mercie which he sware vnto thy fathers.

13 And he will loue thee, and blesse thee , and multiplie thee: he will also blesse the fruite of thy wombe , and the fruite of thy land , thy corne and thy wine , and thine oyle , *and* the increase of thy kine , and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreouer , the Lord will take away from thee all infirmities , and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee : g thine eye shall not spare them , neither shalt thou serue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart , These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them , *but* remember what the Lord thy God did vnto Pharaoh , and vnto all Egypt:

19 The great ‖ tentations which thine eyes sawe, and the signes and wonders, and the mightie hand, & stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest.

20 * Moreouer , the Lord thy God will send h hornets among them, vntill they that are left, and hide themselues from thee, be destroyed.

21 Thou shalt not feare them : for the Lord thy God *is* among you, a God mighty & dreadfull.

22 And the Lord thy God will roote out these nations before thee by little & little: thou mayest not consume them at once , least the i beastes of the fielde increase vpon thee.

23 But the Lord thy God shall giue them before thee , and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen : there shall no man be able to stande before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire , *and* * couet not the siluer and golde , *that is* on them, nor take it vnto thee , least thou k be snared therewith : for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine

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g By doubting of his power, & turning lawfull meanes, and abusing his graces.

h Here hee condemneth all meanes good intensions.

i God requireth not onely that wee serue him all our life, but also that wee take paines that our posterity may set forth his glory.

k Nothing ought to moone vs more to the obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to bee iustified by faith.

* Chap. 31. 2.

a Vnto thy power.

* Exod. 23. 32. and 34. 12.

‖ Or, way of them.

b God would haue his seruice done without all idolatrous ceremonies and superstitions. Chap. 12. 3.

* Chap. 14. 2. and 26. 18 19.

* Exod. 19. 5. & 23. 22.

c Freely finding no cause in you more then in others to do so.

d And to put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience , he hath respect to his mercie and not to their merits.

* Exod. 23. 26.

* Exod. 9. 14. and 15. 26.

g Wee ought not to be mercifull, where God commandeth seueritie.

* Exod. 23. 33.

‖ Or, plague, or trials, chap. 29. 3. 2 Esd. 15. 25. and 16. 4.

* Exod. 23. 28.

h There is not so small a creature, which I will not arme to fight on thy side against them

i So that it is your commoditie that, God accomplish not his promise so soone as you would wish.

* Chap. 12. 3. Exod. 23. 24.

* Iosh. 7. 1. 21. 1 Mac. 13. 40.

k And be entised to idolatry.

thine house, least thou be accursed like it, *but* vterly abhorre it, and count it most abominable: for it is * accursed.

CHAP. VIII.

1 *God humbleth the Israelites to trie what they haue in their heart.* 5 *God chastiseth them as his children.* 14 *The heart ought not to be proude of Gods benefites.* 19 *The forgetfullnesse of Gods benefites can,eth destruction.*

YE shall keepe all the commandements which I command thee this day, for a to doe them: that ye may liue, and be multiplied, and goe in, & possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in § wildernesse, for to humble thee, & to proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not be‖ bread onely, but by euery *word* that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy foote d swell those fourtie yeeres.

5 Know therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God e nourtereth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which riuers of water and fountains, and ‖ depths that spring out of valleys and mountaines:

8 A land of wheate and barley, and of vineyardes, and figtrees, and pomegranates: a land of oyle, oliue and hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land f whose stones *are* yron, and out of whose mountaines thou shalt digge brasse.

10 And when thou hast eaten & filled thy selfe, thou shalt ‖ blesse the Lord thy God for the good land, which hee hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements and his lawes, & his ordinances, which I commande thee this day:

12 Least *when* thou hast eaten & filled thy selfe, and hast built goodly houses and dwelt *therein*,

13 And thy beastes, and the sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

14 Then thine heart h be lifted vp, and thou forget § Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in that greate and terrible wildernesse (*wherein were* fiery serpents, and scorpions & drought, where *was* no water,* who brought forth water for thee out of § rock of flint:

16 Who fedde thee in the wildernesse with * MAN, which thy fathers knew not) to humble thee, and to proue thee, that he might doe thee good at the latter end.

17 *Beware* least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which i giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as *appeareth* his day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I k testifie vnto you this day, that yee shall surely perish.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient vnto § voyce of the Lord your God.

CHAP. IX.

1 *God doth not them good for their owne righteousnesse, but for his owne sake.* 7 *Moses putteth them in remembrance of their sinnes.* 17 *The two tables are broken.* 26 *Moses prayeth for the people.*

HEare, O Israel, Thou shalt passe ouer Iorden a this day, to goe in *and* to possesse nations greater and mightier then thy selfe, *and* cities great and walled vp to heauen,

2 A people great and tall, *euen* the children of the Anakims, whom thou knowest, and *of whom* thou hast b heard *say*, Who can stand before the children of Anak?

3 Vnderstand therefore that this day the Lord thy God is hee which c goeth ouer before thee *as* a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath saide vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my d righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations, the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for § wickednes of those nations, § Lord thy God doth cast them out before thee, and that he might performe the word which § Lord thy God swaie vnto thy fathers, Abraham, Izhak, and Iekob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnes: for thou art a e stiffenecked people.

7 ¶ Remember *and* forget not, how thou prouokedst the Lord thy God to anger in the wildernes: f since the day that thou diddest depart out of the land of Egypt, vntill yee came into this place, yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, *euen* to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I *say*, of the Couenant, which the Lord made with you: then I abode in § mount fourtie dayes & fourtie nights, *and* I neither ate breade nor yet dranke water:

10 * Then the Lord deliuered me two tables of stone, written with the g finger of God, and in them *were* all words *contained* according to all the wordes which the Lord had saide vnto you in the mount out of the middes of the fire, in the day of the assembly.

11 And when the fourtie dayes and fourtie nights were ended, the Lord gaue mee the two tables of stone, the tables, I *say*, of the couenant.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou

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* *Chap.* 13. 17.

a Shewing that it is not enough to heare the worde, except we expresse it by example of life.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

c Man liueth not by meat onely, but by the power of God, which giueth it strength to nourish vs. d As they that goe barefooted. e So that his afflictions are signes of his fatherly loue toward vs.

‖ Or, mynes.

f Where there are mines of metall.

g For to receiue Gods benefites, and not to bee thankefull, is to contemne God in them.

h By attributing Gods benefites to thine owne wisdome and labour, or to good fortune.

* *Num* 20. 11.

* *Exod.* 16. 15.

1 If things concerning this life, proceede onely of Gods mercy: much more spirituall gifts and true euerlasting. k Or take to witnesse the heauen and the earth, as Chap. 4. 26.

a Meaning, shortly.

b By the report of the spies. Num. 13. 26.

c To guide thee and goueine thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercy.

e Like stubborne oxen which will not endure their masters yoke.

f Heerupon ech by the lenght of time, that their rebellion was most great and intolerable.

* *Exod.* 24. 18. and 34. 28.

* *Exod.* 31. 18.

g That is, miraculously, and not by the hand of man.

* *Exod.* 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue h corrupt *their wayes*: they are soone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffenecked people.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger that he consume not all.

14 i Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation and greater then they be.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant *were* in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: *for* ye had made you a molten calfe, *and* had turned quickly out of the k way which the Lord had commanded you.

k That is, from the Lawe wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which yee had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued against you, *euen* to destroy you) yet the Lord heard mee at that time also.

l Whereby hee sheweth what danger they are in, that haue authoritie and resist not wickednesse.

20 Likewise the Lord was very angry with Aaron, *euen* to l destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the m mount.

m Horeb, or Sinai.

22 Also* in Taberah, and in *Massah,* and in Kibroth-hattaauah ye prouoked the Lord to anger.

* *Num. 11. 1. 3.*
* *Exod. 17. 7.*
* *Numb. 11. 34.*

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then yee rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

n At the returne of the spies.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord o fourty dayes, and fourty nights, as I fell downe *before* because § Lord hath said that he would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnes, whom thou hast brought out of Egypt by a mighty hand.

27 p Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbernesse of this people, nor to their wickednes, nor to their sinne,

p The godly in their prayers ground on Gods promise, and confesse their sinnes.

28 Least the countrey, whence thou broughtest them, say, * Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, he caried them out to slay them in the wildernes.

* *Num. 14. 16.*

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

IN the same time the Lord said vnto me, * Hew thee two tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

* *Exod, 34 1.*

2 And I will write vpon the tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of a Shittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

a which wood is of long continuance.

4 Then he wrote vpon the Tables according to the first writing, (the tenne commandements, which the Lord spake vnto you in the mount out of the middes of the fire, in the day of the b assembly) and the Lord gaue them vnto me.

b when you were assembled to receiue the Law.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 § And the children of Israel tooke their iourney from Beeroth of the children of Iaakan, to c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his steed.

c This mountaine was also called Hor, Num. 20. 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath, a land of running waters.

8 § The same time the Lord separated the tribe of Leui to beare the Arke of the Couenant of the Lord, *and* to stand before the Lord, to d minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifice, and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: *for* the Lord is his e inheritance as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I taried in the mount, as at the first time, fourty dayes and fourty nights, and the Lord heard mee at that time also, *and* the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now Israel, what doth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

f For all our sinnes and transgressions God requireth nothing but to turne to him and obey him.

13 That thou keepe the commandements of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens *is* the Lords thy God, and the * earth, with all that therein is.

* *Psal 24. 1.*

15 g Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, *euen* you aboue all people, as *appeareth* this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskin of your heart, and harden your neckes no more.

h Cut off all your euill affections, Item. 4. 4.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no * persons, nor t keth reward:

* *2. Chron. 19. 7. Iob 34. 19. Rom. 2. 11.*

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his Name.

* *Chap. 6. 13. Mat. 4. 10.*
i Rende Chap. 6. 13.

21 He

21 Hee is thy praise, and he is thy God, that had done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt * with seuenty persons, and now the Lord thy God hath made thee, as § *starres of § heauen in multitude.

* Gen. 46. 27. Exod. 1. 5.
* Gen. 15. 5.

CHAP. XI.

2 *An exhortation to loue God, and keepe his law.* 10 *The praise of Canaan.* 18 *To meditate continually the word of God.* 19 *To teach it vnto the children.* 26 *Blessing and cursing.*

THerefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandements alway.

2 And a consider this day (*for I speake not* to your children, which haue neither knowen nor seene) the chastisements of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt, vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their horses, and to their chariets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And b what he did vnto you in the wildernesse, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their housholds and their tents, and all their substance that † they had in the middes of all Israel.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe c all the commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong *your* dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seede, *euen* a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seede, and watredst it with thy ‖ d feete as a garden of herbes:

11 But the land whither ye goe to possesse it, *is* a land of mountaines and valleys, *and* drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God *are* alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto my commandements, which I commaund you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, e the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue ynough.

16 *But* beware least your heart f deceiue you, and least ye turne aside, and serue other gods, and worship them.

17 And *so* the anger of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeelde not her fruite, and ye perish quickely from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may be as a frontler betweene your eyes.

19 And ye shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplyed, and the dayes of your children, in § land which the Lord sware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all these Commandements, which I command you to doe: *that is*, to loue the Lord your God, to walke in all his wayes, and cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of h your feete shall tread, shalbe yours: your coast shalbe frō the wildernesse and from Lebanon, & frō § River *euen* the riuer Perath, vnto the vttermost i Sea.

25 No man shall stand against you: *for* the Lord your God shall cast the feare and dreade of you vpon all the land that yee shall treade vpon, as he hath saide vnto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 * The blessing, if you obey the commandements of the Lord your God, which I commande you this day:

28 And the * curse, if ye will not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye haue not k knowne.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden out that part, l where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgall, beside ‖ the groue of Moreh?

31 For yee shall passe ouer Iorden, to goe in to possesse that land which § Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I set before you this day.

a Ye, Which haue seene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

b As well concerning his benefites, as his corrections.

c Before ye at their gates.

d Because ye haue felt both his chastisements and his benefites.

‖ Or, labour.

e As by making gutters for the waters to come out of the riuer Nilus to water the land.

f By deuising to your selues foolish deuotions according to your owne fantasies.

g As long as the heauens endure. 1. Pet. 3. 10. 2. Pet. 3. 7.

h Iosh. 1. 3. This was accomplished in Dauid and Salomons time.

i Called Mediterraneum.

k He reproueth the malice of men which leane that which is certaine to follow that which is vncertaine.

l Meaning, in Samaria.

‖ Or, plaine.

* Chap. 6. 4. 8.
* Chap. 4. 10 and 6. 7.
* Chap. 28. 2. and 30. 1.
* Chap. 28. 15.
* Chap. 7. 13. Iosh. 8. 33.
* Chap. 5. 32.

CHAP. XII.

3 *To destroy the idolatrious places.* 5, 8 *To serue God where he commandeth, and as he commandeth, and not as mens fantasie.* 29 *The Leuites must be vnmoueable.* 31 *Idolatrers haue their children to their gods, to adde nothing to Gods word.*

THese are the ordinances and the lawes, which ye shall obserue and doe in the land, (which the Lord God a of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Yee shall vtterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the high mountains, and vpon the hilles, and vnder euery greene tree.

3 * Also yee shall ouerthrow their altars, and breake down their pillars, and burne their b groues with fire; and ye shal hew down § graue images of their

a Whereby they are admonished to seeke none other God
* Chap. 7. 5.
* Iosh. 8. 30.
b Wherein they sacrificed to their idoles.

their gods, and abolish their names out of ỹ place.

4 Ye shall c not do so vnto the Lord your God,

5 But ye shall seeke the place which the Lord your God shall * choose out of your tribes, to put his Name there, *and* there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the d offring of your hands, and your vowes, and your free offrings, and the first borne of your kine and of your sheepe.

7 And there yee shall eate e before the Lord your God, and ye shall reioyce in all that ye put your hand vnto, *both* ye, and your housholds, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we doe f here this day: *that is*, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee,

10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and *when* he hath giuen you rest from all your enemies round about, and ye dwell in safetie,

11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offrings, and your sacrifices, your tithes, and the offring of yours hands, and all your ‖ speciall vowes which ye vowe vnto the Lord:

12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lord shall h chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lord thy God which he hath giuen thee: *both* the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, *but* powre it vpon the earth as water.

17 ¶ Thou maiest not eat within thy gates the l tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheep which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 But as the roe bucke, and the hart is eaten, so shalt thou eat them: *both* the vncleane and the cleane shall eate of them alike.

23 Onely bee † sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 *Therefore* thou shalt not eate it, *but* powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and ẅ thy childrē after thee, when thou shalt do ỹ which is right in the sight of the Lord.

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these wordes which I commaunde thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in p snare after them, after ỹ they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 *Therefore* whatsoeuer I commaund you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The enticers to idolatrie must be slaine, seeme they neuer so holie. 6 So neare of kindred or of friendship. 12 Or great in multitude or power.

IF there arise among you a Prophet or a dreamer of a dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath told thee, come to passe) saying, b Let vs go after others gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God r proueth you, to knowe whether you loue the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that Prophet, or that dreamer of dreames, he shall d be slaine, because he hath spoken to turne you away from ỹ Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

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c Ye shall not serue the Lord with superstitions. * 1. King. 8. 29. 2. chr. 6. 5. and 7. 22. 16.

d Meaning, the first fruites.

e Were his Arke shalbe.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

g It had not been enough to conquer, except God had maintained them in rest vnder his protection.

‖ *Or, that which ye chuse out for your vowes.*

* *Chap. 10. 9*

h As was declared euer by the placing of the Arke, as in Shiloh 240. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.

i As God hath giuen thee power and abilitie.

k Euery one might eate at homeas well the beast appoynted for sacrifice, as the other.

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appoynted.

* *Eccles. 7. 32.*

* *Gene. 28. 14. chap. 19. 8.*

† *Ebr. be strong ou constant.*

m Because the life of beastes is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles. * *Chap. 4. 2. iosh. 1. 7 pro. 30. 6. reuel. 22. 18.*

a Which fayeth that he hath things reuealed vnto him in dreames.

b He sheweth whereunto the false prophets tend.

c God ordaineth all these things that his may be knowen.

d Being conuict by testimonies, and condemned by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away fourth of the middes of thee.

6 ¶ If [e] thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, *that lieth* in thy bosome, or thy friend, which is as thine owne soule, entise thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowne, thou, *Israel*, nor thy fathers.)

7 *Any* of the gods of the people which are round about you, neere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pittie him, nor shew mercy, nor keepe him secret:

9 But thou shalt euen kill him: [g] thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt: from the house of bondage)

11 That * all Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 † Wicked men are gone out from among you, and haue drawē away the inhabitants of their city, saying, Let vs go and serue other gods, which ye haue not knowen,

14 Thē [h] thou shalt seeke, and make search & enquire diligently: and *if it be* true, & the thing certaine, & such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And [i] thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be built againe.

17 And there shall cleaue nothing of the [k] damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

a The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuites, stranger, fatherlesse, and widowe.

YE are the children of the Lord your God. * Ye shall not cut your selues, nor make you *any* baldnesse betweene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a [a] precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 [b] These are the beasts, which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle and the wilde goate, and the vnicorne, and the wilde oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and *is* of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that diuide and cleaue the hoofe *onely*: the camell, nor the hare, nor the cony: for they chew the cud, but diuide not the hoofe: *therefore* they shall be vncleane vnto you:

8 Also the swine, because hee diuideth the hoofe, and cheweth not the cud, shall be vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ * These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate.

12 But these are they whereof yee shall not eate: the egle, nor the gosshawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcowe, nor the ‖ seameaw, nor the hawke after her kinde,

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kinde, nor the lapwing, nor * the backe.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not be eaten.

20 *But* of all cleane foules ye may eate.

21 Ye shall eate of nothing that [c] dieth alone, but thou shalt giue it vnto the [d] stranger that is within thy gates, that hee may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seeth a kid in his mothers milke.

22 Thou shalt [e] giue the tithe of all the increase of thy seede, that commeth foorth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place where he shall chuse to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, so that thou art not able to cary it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, [f] when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and ‖ take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce *both* thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeere thou shalt [h] bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates,

29 Thou

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e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.

g At the witnes is charged. *Chap. 17.7*

* *Chap. 17.13.*

† *Heb. children of Belial.*

h Which are opposited to see faults punished.

i Signifying that no idolatry is so execrable, nor more grieuously to be punished, then of them which once professed God.
k Of the spoyle of that idolatrous and cursed citie, Reade Chap 7.26. and Iosh. 7.11.

* *Leuit. 19.28.*
* *Chap. 7.6. and 26.18.19.*
a Therefore thou oughtest not to followe the superstitions of y Gentiles.
b This ceremoniall Lawe instructed the Iewes to seeke a spirituall puritie, euen in their meate and drinke.

* *Leuit. 11.2.*

‖ Or, *sea mew.*

c Because their blood was not shed, but remaineth in them.
d Which is not of thy religion.
* *Exod. 23.19. and 34.26.*
e Tithes were ordained for the maintenance of the Leuites, which had none inheritance.

f When hee shall giue thee abilitie.

‖ Or, *binde vp.*

g After the Priest hath receiued the Lords part.
h Besides the yeerely tithes that were giuen to the Leuites, these were layde vp in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, & the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 *The yeere of releasing of debts.* 5 *God blesseth them that keepe his commandements.* 7 *To help the poore.* 12 *The freedome of seruants.* 19 *The first borne of the cattell must be offered to the Lord.*

AT the terme of seuen yeeres thou shalt make a freedome:

2 And this is the manner of the freedome: euery a creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for *the yeere* of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 b Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it.

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 *But thou shalt open thine hand vnto him, and shalt lend him sufficient for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore † it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.

11 c Because there shall be euer *some* poore in the land, therefore I command thee, saying, Thou shalt d open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, & serue thee six yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 *But* shalt e giue him a liberall rewarde of thy sheep, and of thy corne, and of thy wine: thou shalt giue him of that wherewith ŷ Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare through against the doore, and he shall be thy seruant † for euer: and vnto thy maid seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee six yeeres, *which is* the double worth of g an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, *both* thou, and thine houshold.

21 * But if there be any blemish therein, *as if it be* lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 *But* shalt eate it within thy gates: the vncleane, and the cleane *shall eate it* alike, i as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, *but* powre it vpon the ground as water.

CHAP. XVI.

1 *Of Easter.* 10 *Whitsontide,* 13 *And the feast of tabernacles.* 18 *What officers ought to be ordained.* 21 *Idolatrie forbidden.*

THou shalt keepe the moneth of a Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore b offer the Passeouer vnto the Lord thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou * shalt eate no leauened bread with it: *but* seuen dayes shalt thou eate vnleauened bread therewith, *euen* the bread of c tribulation: for thou camest out of the land of Egypt in haste: ŷ thou maiest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen seene with thee in all thy coastes seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou maiest d not offer ŷ Passeouer within any of the gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the e Passeouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Six dayes shalt thou eat vnleauened bread, and the seuenth day *shall be* a solemne assembly to the Lord thy God: thou shalt do no worke *therein.*

9 ¶ Seuen weekes shalt thou f number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, ‖ *euen* a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and ŷ stranger, and the fatherles, and

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a He shalt onely release his debtors which are not able to pay for that yeere,

b For if thy debtor be rich, hee may be constreined to pay.

* *Chap.* 28. 12.

‖ Or, *any of thy cities.*

* *Mat.* 5. 42. *luke* 6. 34.

† *Ebr. thine eye is euill.*

† *Ebr. let not thine heart be euill.*

c To try your charity, March. 26. 11.

d Thou shalt be liberall.

* *Exod.* 21. 2. *Ierem.* 34. 14.

e In tooken that thou doest acknowledge the benefite which God hath giuen thee by his labourers.

* *Exod* 21. 6.

f To the yeere o f Iubile, *Lev.* 25. 40.

g For the hirell seruant serued but three yeeres, and he fiue.

* *Exod* 34. 19.

h For they are the Lords.

* *Leuit.* 22. 20. 21 *deuter.* 17. 1. *ezechiel* 35. 12.

i Thou shalt as well eate them, as the roe bucke, and other Wilde beasts.

‖ Reade Exod. 23. 14.

b Then shalt eate the Easter lambe.

* *Chap.* 12. 5.

* *Exod* 12. 15.

† Which signified affliction, for which cause they hasted out of Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morning after the Passeouer, Leuit. 23. 15. *exod.* 13. 4.

‖ Or, *as thou art able willingly.*

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

13 ¶ Thou shalt [g] obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite, & the stranger, & the fatherlesse, & the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacle: and they shall not appeare before the Lord * emptie.

17 Euery man *shall giue* according to the gift of his [h] hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ [i] Iudges and officers shalt thou make thee in all the cities, which the Lord thy God giueth thee, throughout the tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Law, nor respect any person, neither take reward: for ℣ reward blindeth the eies of the wise, and peruerteth ℣ words of ℣ iust.

20 That which [k] is iust and right shalt thou follow, that thou mayest line, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neare vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

CHAP. XVII.

a The punishment of the Idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16 and 17 What things he ought to auoid &c.

THou shalt offer vnto the Lord thy God noe bullocke nor sheepe wherein is * a blemish *or* any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which ℣ Lord thy God giueth thee, man or [b] woman that hath wrought wickednes in ℣ sight of the Lord thy God, in transgressing his couenat,

3 And hath gone and serued other gods, and worshipped them: as ℣ sunne, or ℣ moone, or any of ℣ host of heauen, which I haue not [c] commanded,

4 And it be told vnto thee, and thou hast heard it, then shalt thou enquire diligently: and if *it be* true, *and* the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, *whether it be* man or woman, and shalt stone them with stones, till they die.

6 * At the mouth † of two or three witnesses shall he that is worthy of death, die: *but* at the mouth of one witnesse, he shall not die.

7 The hands of the [d] witnesses shall be first vpon him, to kill him: and afterward the hands of all the [e] people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matter of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Lenites, and vnto the [f] Iudge that shall be in those dayes, and aske, and they shall shewe thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt [g] thou doe: thou shalt not decline from the thing which they shalt shew thee, *neither* to the right hand, nor the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to [h] minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which ℣ Lord thy God giueth thee, and shalt possesse it, & dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 *Then* thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou ‖ shalt not set a [i] stranger ouer thee which is not thy brother.

16 In any wise he shall not prepare him manie horses, nor bring the people againe to [k] Egypt, for to encrease the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall he take him many wiues, least his heart [l] turne away, neither shall he gather him much siluer and golde.

18 And when he shall sit vpon the throne of his Kingdome, then shall he write him this [m] law repeated in a booke, by the [n] Priests of the Leuites.

19 And it shall be with him, and hee shall reade therein all dayes of his life, that he may learne to feare the Lord his God, *and* to keepe all ℣ wordes of this Law, and these ordinances to do them:

20 That his heart bee not lifted vp aboue his brethren, and that he turne not from the commandement to the right hand or to the left, *but* that he may prolong his dayes in his kingdome, he and his sonnes in the mids of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuites comming from another place. 9 To auoide the abominations of the Gentiles. 15 God will not leaue them without a true Prophet.

THe Priests of the Leuites, *and* all the tribe of Leui * shall haue no part nor inheritance with Israel, * *but* shall eate the offrings of the Lord made by fire, and his inheritance:

2 Therefore shall they haue no inheritance among their brethren: *for* the Lord is their inheritance, as he hath said vnto them.

3 ℣ And

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g That is, the 15 day of the seuenth moneth, Leuit 23. 34.

* Exod 23. 15. and 34. 23.

* Exodus. 35. 4.

h According to the abilitie that God hath giuen him.

i He gaue authoritie to that people for a time to chuse themselues magistrates.

k The magistrate must constantly follow the tenour of the Lawe, and in nothing decline from iustice.

l Or, inuagle.

* Leuit. 15. 21. 2 Thou shalt not serue God for fashions sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God which God hath not commanded.

* Num. 35. 30. deut. 19. 15. matt. 18. 16. 2 cor. 13. 1.

† Or, of two witnesses or three witnesses.

d Whereby they declared that they stoode in the truth

e To signifie a common consent to maintaine Gods honour and true religion.

f Who shall giue sentence as the Priests counsell him by the Law of God.

g Then shalt obey their sentence that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

‖ Or, mayest not.

i Who is not of the nation, least hee change true religion into idolatry, and bring thee to seruery.

k To reuenge their iniuries, and to take them of their best horses, 1. King. 10. 28.

l From the Law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that Kings ought so to ioine their subiects, as nature binaeth one brother to another.

* Num. 18. 20. * Chap. 10. 9. 1. Cor. 9. 13.

a That is the Lords part of his inheritance.

3 ¶ And this ſhalbe the Prieſts duetie of the people, that they which offer ſacrifice, whether *it be* bullocke or ſheepe, ſhall giue vnto the Priest the [b] ſhoulder, and the two cheekes, and the maw.

4 The firſt fruites *alſo* of thy corne, of thy wine, and of thine oyle, and the firſt of the fleece of thy ſheepe ſhalt thou giue him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand and miniſter in the Name of the Lord, him, and his ſonnes for euer.

6 ¶ Alſo when a Leuire ſhall come out of any of thy cities of all Iſrael, where he remained, and come with [c] all the deſire of his heart vnto the place, which the Lord ſhall chuſe,

7 Hee ſhall then miniſter in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They ſhall haue like portions to eate[d] beſide that which commeth of his ſale of his patrimony.

9 When thou ſhalt come into the land which ℣ Lord thy God giueth thee, thou ſhalt not learne to doe after the abominations of thoſe nations.

10 Let none be found among you that maketh his ſonne or his daughter to [e] * goe through the fire, *or* that vſeth witchcraft, *or* a regarder of times, or a marker of the flying of foules, or a ſorcerer,

11 Or [a] a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that * asketh counſell at ℣ dead.

12 For all that do ſuch things *are* abomination vnto the Lord, and becauſe of theſe abominations the Lord thy God doth caſt them out before thee.

13 Thou ſhalt be [f] vpright therefore with the Lord thy God.

14 For theſe nations which thou ſhalt poſſeſſe, hearken vnto thoſe that regard the times, and vnto ſorcerers: † as for thee, the Lord thy God hath not † ſuffried thee ſo.

15 ¶ * The Lord thy God will raiſe vp vnto thee a [g] Prophet like vnto me, from among you, *euen* of thy brethren: vnto him ye ſhall hearken,

16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſemblie, when thou ſaydeſt, * Let me heare the voyce of my Lord God no more; nor ſee this great fire any more, that I die not.

17 And the Lord ſaide vnto me, They haue well ſpoken.

18 * I will raiſe them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his [h] mouth, and he ſhall ſpeake vnto them all that I ſhall commaund him.

19 And whoſoeuer will not hearken vnto my wordes, which he ſhall ſpeake in my Name, I will [i] require it of him.

20 But the Prophet that ſhall preſume to ſpeake a word in my Name, which I haue not commanded him to ſpeake, or that ſpeaketh in my name of other gods, euen the ſame Prophet ſhall die.

21 And if thou thinke in thine heart, How ſhall we know the word which the Lord hath not ſpoken?

22 When a Prophet ſpeaketh in the Name of the Lord, if the thing * followe not nor come to paſſe, that is ℣ thing which the Lord hath not ſpoken, *but* the Prophet hath ſpoken it preſumptuouſly: thou ſhalt not *therefore* be afraid of him.

CHAP. XIX.

a The fraunchiſed cornes. 14. Not to remoue thy neighbours bounde. 16 The puniſhment of him that beareth falſe witnes.

WHen the Lord thy God * ſhall roote out the nations, whoſe land the Lord thy God giueth thee, and thou ſhalt poſſeſſe them, and dwell in their cities, and in their houſes,

2 * Thou ſhalt ſeparate three cities for thee in the middes of thy land which the Lord thy God giueth thee to poſſeſſe it.

3 Thou ſhalt [a] prepare thee the way, and diuide the coaſtes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery [b] manſlayer may flee thither.

4 ¶ This alſo is the cauſe wherefore the manſlayer ſhall flee thither, & liue: who ſo killeth his neighbour ignorantly, & hated him not in time paſſed:

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand ſtriketh with the axe to cut downe ℣ tree, if the head ſlip from the helue, and hit his neighbour that he dieth, the ſame [c] ſhall flee vnto one of the cities, and liue,

6 Leaſt the * auenger of the bloode followe after the manſlayer while his heart is chafed, and ouertake him, becauſe the way is long, and ſlay him, although he be not ‖ worthy of death, becauſe he hated him not in time paſſed.

7 Wherefore I command thee, ſaying, Thou ſhalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coaſts (as he hath ſworne vnto thy fathers) and giueth thee all the land, which hee promiſed to giue vnto thy fathers,

9 (If thou keepe all theſe Commandements to do them, which I command thee this day: *to wit*, that thou loue the Lord thy God, and walke in his wayes for euer) * then ſhalt thou adde three cities moe for thee beſides thoſe three,

10 That innocent blood be not ſhed within the land, which the Lord thy God giueth thee to inherite, [e] leſt blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and riſe againſt him, and ſmite any man that hee die, and flee vnto any of theſe cities,

12 Then the [f] Elders of his citie ſhall ſend and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 Thine [g] eye ſhall not ſpare him, but thou ſhalt put away the *cry* of innocent blood from Iſrael, that it may goe well with thee.

14 ¶ Thou ſhalt not remooue thy neighbours marke, which they of olde time haue ſet in thine inheritance, that thou ſhalt inherite in the land, which ℣ Lord thy God giueth thee to poſſeſſe it.

15 ¶ * One witnes ſhall not riſe againſt a man for any treſpaſſe, or for any ſinne, or for any fault that he offendeth in, * *but* at the mouth of two witneſſes, or at the mouth of three witneſſes, ſhall the matter be ſtabliſhed.

16 ¶ If a falſe witneſſe riſe vp againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtriue together, ſhall ſtand before the [h] Lord, *euen* before the Prieſts & the Iudges, which ſhalbe in thoſe daies.

18 And the iudges ſhall make diligent inquiſition: and if the witneſſe be found falſe, *and* hath giuen falſe witneſſe againſt his brother,

19 * Then ſhall ye doe vnto him as hee had thought to doe vnto his brother: ſo thou ſhalt take euill away foorth of the middes of thee.

20 And the reſt ſhall heare *this*, and feare, and ſhall henceforth commit no more any ſuch wickedneſſe

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b The right ſhoulder, Num. 18. 18.

c Meaning, to ſerue God vnfainedly, and not to ſeeke eaſe.

d Not conſtrained to liue of himſelfe.

e Signifying they were purged by this ceremony of paſſing betweene two fires. * *Leuit.* 18. 21. * *Leuit.* 20. 27. * 2 *Sam.* 18. 7.

f Without hypocriſie, or mixture of falſe religion.

† *Ebr. but thou not ſo.* † *Ebr. giuen or appointed.* * *Act.* 7. 37.

g Meaning, a continuall ſucceſſion of Prophets, till Chriſt the End of all Prophets come. * *Exod.* 20. 19.

* *Ioſh.* 1. 45. *Act.* 3. 22. h Which promiſe is not onely made to Chriſt, but to all that teach in his name, Iſa. 59. 21.

i By executing puniſhment vpon him.

k Vnder this ſute more he compriſeth all the other tokens.

* *Chap.* 12. 29.

* *Exod.* 21. 13. *Num.* 35. 9. 11. *Ioſh.* 20. 2.

a Make an open and ready way.

b Which killeth againſt his will, and bare no hated in his heart.

c That murther be not committed vpon murther. * *Num.* 35. 12.

‖ Or, cannot be iudged to death.

d When thou goeſt ouer Iorden to poſſeſſe the whole land of Canaan.

* *Ioſh.* 20. 7.

e Leſt thou be puniſhed for innocent blood.

f The Magiſtrates.

g Then whoſoeuer pardoneth murther, offendeth againſt the word of God.

* *Chap.* 17. 6. *mat.* 18. 6. *Iohn* 8. 17. * 2 *Cor.* 13. 1. *Hebr.* 10. 28.

h Gods preſence is, where his true miniſters are aſſembled.

* *Pro.* 19. 5. *Dan.* 13. 62.

kednesse among you.

21 Therefore thine eye shall haue no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

3 *The exhortation of the Priest when the Israelites goe to battell.* 5 *The exhortation of the officers shewing who should goe to battell.* 10 *Peace must bee first proclaimed.* 19 *The trees that beare fruit must not be destroyed.*

WHen a thou shalt goe foorth to warre against thine enemies, and shalt see horses and chariots, *and* people moe then thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Prieſt ſhall come foorth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael: yee are come this day vnto battell againſt your enemies: * let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God b goeth with you, to fight for you againſt your enemies, *and* to ſaue you.

5 ¶ And let the officers ſpeake vnto the people, ſaying, What man *is there* that hath built a new houſe, and hath not c dedicate it? let him go and returne to his houſe, leſt he die in the battell, and another man dedicate it.

6 ¶ And what man *is there* that hath planted a vineyard, and hath not d eaten of the fruit? let him go and returne againe vnto his houſe, leſt he die in the battell, and another eate the fruit.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his houſe, leſt hee die in battell, and another man take her.

8 And let the officers ſpeake further vnto the people, and ſay, * Whoſoeuer is afraid and faint hearted, let him goe and returne vnto his houſe, leſt his brethrens heart faint like his heart.

9 And after that the officers haue made an end of ſpeaking vnto the people, they ſhall make captaines of the armie to gouerne the people.

10 ¶ When thou commeſt neere vnto a citie to fight againſt it, * thou ſhalt offer it peace.

11 And if it anſwere thee peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and ſerue thee.

12 But if it will make no peace with thee, but make warre againſt thee, then ſhalt thou beſiege it.

13 And the Lord thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Onely the women, and the children, * and the cattell, and all that is in the city, *euen* all the ſpoile thereof ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus ſhalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of theſe f nations here.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, thou ſhalt ſaue no perſon aliue,

17 But ſhalt vtterly deſtroy them, *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and ſo yee ſhould ſinne againſt the Lord your God.

19 ¶ When thou haſt beſieged a citie long time, and made warre againſt it to take it, deſtroy not the trees thereof, by ſmiting an axe into them: for thou mayeſt eat of them: therefore thou ſhalt not cut them downe to further thee in the ſiege, (for the g tree of the field is mans *life*.)

20 Onely thoſe trees which thou knoweſt are not for meate, thoſe ſhalt thou deſtroy and cut downe, and make fortes againſt the city that maketh warre with thee vntill thou ſubdue it.

CHAP. XXI.

1 *Inquiſition for murther.* 11 *Of the woman taken in warre.* 15 *The birthright cannot be changed for affection.* 18 *The diſobedient child.* 23 *The body may not hang all night.*

IF one bee found a ſlaine in the land, which the Lord thy God giueth thee to poſſeſſe it, lying in the field, *and* it is not knowen who hath ſlain him,

2 Then thine Elders and thy Iudges ſhall come forth, and meaſure vnto the cities that are round about him that is ſlaine.

3 And let the Elders of that city, which is next vnto the ſlaine man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ ſtonie b valley, which is neither eared nor ſowen, and ſtrike off the heifers necke there in the valley.

5 Alſo the Prieſts the ſonnes of Leui (whom the Lord thy God hath choſen to miniſter, and to bleſſe in the Name of the Lord) ſhall come forth, & by their word ſhall all ſtrife & plague be tried.

6 And all the Elders of that citie that came neere to the ſlaine men, ſhall waſh their hands ouer the heifer that is beheaded in the valley:

7 And ſhall teſtifie, and ſay, Our hands haue not ſhed this blood, neither haue our eyes ſeen it.

8 c O Lord, bee mercifull vnto thy people Iſrael, whom thou haſt redeemed, and lay no innocent blood to the charge of thy people Iſrael, and the blood ſhall be forgiuen them.

9 So ſhalt thou take away *the cry* of innocent blood from thee, when thou ſhalt doe that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt goe to warre againſt thine enemies, and the Lord thy God ſhall deliuer them into thine hands, and thou ſhalt take them captiues,

11 And ſhalt ſee among the captiues a beautifull woman, and haſt a deſire vnto her, and wouldeſt take her to thy wife,

12 Thē thou ſhalt bring her home to thine houſe, d and ſhe ſhall ſhaue her head, and pare her nailes,

13 And ſhe ſhall put off the garment that ſhe was taken in, and ſhe ſhall remaine in thine houſe, e and bewaile her father and her mother a moneth long: and after that ſhalt thou goe in vnto her, and marry her, and ſhe ſhalbe thy f wife.

14 And if thou haue no fauour vnto her, then thou mayeſt let her go whither ſhe will, but thou ſhalt not ſell her for money, nor make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man haue two wiues, one loued and another g hated, and they haue borne him children, both the loued and alſo the hated: if the firſt borne be the ſonne of the hated,

16 Then when the time commeth, that hee

* Exod. 21. 23. Leuit. 24. 20. Mat. 5. 38.

a Meaning, vpon iuſt occaſion: for God permitteth not his people to fight when it ſeemeth good to them.

* Chap. 28. 7.

b Is preſent to defend you with his grace and power.

c For when they entred firſt to dwell in an houſe, they gaue thankes to God, acknowledging, that they had that benefite by his grace.

d The Ebrew word ſignifieth to make common or prophane. Leuit. 19. 23.

* Iudg. 7. 3.

* Num. 21. 22. Chap. 2. 26.

e If it accept peace.

* Ioſh. 8. 2.

f For God had appointed that the Canaanites ſhould be deſtroyed, and made the Iſraelites executers of his will, chap. 7. 1.

g Some reade, For man *ſhalbe in ſtede* of the tree of the fielde, to come out in the ſiege againſt thee.

a This law deſcribeth how horrible a thing murther is, ſeeing that for one man a whole countrey ſhalbe puniſhed, except remedie be found.

b Or, vaugh.

b That the blood ſhed of the innocent beeing in a ſolitarie place, might make them abhorre the fact.

c This was the prayer, which the Prieſts made in the audience of the people.

d Signifying that her former life muſt be changed before the couple be ioined to the people of God.

e As hauing renounced parents and country.

f This onely was permitted in the warres: otherwiſe the Iſraelites could not marry ſtrangers.

g This declareth that the pluralitie of wiues came of a corrupt affection.

appointeth his sonnes to be heires of that which he hath, hee may not make the sonne of the beloued first borne || before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him [h] double portion for all that hee hath: for he is the first of his strength, and to [i] him belongeth the right of first borne.

18 ¶ If any man haue a son that is stubburne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his [k] mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, *and* he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shall [l] stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a treſpaſſe worthy of death, and is put to death, and thou hangeſt him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the * curse of God *is* on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 *Hee commandeth to haue care of our neighbours goods.* 5 *The woman may not weare mans apparel, nor man the womans.* 6 *Of the damme and her yong birds.* 8 *Why they should haue battlements.* 9 *Not to mixe diuers kinds together.* 13 *of the wife that being found a virgin.* 23 *The punisſment of aduultery.*

THou * shalt not see thy brothers oxe nor his sheepe goe astray, and [a] withdraw thy selfe from them, *but* shalt bring them againe vnto thy brother.

2 And if thy brother be not [b] neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like maner shalt thou do with his [c] asse, and so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou haſt found them, thou shalt not withdraw thy selfe *from them.*

4 ¶ Thou shalt not see thy brothers asse not his oxe fall downe by the way, and withdraw thy selfe from them, *but* shalt lift them vp with him.

5 ¶ The [d] woman shall not weare that which perteineth vnto the man, neither shall a man put on womans raiment: for all that doe so, *are* abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, *whether they be* yong or egges, and the damme sitting vpon the yong, or vpon the egges, [e] thou shalt not take the dam with the yong,

7 *But* shalt in any wise let the dam goe, and take the young to thee, that thou mayeſt prosper and prolong thy dayes

8 ¶ When thou buildeſt a new house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine houſe, if any man fall thence.

9 ¶ Thou shalt not [f] sowe thy vineyard with diuers kinds of seedes, leſt thou defile the increaſe of the seede which thou haſt sowen, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an oxe and an asse together.

11 ¶ Thou shalt not weare *a garment* of diuers sorts, as of woollen and linnen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couereſt thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay [g] slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginitie vnto the Elders of the city to the gate:

16 And the maydes father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these *are the tokens* of my daughters virginitie: and they shall spread the [h] vesture before the Elders of the city.

18 Then the Elders of the city shall take that man and chaſtiſe him,

19 And shall condemne him in an hundreth *ſhekels* of siluer, and giue them vnto the father [i] of the mayde, becauſe hee hath brought vp an euill name vpon a mayd of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing bee true, that the mayd be not found a virgine,

21 Then they shall bring foorth the mayde to the doore of her fathers houſe, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers houſe: ſo thou shalt put euill away from among you.

22 ¶ * If a man be found lying with a woman married to a man, then they shall die euen both twaine, *to wit*, the man that lay with the wife, and the wife: ſo thou shalt put away euill from Israel.

23 ¶ If a mayde be betrothed vnto a husband, and a man finde her in the towne and lie with her,

24 Then shall yee bring them both out vnto the gates of the same city, and shall stone them with stones to death: the mayd becauſe she cryed not, *being* in the city, & the man, becauſe hee hath || humbled his neighbours wife: ſo thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maid thou shalt do nothing, becauſe there is in the maid no || cauſe of death: for as when a man riſeth againſt his neighbour and woundeth him to death, ſo [k] is this matter.

27 For he found her in the fields: the betrothed mayde cryed, and there was no man to ſuccour her.

28 ¶ * If a man find a maid that is not betrothed, and take her, and lie with her, and they bee found,

29 Then the man that lay with her, shall giue vnto the maydes father fiftie *ſhekels* of siluer: and ſhe

[1] *Or, while the sonne of the hated liueth.*

[a] As much as to two of the others.

[b] Except he bee vnworthy, as was Reuben Iakobs sonne.

[k] For it is the mothers duty also to instruct her children.

[l] Which death was also appointed for blaſphemers and sabbatbers: ſo that to diſhonour the parents is most horrible.

[m] For Gods Law by his death is fauriſied, and nature abhorreth cruelty. [n] *Galat.* 3, 13.

[c] Exod. 23, 4. [a] As though thou saweſt it not.

[b] Shewing that brotherly affection must be shewed, not only to them that dwell neere vnto vs, but alſo to them which are farre off. [c] Much more are thou bound to doe for thy neighbours profit.

[d] For that were to alter the order of nature, and to deſpite God.

[e] If God deteſt cruelty done to little birds, how much more to man, made according to his image?

[f] The tenor of this Law, is to walke in ſimplicity, and not to be curious of new inuentions.

[*] *Numb.* 15, 38.

[g] That is, be an occaſion that ſhe is ſlandered.

[h] Meaning, the sheete, wherein the ſignes of her virginitie were.

[i] For the fault of the child redoundeth to the ſhame of the parents, whereſore he was recompenced, when ſhe was faultleſſe.

[*] *Leuit.* 20, 10.

[‖] *Or, deſiled.*

[‖] *Or, no ſinne worthy of death.*

[k] Meaning, that the innocent cannot be punished.

[*] *Exod.* 22, 16.

l Hee ſhall not liſe with his ſtepmother, meaning hereby all other degrees forbidden, Leuit. 18.

ſhe ſhalbe his wife, becauſe he hath humbled her, he cannot put her away all his life.

30 ¶ No man ſhall l take his fathers wife, nor ſhall vncouer his fathers skirt.

CHAP. XXIII.

1 What men ought not to bee admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue ſeruant. 17 To flee all kinde of whoredome. 19 Of Vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burſting, or that hath his priuie member cut off, a ſhall enter into the Congregation of the Lord.

a Eſther to beare office, or to marrie a wife.
b This was to cauſe them to line chaſtly, that their poſteritie might not be reiected.
* Nehe. 13. 1.

2 b A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer,

4 Becauſe they c met you not with bread and water in the way, when yee came out of Egypt, and * becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Nevertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.

6 Thou d ſhalt not ſeeke their peace, nor their proſperity all thy dayes for euer.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten e of them in their third generation, ſhall enter into the Congregation of the Lord.

9 ¶ When thou goeſt out with the hoaſte againſt thine enemies, keepe thee then from all wickedneſſe.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he ſhall goe out of the hoaſte, and ſhall not enter into the hoaſte.

11 But at euen he ſhall waſh *himſelfe* with water, and when the ſunne is downe, he ſhall enter into the hoaſte.

12 ¶ Thou ſhalt haue a place alſo without the hoaſte, whither thou ſhalt f reſort,

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt dig therewith, and returning, thou ſhalt g couer thine excrements,

14 For the Lorde thy God walketh in the mids of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoaſte ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not h deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 He ſhall dwell with thee, *euen* among you, in what place he ſhall chuſe, in one of thy † cities where it liketh him beſt: thou ſhalt not vexe him.

17 ¶ There ſhalbe no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 ¶ Thou ſhalt neither bring the i hire of a whore, nor the price of a dogge into the houſe of the Lord thy God for any vow: for euen both theſe *are* abomination vnto the Lord thy God.

19 ¶ * Thou ſhalt not giue to vſurie to thy brother: *as* vſurie of money, vſurie of meate, vſurie of any thing that is put to vſurie.

20 Vnto a k ſtranger thou maieſt lend vpon vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may l bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee, and ſo it ſhould be ſinne vnto thee.

22 But when thou abſtaineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt m keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: *for* thou haſt ſpoken it with thy mouth.

24 ¶ When thou commeſt vnto n thy neighbours vineyard, then thou maieſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy o veſſel.

25 When thou commeſt vnto thy neighbours corne, * thou maieſt plucke the eares with thine hand, but thou ſhalt not moue a ſickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe, and widow.

WHen a man taketh a wife, and marrieth her, if ſo bee ſhee finde no fauour in his eyes, becauſe he hath eſpied ſome filthineſſe in her, a then let him write her a bil of diuorcement, and put it in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 *Then* her firſt husband, which ſent her away, may not take her againe to be his wife, after that ſhee is b defiled: for that *is* abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, he ſhall not goe a warfare, c neither ſhall bee charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man ſhall take the nether nor the vpper d milſtone to pledge: for this gage is *his* liuing.

7 ¶ If any man bee found ſtealing any of his brethren of the children of Iſrael, and maketh marchandize of him, or ſelleth him, that thiefe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heed of the * plague of leproſie, that thou obſerue diligently, and doe according to all that the Priests of the Leuites ſhall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou ſhalt aske againe of thy neigh-

a As Gods miniſter. * And charged with ſetting ſame. Ioſh. 4. 2.

b That omitted for the h. of their heart.
l If thou ſhew thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine houſe.
* Matt. 20. 8.

a Hereby God ſpeaketh not that light diuorcement, but permitteth it to auoide further inconuenience. Matt. 19. 7.

b Seeing that by diuorcing her, he iudged her to be vncleane and defiled

c That they might learne to know one anothers conditions, and to afterward line in godly peace.

d Not any thing whereby a man getteth his liuing.

* Leuit. 13. 2.

* Num. 12. 10.

¶ Or, wilt the sonne of the hated liueth.

[a] As much as of the others. i Except he vnworthy partho-

[f] Though hee would bee vnthankefull, yet God will not forget it.

* Leuit 19.23. Iob 4 14.

* 1. King. 14. 6. 2. Chron. 25. 4. Iere. 31. 29. 30. Ezek 18. 20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

* Leuit. 19, 9. and 23, 22.

§ Or, gatherest thine oliues.

¶ Or, the grapes of thy vineyard.

h God iudged them not mindfull of his benefit, except they were beneficiall vnto others.

any thing lent, thou shalt not goe [e] into his house to fetch his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge,

13 *But* shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shalbe righteousnes vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyred seruant that is needy & poore, *neither* of thy brethren, nor of [§] stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: least he crie against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the [g] stranger, *nor* of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ * When thou cuttest downe thine haruest in thy fielde, and hast forgotten a sheafe in the fielde, thou shalt not goe againe to fetch it, *but* it shalbe for the stranger, for the fatherlesse, and for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou [§] beatest thine oliue tree, thou shalt not goe ouer the boughes againe, *but* it shalbe for the stranger, for the fatherlesse, and for the widowe.

21 When thou gatherest thy [¶] vineyard, thou shalt not gather the grapes cleane after thee, *but* they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast [h] a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seed to the kinsmen. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall bee striue betweene men, and they shall come vnto iudgement, [a] and sentence shall bee giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked [b] worthy to bee beaten, the iudge shall cause him to lie downe, [b] and to bee beaten before his face, according to his trespasse, vnto a certaine number.

3 [c] Fourtie *stripes* shall bee cause him to haue, and not past, least if he should exceed and beat him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ * Thou shalt not mouzell the oxe that treadeth out the corne.

5 ¶ * If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, *that is*, vnto a stranger, but his [d] kinsman shall goe in vnto her, and take her to wife, and doe the kinsemans office to her.

6 And the first borne which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinseman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if hee stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foot, and spit in his face, and answere, and say, So shall it bee done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shooe is put off.

11 ¶ [e] When men striue together, one with another, if the wife of the one come neere, for to rid her husband out of the handes of thim that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two maner of † weights, a great and a small:

14 Neither shalt thou haue in thine house diuers † measures, a great and a small:

15 *But* thou shalt haue a right and iust weight: a perfit and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such things, *and* all that doe vnrighteously, *are* abominatiō vnto § Lord thy God.

17 * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How hee met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possesse it, *then* thou shalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithes of the first yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 [a] Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to [b] place his name there.

3 And thou shalt come vnto the Priest, that shalbe in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord

d Because the Ebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinseman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kinred that was in that degree which might marrie.

e This law importeth that godly shamefastnesse be preferred: for it is an horrible thing to see a woman past shame.

† Ebr. stone and stone.

† Ebr. Ephah and Ephah, read Exod. 16. 36

* Exod. 17. 8.

f This was partly accomplished by Saul, about 450. yeeres afterward.

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God, To be called vpon, ferued, and worshipped spiritually, Chap. 12. 5.

Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A c Syrian *was* my father, who being ready to perish *for hunger*, went downe into Egypt, and soyourned there with a small company and grew there vnto a nation great, mighty d and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we e cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduersitie, and on our labour, and on our oppression:

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terribleneſſe, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And now, loe, I haue f brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine g household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, *which is* the yeere of tything, and hast giuen it vnto the Leuite, to the stranger, to the fatherleſſe, and to the widowe, that they may eate within thy gates, and be satisfied.

13 Then thou shalt h say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it to the Leuites and to the strangers, to the fatherleſſe and to the widow, according to all thy *cõmandements which thou hast commanded mee: I haue i transgressed none of the commandements, nor forgotten *them*.

14 I haue not eaten thereof in my k mourning, nor suffered ought to perish k through vncleanes, nor giuen ought thereof for the dead, *but* haue harkened vnto the voyce of the Lord my God: I haue done m after all that thou hast cõmanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and bleſſe thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and do them with n all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee vp this day, to be a * precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements.

19 And to make thee * high aboue all nations (which hee hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as hee hath said.

CHAP. XXVII.

a They are commanded to write the law vpon stones for a remembrance. 5 Also to build an altar. 13 The cursing are giuen on mount Eball.

THen Moses with the Elders of Israel a commanded the people, saying, Keepe all the commandements, which I commanded you this day.

2 And when ye shall passe * ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 b And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as § Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none c yron *instrument* vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, d well and plainely.

9 ¶ And Moses and the Priestes of the Leuites, spake vnto all Israel, saying, Take heede and heare, O Israel: this day art thou become the people of the Lord thy God.

10 Thou e shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to bleſſe the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and f Ioseph, and Beniamin.

13 And these shall stand vpon mount Eball, to g curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shall make any carued or molten h image, *which is* an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere and say: So be it.

16 Cursed be he that i curseth his father and his mother: And all the people shall say, So be it.

17 Cursed be he that remoueth his neighbours k marke: And all the people shall say: So be it.

18 Cursed be he that maketh the l blind go out of the way: and all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherleſſe, and the widow: And all the people shall say: So bee it.

20 Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers m skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his n mother in law: and all the people shall say; So be it.

c Meaning, Iaakob, who serued 20 yeere in Syria.

d Onely by Gods mercy, and not by their fathers deſernings.

e Alledging the promises made vnto our fathers, Abraham, Isahak, and Iaakob.

f In token of a thankfull heart, and mindfull of this benefit,

g Signifying that God giueth vs not goods for our selues onely, but for their vses also which are committed to our charge.

h Without hypocrisie.

* Chap 14 27.

i Of malice and contempt: for, for any neceſſity.

k By putting them to any prophane vse.

m As farre as my sinne full nature would inflict: for else, as Dauid and Paul say, there is not one iust, Psal. 14, 3. Rom. 3. 10.

n With a good and simple conſcience.

o Signifying that there is a mutuall bond betweene God and his people.

* Chap. 7. 6. and. 14. 2.

* Chap. 4. 7. and. 28. 1.

* Chap 7. 6. and 14. 2.

a As Gods minister, and charged with the same.

* Iosh. 4. 1.

b God wanted that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his seruice.

* Exod. 20. 25. Ioſh. 8. 31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition hath bound thee vnto it, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he containeth all the corruptions of Gods seruice, and the transgression of the first Table.

i Or, contemneth: & this appeareth to the second Table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not and counſelleth not his neighbour.

m In committing vile y against him, Leuit. 20. 11. and chap. 22. 30. & 23. 20.

n Meaning, his wiues mother.

o For God that seeth in secret, will reuenge it.
* Exod. 22. 12.

* Galat. 3. 10.

+ Leuit. 26. 3.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe fortunate.
c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will blesse vs, if we doe our duety, and not be idle.

h In that he is thy God, and thou art his people.

i For nothing in the earth is profitable, but when God bindeth his blessings from heauen.
+ Chap 15. 6.
‖ Or, the lender

* Iosh 23. 6.

* Leuit. 26 14. Lament 2. 17. Mal. 2. 2. Iudith 1. 20.

‖ Or, fleere.

24 Cursed bee he that smiteth his neighbour o secretly: And all the people shall say: So be it.

25 * Cursed be he that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 * Cursed be he that confirmeth not all the words of this Law, to doe them: And all the people shall say: So be it.

CHAP. XXVIII.

1 *The promises to them that obeythe Commandements.* 15 *The threatnings to the contrary.*

IF * thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commaundements, which I commaund thee this day, then the Lord thy God will a set thee on high aboue all the nations of the earth.

2 And all these blessings shall come on thee, and b ouertake thee, if thou shalt obey the voice of the Lord thy God.

3 Blessed shalt thou be in the c citie, and blessed also in the field.

4 Blessed shall be the fruit d of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheepe.

5 Blessed shalbe thy basket and thy dough.

6 Blessed shalt thou be when thou e commest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee f seuen wayes.

8 The Lord shall command the blessing *to be* with thee in thy store houses, and in all that thou setteth thine g hand to, and will blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if thou shalt keep the commandements of the Lord thy God, and walke in his wayes,

10 Then all people of the earth shall see that the Name of the Lord is h called vpon ouer thee, and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, & in the fruit of thy ground, in ỹ land which ỹ Lord swore vnto thy fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, *euen* the i heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine hands: and * thou shalt lend vnto many nations, but shalt not borow thy selfe.

13 And the Lord shall make thee the head, and not the ‖ taile, and thou shalt be aboue onely, and shalt not bee beneath, if thou obey the commandements of the Lord thy God which I command thee this day, to keepe and to doe *them*.

14 But thou shalt not decline from any of the words, which I commaund you this day, *either* to the * right hand or to the left, to goe after other gods to serue them.

15 ¶ * But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commaundements, and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket be, and thy ‖ dough.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheepe.

19 Cursed shalt thou bee when thou commest in, and cursed also when thou goest out.

20 The Lord shall send vpon thee cursing, trouble, and ‖ shame, in all that which thou setteth thine hand to doe, vntill thou be destroyed, and perish quickly, because of the wickednesse of thy works, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleaue vnto thee, vntill he hath consumed thee from the land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with ‖ blasting, and with the mildew, and they shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head, shalbe k brasse, and the earth ỹ is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy land, dust and ashes: *euen* from ‖ heauen shall it come downe vpon thee, vntill thou be destroyed.

25 *And* the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen wayes before them, and shalt be l scattered through all the kingdomes of the earth.

26 And thy m carkeis shall bee meat vnto all foules of the aire, and vnto the beasts of the earth, and none shall fray them away.

27 The Lord wil smite thee with the botch of Egypt, and with the emeroids, and with the scab, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madnesse, and with blindnesse, and with astonying of heart.

29 Thou shalt also grope at noone dayes, as the n blinde groeth in darkenesse, and shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong, and be powled euermore, and no man shall succour *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not † eat the fruit.

31 Thine oxe shall be slaine before thine eyes, and thou shalt not eat thereof: thine asse shall be violently taken away before thy face, and shall not be restored to thee: thy sheepe shall be giuen vnto thine enemies, & no mã shal rescue *them* for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes o shall still looke for them, euen till they fall out, and there shall be no power in thine hand.

33 The fruite of thy land and all thy labours shall a people which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt bee madde for the sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighes, with a sore botch, that thou canst not be healed: euen from the sole of the foot vnto the top of thine head.

36 The Lord shall bring thee and thy p King (which thou shalt set ouer thee) vnto a nation which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods, *euen* wood and stone,

37. And

k It shall giue thee no more moysture then if it were of brasse.
‖ Or, out of the dyrt as dust raised with winde.

l Some reade, thou shalt be a terrour and feare, when they shall heare how God hath plagued thee.
m Thou shalt be cursed both in thy life, and in thy death: for the burriall is a testimony of the resurrection: which signe for thy wickednesse thou shalt lacke.
n In things most euident and cleare, thou shalt lacke discretion and iudgement.

† Ebr. make it common.

o When they shall returne from their captiuitie.

p As he did Manasseh, Ioachim, Zedekias and others.

37 And thou shalt * be a wonder, a prouerbe and a common talke among all people, whither the Lord shall cary thee.

38 * Thou shalt carie out much seede into the field, and shalt gather but little in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy coasts, but shalt not anoynt thy selfe with the oyle: for thine oliues shall ‖ fall.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land q shall the grashopper consume.

43 The stranger that is among you, shall climbe aboue thee vpon hie, and thou shalt come downe beneath alow.

44 He shall lend thee, & thou shalt not lend him: he shall bee the head, and thou shalt bee the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shall bee vpon r thee for signes and wonders, and vpon thy seed for euer.

47 Because thou seruedst not the Lord thy God with ioyfulnesse, and with a good heart, for the abundance of all thinges.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *euen* from the end of the world, flying *swift* as an egle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a ‖ fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruit of thy cattell, and the fruit of thy land, vntill thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, *neither* the ‖ increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy ‖ cities throwout all thy lande, which the Lord thy God hath giuen thee.

53 * And thou shalt eate the fruit of thy body, *euen* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

54 *So that* the man (that is tender and exceeding dainte among you,) * shall be grieued at his brother, and at his wife *that lieth* in his bosome, and at the remnant of his children, which hee hath yet left,

55 For feare of gining vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and straitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and daintie [f] woman among you, which neuer would venture to set the sole of her foot vpon the ground (for her softenesse and tendernesse) shall be greeued at her husband *that lieth* in her bosome, and at her sonne, and at her daughter,

57 And at [t]her afterbirth (that shall come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemie shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe [u] all the words of this Law (that are written in this book) and feare this glorious and fearefull Name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, *euen* great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bringe vpon thee all the diseases of Egypt, whereof thou wast afrayd, and they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague, which is not [x] written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And yee shalbe left few in number, where ye were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall [y] scatter thee among all people from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen, nor thy fathers, *euen* wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and *looking to returne* till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou salt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with [z] ships by the way, whereof I sayde vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there *shalbe* no buyer.

CHAP. XXIX.

a *The people are exhorted to obserue the commandements.* 10 *The whole people from the highest to the lowest are comprehended vnder Gods couenant.* 19 *The punishments of him that flattereth himself in his wickednesse.* 24 *The cause of Gods wrath against his people.*

THese are the [a] words of the couenant which the Lord commaunded Moses to make with

* Iere. 24. 9. and 25. 9. 2. king. 9. 7.
* Mich. 6. 15. Hag. 1. 6.
‖ Or, *be shaken before thy brige.*
q Vnder one kind hee conteineth all the vermine, which destroy the fruits of the land: and this is an euident token of Gods curse.
r Gods plagues shall be euident signes that hee is offended with thee.
‖ Or, *barbarous, cruell or impudent.*
‖ Or, *first borne of thy bullocks.*
‖ Or, *gates.*
* Leuit. 26. 29. 2. King. 6. 29. Lam. 4. 10. Baruch 2. 3.
* Chap. 13. 9.
f As came to passe in the dayes of Ieroam king of Israel, 2. king. 6. 30. and when the Romanes besieged Ierusalem.
t Hineger shall so bite her, that she shalbe ready to eate her childe before it be deliuered.
u For he that offendeth in one, is guiltie of all, Iam. 2. 10.
x Declaring, that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.
* Chap. 10. 22.
y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.
‖ Or, *thou shalt be in doubt of thy life.*
z Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe thorow.
a That is, the articles, or conditions.

the children of Israel, in the land of Moab, beside the couenant which hee had made with them in [b] Horeb.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourty yeeres in the wilderneſſe: your cloathes are not waxed olde vpon you, neither is thy ſhoe waxed olde vpon thy foote,

6 Yee haue eaten no [e] bread, neither drunke wine, nor ſtrong drinke, that ye might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon King of Heſhbon, and Og King of Baſhan came out againſt vs vnto battell, and we ſlew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manaſſeh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may proſper in all that ye ſhall doe.

10 Ye ſtand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, *euen* all the men of Israel:

11 Your children, your wiues, and thy ſtranger that is in thy campe, from the hewer of thy wood, vnto the drawer of thy water,

12 That thou ſhouldeſt [g] paſſe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to eſtabliſh thee this day a people vnto himſelfe, and that he may be vnto thee a God, as he hath ſaid vnto thee, and as he hath ſworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant and this oathe with you onely,

15 But *alſo well* with him that ſtandeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land of Egypt, and how wee paſſed thorowe the middes of the nations, which ye paſſed by

17 And ye haue ſeene their abominations and their idoles (wood and ſtone, ſiluer and golde) which were among them,

18 That there ſhould not be among you man nor woman, nor family, nor tribe, which ſhould turne his heart away this day from the Lord our God, to goe and ſerue the gods of theſe nations, *and* that there ſhould not be among you [i] *any* roote that bringeth foorth * gall and wormewood,

19 So that when he heareth the wordes of this curſe, he ‖ bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to § ſtubburnneſſe of mine owne heart, thus adding [k] drunkenneſſe to thirſt.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielouſie ſhall ſmoake againſt that man, and euery curſe that is written in this booke, ſhall light vpon him, and the Lord ſhall put out his name from vnder heauen.

21 And the Lord ſhall ſeparate him vnto euill out of all the tribes of Israel, according vnto all the curſes of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, *euen* your children, that ſhall riſe vp after you, and the ſtranger that ſhall come from a farre land, ſhall ſay, when they ſhal ſee the plagues of this land, and the diſeaſes thereof, wherewith the Lord ſhal ſmite it:

23 (*For* all that land *ſhall* burne with brimſtone and ſalt: it ſhall not be ſowen, nor bring foorth, nor any graſſe ſhall growe therein, like as in the ouerthrowing of * Sodom and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger.)

24 Then ſhall all nations ſay, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they ſhall anſwere, Becauſe they haue forſaken the couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and ſerued other gods, and worſhipped them: *euen* gods which they knew not, and ‖ which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hot againſt this land, to bring vpon it euery curſe that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath caſt them into another land, as *appeareth* this day.

29 The [m] ſecret things *belong* to the Lord our God, but the things reuealed *belong* vnto vs, and to our children for euer, that wee may doe all the words of this Law.

CHAP. XXX.

1 Mercie ſhewed when they repent. 6 The Lord doth circumciſe the heart. 11 All excuſe of ignorance is taken away. 15, 19 Life and death is ſet before them. 20 The Lord is their life which obey him.

NOw when all theſe things ſhall come vpon thee, *either* the bleſſing or the curſe which I haue ſet before thee, and thou ſhalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And ſhalt returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine [b] heart and with all thy ſoule,

3 Then the Lord thy God will cauſe thy captiues to returne, and haue compaſſion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath ſcattered thee.

4 Though thou were caſt vnto the vtmoſt part of [c] heauē, from thence wil the Lord thy God gather thee, and from thence will he [d] take thee,

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it, and hee will ſhew thee fauour, and will multiply thee aboue thy fathers.

6 And the Lord thy God will [e] circumciſe thine heart, and the heart of thy ſeede, that thou mayeſt loue the Lord thy God with all thine heart, and with all thy ſoule, that thou mayeſt liue.

7 And the Lord thy God will lay all theſe curſes vpon thine enemies, and on them that hate thee, and that perſecute thee.

8 [f] Returne

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b At the firſt giuing of the law, which was fourty yeeres before.

c The prooфes of my power.

d Hee ſheweth that it is not in mans power to vnderſtand the miſteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

* Chap. 4, 6. 2 King. 22. 13.

f Who knoweth your hearts, and therefore ye may not think to diſſemble with him.

g Alluding to them, that when they made a fine couenant, diuided a beaſt in twaine, and paſt betweene the parts diuided. Gen. 15, 10.

h Meaning, their poſteritie.

i Such ſinne, as the bitter fruite thereof might choke and deſtroy you. * Actes 8, 23.

‖ Or, *flatter.*

§ For as he that is thirſtie deſireth to drinke much, ſo he that followeth his appetite, ſeeketh by all meanes, and yet cannot be ſatisfied.

k Gods plagues vpon them that rebell againſt him, ſhalbe ſo ſtrange, that all ages ſhalbe aſtoniſhed.

* Gen. 19, 24, 25.

* 1. King. 9, 8. Iere. 22. 8.

‖ Or, *which had not giuen them a land to poſſeſſe.* Moſes hereby reproueth their curioſity, which ſeeke thoſe things that are onely knowen to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

a By calling to remembrance, both his mercies and plagues.

b In true repentance is none hypocriſie.

c Euen to the worldes ende. d And bring thee into thy countrey.

e God will purge all thy wicked affections, which thing is not in thine owne power to doe.

f If wee will haue God to worke in vs with his holy Spirit, wee must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speech to declare the loue that hee beareth vnto vs.

h The Law is so euident that none can pretend ignorance.

* *Rom.* 10. 6.

i By heauen and the sea he meaneth places most farre distant.

k Euen the law and the Gospell.

l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie.

n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

* Chap. 4. 26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirite onely worketh it in his elect.

p I can nee longer execute mine office.

* Num. 20. 12. chap. 3. 26.

* Num 27. 18.

* Num. 21. 24.

q Into your hands.

8 [f] Returne thou therefore, and obey the voyce of the Lord, and doe all his commaundements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruit of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe, and [g] reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy soule.

11 ¶ For this commandement which I command thee this day, is [h] not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the [i] sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, & [k] cause vs to heare it, [l] we may do it?

14 But the [k] word is very neare vnto thee: *euen* in thy mouth, and in thine heart, for to [l] do it.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commande thee this day, [m] to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou mayest [n] liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, [y] ye shal surely perish, ye shall not prolong your dayes in [y] land, whither thou passest ouer Iorden to possesse it.

19 *I call heauen and earth to recorde this day against you, *that* I haue set before you life and death, blessing and cursing: therefore [o] chuse life, that *both* thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes: that thou mayest dwell in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

Moses preparing himselfe to dy, appointeth Ioshua to rule the people. 9 He giueth the law to the Leuites, that they should read it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Iosshua. 29 Moses forewith them that they will rebell after his death.

THen Moses went and spake these wordes vnto all Israel,

2 And saide vnto them, I am an hundreth and twenty yeere olde this day: [p] I can no more goe out and in: also the Lord hath saide vnto mee, * Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. * Iosshua, he shall goe before thee, as the Lord hath saide.

4 And the Lord shall doe vnto them, as hee did to * Sihon and to Og kings of the Amorites, and vnto their land whom he destroyed.

5 And the Lord shall giue them [q] before you, that ye may do vnto them according vnto euerie * commandement which I haue commanded you.

6 Plucke [r] vp your hearts therefore, and be strong: dreade not, nor be afraide of them: for the Lord thy God himselfe doeth goe with thee: hee will not faile thee, nor forsake thee.

7 ¶ And Moses called Iosshua, and saide vnto him in the sight of all Israel, Be [s] of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And the Lord himselfe doeth [d] goe before thee: hee will be with thee: hee will not faile thee, neither forsake thee: feare not *therefore*, nor be discomforted.

9 ¶ And Moses wrote this law, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them, saying, * Euery seuenth yeere * when the yeere of freedome *shalbe* in the feast of the Tabernacles:

11 When all Israel shall come to appeare [e] before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the wordes of this Law,

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe ouer Iorden to possesse it.

14 ¶ Then the Lord saide vnto Moses, Behold, thy dayes are come, that thou must dy: Call Iosshua, and stand ye in the Tabernacle of the Congregation that I may giue him a [‖] charge. So Moses and Iosshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloude, and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise vp, and go a whoring after the gods of a strange land (whither they goe *to dwell* therein) and will forsake me, & breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will [h] hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon mee, because God is not with me?

18 But I will surely [i] hide my face in that day, because of all the euill which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this [k] song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony: and they shall eate and fill themselues, and waxe fat: [k] then shall they turne vnto other gods, and serue them, and contemne mee, and breake

* Chap. 7. 2.

[r] Or, *be of good courage.*

[s] For he that must gouerne the people, hath needle to be valiant to represse vice, and constant to maintaine vertues.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods assistance and assistance.

* Nehem 8. 8.

* Chap. 15. 2.

e Before the Arke of the couenant, which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the law was giuen.

‖ Or, *commandement.*

g In a cloude that was facioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To preserue you and your children from idolatrie, by remembring Gods benefites.

k For this is the nature of flesh, not long: to obey God, then it is vnder the rod.

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy [m] going out, and *thou* Isshachar in thy tents.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for [n] they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the [o] Lawgiuer hid: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan *is* a lions whelp: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse [p] the West and the South.

24 ¶ And of Asher he said, Asher *shalbe* blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shoos *shalbe* [q] yron and brasse, and thy strength *shall continue* as long as thou liuest.

26 ¶ There is none like God, O righteous *people*, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy *them*.

28 Then Israel [r] the fountaine of Iaakob shall dwel alone in safetie in a land of wheate and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shielde of thine helpe, and which is the sword of thy glorie: therefore [s] thine enemies shall be in subiection to thee, and thou shalt tread vpon their high places.

CHAP. XXXIV.

1 Moses seeth all the Land of Canaan. 5 Hee dieth. 8 Israel weepeth. 9 Iosshua succeedeth in Moses rowme. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost [b] sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I wil giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the worde of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto [d] this day.

7 Moses was now an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated:

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And [e] Iosshua the sonne of Nun was full of the spirit of wisedome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knewe [f] face to face.)

11 In all the miracles & wonders which § Lord sent him to do in § land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie hand and all that great feare, which Moses wrought in the sight of all Israel.

[m] In thy prosperous voyage vpon the Sea, Gen. 49 13.
‖ Or, mount Sion.

[n] The tribe of Zebulun.

[o] So the portion of § Gadites, and others on this side Iorden was Gods, though it was not so knowen.

[p] Meaning, neere the sea.

[q] Thou shalt be strong, or thy countrey full of metall. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9

[r] Who was plentifull in issue as a fountaine.

[s] Thine enemies for feare shall lye and faine to be in subiection.

[a] Which was a part of mount Abarim, Num. 27. 12.
* *Chap* 3. 27.
2. *mac.* 2. 4.

[b] Called, Mediterraneum.

* *Gen.* 12. 7. *and* 13. 15.

[c] To wit, the Angel of the Lord, Iude 9.

[d] That the Iewes might not haue occasion thereby to commit Idolatry.

[e] Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

[f] Vnto whom the Lord did reueale himselfe so plainely, 33 Exod. 33. 11

[g] Meaning, the power & God working by Moses in the wildernes.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom hee willeth to obey, Deut. 18. 15: so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Iosshua to be ruler and gouernour ouer his people, that neither they should bee discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approoued of God: hee is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacketh nothing which either belongeth to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: hee establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariewise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Iosshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteined 2567 yeeres. For from Adam vnto the flood are 1656. from thee flood vnto the departure of Abraham out of Caldea 423, and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369, Exodus 140, the other three bookes of Moses 40. Iosshua 27. So the whole maketh 2576 yeeres.

CHAP.

CHAP. I.

a The Lord encouraged Ioshua to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word. 11 Ioshua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

NOw after the [a] death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people vnto the land which I giue them, *that is*, to the children of Israel.

3 * Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

4 * From the [b] wildernesse and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the lande of the [c] Hittites, euen vnto the great Sea toward the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee, nor forsake thee.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, and ‖ of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my seruant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest [d] prosper whithersoeuer thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [e] night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

9 Haue not I commanded thee, saying, Bee strong and of a good courage, feare not, nor bee discouraged: for I the Lord thy God *will be* with thee whithersoeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you victuals: for [f] after three dayes ye shall passe ouer this Iorden, to goe in, to possesse the land, which the Lord your God giueth you to possesse it.

12 And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

13 * Remember the worde, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this [h] land.

14 ¶ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you ‖ on this side Iorden: but ye shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them,

15 Vntill the Lord haue giuen your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall yee returne vnto the land, of your possession, and shall possesse it, which *land* Moses the Lords seruant [i] gaue you on this side Iorden toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, [k] so will we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy wordes in all that thou commaundest him, let him bee put to death: onely be strong and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

THen Ioshua the sonne of Nun sent out of [a] Shittim two men to spie secretly, saying, Goe view the lande, and *also* Iericho, and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, [b] Bring foorth the men that are come to thee, *and* which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them.) Therefore said she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for yee shall ouertake them.

6 (But she had brought them vp to the [c] roofe of the house, and hid them with the stalks of flax, which she had spread abroad vpon the roofe.)

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and assoone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint becausse of you.

10 For wee haue heard how the Lord * dried vp the water of the red Sea* before you, when yee came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whom ye vtterly destroyed.

11 And when wee heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any becausse of you: for [e] the Lord your God, he is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

14 And the men answered her, [f] Our life for you

a The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his history.

* *Chap.* 14. 9.

* *Deut.* 11. 24.
b Of Zin, called Kadesh and Paran.
‖ *Or, Euphrates.*
c Meaning the whole land of Canaan.
d Called Mediterraneum.
* *Hebr.* 13. 5.

* *Deut.* 31. 23.

‖ *Or, giue strength and strength.*

* *Deut.* 33. 29. *and* 28. 13.
a Hee sheweth wherein consisteth true prosperity, namely to obey the word of God.

‖ Hauing, that is, was not possible to gouerne well, without continuall studie of Gods word.
‖ *Or, gouerne prosperously.*

g Meaning from the day that this was proclaimed, Chap. 3. 2.

* *Num.* 32. 20.

h Which he longed to Sihon the king of the Amorites, and Og king of Bashan.
‖ *Or, beyond Iorden from Iericho.*

i By your request, but yet by Gods secret appointment, Deut. 33. 21.

k They doe not onely promise to obey him so long as God is with him; but to helpe to punish all that rebell against him.

a which place was in the plaine of Moab neere vnto Iorden.
* *Hebr.* 13. 31. *Iames* 2. 25.
‖ *Or, tauerners house, or bousse.*

b Though the wicked set the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

d For so God promised, Deut. 28. 7. & chap. 5. 1.

* *Exod.* 14. 21. 22.
* *Chap.* 4. 23.

* *Num.* 21. 24.
‖ *Or, melted.*
‖ *Or, spirit.*
e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent, and confesse his Name.
‖ *Or, wast.*
f We warrant you on paine of our liues.

you to die, if yee vtter not this our businesse : and when the Lord hath giuen vs the lande, wee will deale mercifully and truely with thee.

15 Then she let them downe by a coard throw the window : for her house *was* vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, h Wee will be blameless of this thine oath which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this coard of red threed in ỹ window, whereby thou letteste vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoeuer *then* doeth goe out at the doores of thine house into the streete, i his blood shall be vpon his head, and wee will be guiltlesse: but whosoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20. And if thou vtter this our k matter, we will be quite of thine oath, which thou hast made vs sweare.

21 And shee answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the ‖ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntil the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed l ouer, and came to Iosh ua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they said vnto Iosh ua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

a Iosh ua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh ua before the people. 9 Iosh uas exhortation to the people, 16 The waters parte asunder while the people passe.

THen Iosh ua rose very earely, and they remooued from Shittim, and came to a Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after b three dayes, the officers went throughout the hoaste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet shall there be a space betweene you and it, about ‖ two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Iosh ua had sayd vnto the people, * Sanctifie your selues: for to morrow the Lord will doe wonders among you.)

6 Also Iosh ua spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord said vnto Iosh ua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still e in Iorden.

9 ¶ Then Iosh ua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Iosh ua said, d Hereby ye shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, & the Girgashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, * shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the * Arke of the couenant, *vvent* before the people.

15 And as they that bare the Arke, came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his f bankes all the time of harueſt)

16 Then the waters that came downe from aboue, stayed *and* rose vpon an heape, and departed farre from the citie of Adam that was beside Zaretan: but the *vvaters* that came downe toward the Sea of the wildernesse, *euen* the salt Sea, failed *and* were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the couenant of the Lord, stood drie within Iordes ready prepared, and all the Israelites went ouer drie, vntill all the people were cleane gone ouer through Iorden.

CHAP. IIII.

a God commandeth Iosh ua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 22 This miracle must bee declared to the posteritie.

ANd when all the people were wholly gone * ouer Iorden (after the Lord had spoken vnto Iosh ua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stood in a a readinesse, twelue stones, which ye shall take away with you, and leaue them in the b lodging, where you shall lodge this night)

4 Then Iosh ua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

4 And

g Which was neere vnto the citie.

h Wee shalbe discharged of our oth, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shalbe guiltie of his owne death.

k So that others should thinke to escape by the same meanes.

‖ Or, *scarlet coloured.*

l To wit, the vtter border.

a Which according to the Ebrewes was in March, and about 40 dayes after Moses death.

b Which time was giuen for to prepare them victuales, Chap 1. 11.

‖ Or, *a mile.*

* *Leuit. 20. 7. Numb. 11. 18. Chap 7. 13. 1. Sam. 16. 5.*

* *Chap. 1. 5.*

c Euen in the channell where the streame had runne, as verse 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefite.

* *Psal. 114. 3.*

* *Actes 7. 45.*

* *Ecclus. 24. 32. 1. Chron. 12. 15.* Because the riuer was accustomed at thistime to be full, the miracle is so much the greater.

f Either tarrying till the people were past, or as I come read, sure, as though they had beene vpon the drie land.

* *Deut. 27. 2.*

a Ar Chap. 3. 17

b Meaning, the place were they should campe,

5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your c children shall aske their fathers in time to come, saying, What *meane* you by these stones?

7 Then yee may answere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: *for* when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Ioshua, according vnto the number of the tribes of the children of Israel, & caried them away with them vnto the lodging, and laid them downe there.

9 And Ioshua set vp a twelue stones in the mids of Iorden, in the place where the feet of the Priestes, which bare the Arke of the Couenant stood, & there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stood in the mids of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, & the Priests d before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the e Lord vnto battell, into the plain of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ‖ feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the f Arke of the testimonie, to come vp out of Iorden.

17 Ioshua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the Couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priests feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth *day* of the h first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What *meane* these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, * which hee dried vp before vs, till we were gone ouer,

24 That all the people of the i world may know that the hand of ¶ Lord is mightie, that yee might feare the Lord your God continually.

c God commandeth that not onely we our selues profitably his wonderfull workes, but that our posteritie may know the cause thereof and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people.
* Num. 32. 27. 29.

f That is, before the Arke.

‖ Or, reuerenced him.

g Because the Arke testified Gods presence, and the Tables of the Law contained the thing signified Gods will toward his people.

h Called Abib or Nisan, containing part of March and part of Aprill.

* Exod. 14. 21. 22. Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

CHAP. V.

1 *The Canaanites are afraide of the Israelites.* 2 *Circumcision is commanded the second time.* 10 *The Passeouer is kept.* 12 *Manna ceaseth.* 13 *The Angel appeareth vnto Ioshua.*

NOw when all the Kings of the a Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord said vnto Ioshua, * Make thee sharpe knines, b *and* returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knines, and circumcised the sonnes of Israel in c the hill of the fores kinnes.

4 And this is the cause why Ioshua circumcised all the people, *euen* the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were d not circumcised.

6 For the children of Israel walked fourtie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware that he would not shew them the *land*, * which the Lord had sworne vnto their fathers, that he would giue vs, *euen* a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they aboade in the places in the campe till they e were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the f shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

10 ¶ So the children of Israel aboade in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen, in g plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MANNA ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MANNA any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and behold, there stood a * man against him, hauing a sword drawen in his hand: and Ioshua went vnto him, and said vnto him Art thou on our side, or on our aduersaries?

14 And he said, Nay, but *as* a Captaine of the hoaste of the Lord am I now come: then Ioshua fell on his face to the earth, and h did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the Captaine of the Lords hoaste said vnto Ioshua, * Loose thy shooe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

* Exod. 4. 25.

b For now they had left it off, about 40. yeeres.

c Gilgal was so called, because they were there circumcised.

d For they looked dayly to remoue at the Lords commandement, which thing they that were now circumcised, could not doe without great danger.
* Numb. 14. 23.

e For their sore was so grieuous, that they were not able to remoue.

f By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the forefkin, whereby you were like to the Egyptians.

* Exod. 23. 23. g In that that Ioshua worshipped him, he acknowledgeth him to be God: and in that that he calleth himself the Lords Captaine, he declareth himself to be Christ.
* Exod. 3. 5. Acts 7. 33.

CHAP. VI.

a *The Lord instructeth Ioshua what he should doe as touching Iericho:* 6 *Ioshua commandeth the Priests and warriers what to do.* 20 *The walls fall.* 22 *Rahab is saued.* 24 *All is burnt saue gold and mettall.* 26 *The curse of him that buildeth the citie.*

NOw Iericho was a shut vp, and b closed, c because of the children of Israel, none might goe out nor enter in.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the king thereof, *and* the strong men of warre.

3 All ye therefore *that be* men of warre, shall compasse the citie, in going round about the citie d once: thus shall you doe sixe dayes:

4 And seuen Priests shall beare seuen trumpets of rams hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priests shall blow with the trumpets.

5 And when they make a long *blast* with the rams horne, and yee heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 ¶ Then Iosh̃ua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of ℣ Couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, e Goe and compasse the city, and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Iosh̃ua had spoken vnto the people, the seuen priests bare the seuen trumpets of rams hornes, and went foorth before the Arke of the Lord, and blew with the trumpets, and the arke of the Couenant of the Lord followed them.

9 ¶ And the men of armes went before the priests and blew the trumpets: then the f gathering *hoste* came after the Arke, and they went and blew the trumpets.

10 (Now Iosh̃ua had commanded the people, saying, Ye shall not shout, neither make any noise with your voyce, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it g once: then they returned into the hoast, and lodged in the campe.

12 And Iosh̃ua arose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the i gathering *hoste* came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoaste: thus they did sixe dayes.

15 And when the seuenth day came, they rose earely, euen with the dawning of the day, & compassed the citie after the same manner k seuen times: onely that day they compassed the citie seuen times.

16 And when the priests had blowen the trumpets the, seuenth time, Iosh̃ua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be l an execrable thing, *both* it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for * shee hid the messengers that we sent.

18 Notwithstanding, bo ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoaste of Israel * execrable, and trouble it.

19 But all siluer, and gold, and vessels of brasse, and yron shalbe m consecreate vnto the Lord, *and* shall come into the Lords treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the * wall fell downe flat: so the people went vp into the citie, euery man straight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse with the edge of the sword.

22 But Iosh̃ua had said vnto ℣ two men that had spied out the countrey, Goe into ℣ harlots house, and bring out thence the woman, and all that she hath, * as ye sware to her.

23 So the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them n without the hoaste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the o house of the Lord.

25 So Iosh̃ua saued Rahab the harlot, and her fathers houshold, and all that shee had, and she p dwelt in Israel, euen vnto this day, because she had hid the messengers, which Iosh̃ua sent to spie out Iericho.

26 ¶ And Iosh̃ua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the city Iericho: q he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Iosh̃ua, and he was famous through all the world.

CHAP. VII.

a *The Lord is angry with Achan.* 4 *They of Ai put the Israelites to flight.* 6 *Iosh̃ua prayeth to the Lord.* 16 *Iosh̃ua enquireth out him that sinned, and stoneth him and all his.*

BVt the children of Israel committed a trespasse in the a excommunicate thing: for * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosh̃ua sent men from Iericho to b Ai, which is beside Bethauen, on the Eastside of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp and viewed Ai,

3 And returned to Iosh̃ua, and said vnto him, Let not all the people goe vp, *but* let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people *about* three thousand men, and they fled before the men of Ai.

5 And the c men of Ai smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

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b That none could goe out.
b That none could come in.
c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weake things can ouercome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

g Meaning, the rere ward, wherein was the standard of the tribe of Dan. Numb. 10. 25.

h For that day.

i The tribe of Dan was so called, because it marched last and gathered vp whatsoeuer was left of others.

k Besides euery day once for the space of sixe dayes.

l That is appointed wholy to be destroyed.

* Chap. 2. 4.

* *Leuit. 27. 21. num. 21. 2. deut. 13. 15. 17.*

m And therefore cannot be put to any priuate vse, but must be first molten, and then sette for the Tabernacle.

* *Hebr. 11. 30.*

* *1. Mac. 12. 25. 26.*

* *Chap. 2. 14. Iosh. 1. 31.*

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For she was married to Salmon prince of the tribe of Iudah, Matth. 1. 5.

q He shall build it to the destruction of all his flocke, which thing was fulfilled in Hiel of Beth-el. 3. King. 16. 34.

a In taking that which was commanded to be destroyed

* *Chap. 22. 20. 1. chro. 2. 7.*

b This was a citie of the Amorites: for there was another Ai called among the Ammonites, Iere. 49. 3.
The first Ai is called Aiah, Isa. 10. 28.

c God would by this ouerthrow make them more earnest to search out and punish the sinne committed.

6 ¶ Then Iosh u rent his cloathes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwell on the [d] other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of ẏ excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, *but* haue turned their backes before their enemies, because they be execrable: neither will I be with you any more, except ye [f] destroy ẏ excommunicate from among you.

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, *There is* an execrable thing among you, O Israel, *therefore* yee cannot stand against your enemies, vntill ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the families of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and [i] make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, Indeede I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I sawe among the spoile a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of gold of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it,

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the ‖ sonne of Zerah, and the siluer, and the garment, and the [l] wedge of gold, and his [m] sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, [n] In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and *so* the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 *The siege,* 19 *and winning of Ai.* 29 *The king thereof is hanged.* 30 *Ioshua setteth vp an Altar.* 32 *He writeth the Law vpon stones,* 35 *and readeth it to all the people.*

AFter, the Lord said vnto Ioshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou diddest vnto * Iericho and to the king thereof: neuertheless the spoile thereof and * the cattell thereof shall ye take vnto you for a pray: thou shalt lie in wait against the citie on the [a] backeside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirty thousand strong men, *and* valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye [b] shall lie in wait against the citie on the backside of the citie: goe not very farre from the city, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and ‖ destroy the city: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them foorth, and they went to lie in waite, and aboade betweene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night [c] among the people.

10 And Ioshua rose vp earely in the morning, and [d] numbred the people: and he and the Elders of Israel went vp before the people *against* Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thousand men, [e] and set them to lie in waite betweene Beth-el and Ai, on the Westside of the citie.

13 And the people set all the hoaste that was on the Northside against the city, and the liers in

L waite

[d] This infirmity of his faith sheweth how we are inclined of nature to distrust.

[e] When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them,

[f] Then to suffer wicked nesse vnpunished, is to refuse God willingly.

[g] Meaning, the man that tooke of the thing forbidden.

[h] That is found guilty, either by lottes, or by the iudgement of Vrim. Num. 27. 21

[i] By declaring the truth: for God is glorified when the truth is confessed.

[k] Such a rich garment as the Peeres of Babylon did weare.

[l] Or, *wedge.*

[m] Some reade, a place: others, a rod, and some a tongue.

[n] This iudgement onely appertaineth to God, and to whom he will reueale it, to man he hath commanded not to punish the childe for the fathers fault, Deut. 24. 16

[n] He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

* Deut. 1. 29, and 7. 18.

* Chap. 6. 21.

* Deut. 20. 14.

[a] Meaning, on the Westside, as vers. 5.

[b] God would not destroy Ai by miracle as Iericho, to the intent that other nations might feare the power and policie of his people.

[c] Or, *driue out (the inhabitants) of the citie.*

[d] With the rest of the armie.

[d] That is, viewed or musired them, & set them in array.

[e] He sent these few, that the other which lay in ambush might not be discouered.

waite on the West, against the citie: *and* Ioshua went the same night into the midst of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hasted and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that *any* lay in waite against him on the backeside of the city.

15 Then Ioshua and all Israel *g as* beaten before them, fled by the way of the wilderneſſe.

16 And all the people of the city were called together to purſue after them: and they purſued after Ioshua, and were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and purſued after Israel.

18 Then the Lord ſaid vnto Ioshua, h Stretch out the ſpeare that is in thine hand: toward Ai: for I will giue it into thine hand: and Ioshua ſtretched out the ſpeare that he had in his hand, toward the city.

19 And they that lay in wait, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the city on fire.

20 And the men of Ai looked behind them, and ſaw it: for loe, the ſmoke of the city aſcended vp ‖ to heauen, and they had no‖ power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

21 When Ioshua and all Israel ſaw that they that lay in waite, had taken the city, and that the ſmoke of the city mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the *i* other iſſued out of the citie againſt them: ſo were they in the middes of Israel, theſe *being* on the one ſide, and the reſt on the other ſide: & they ſlew them, ſo that they let none of them * remaine nor eſcape.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an end of ſlaying all the inhabitants of Ai in the field, *that is*, in the wilderneſſe where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Israelites returned vnto Ai, and k ſmote it with the edge of the ſword.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which hee had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattell and the ſpoyle of this citie, Israel tooke for a prey vnto themſelues, according vnto the worde of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for *l* euer, *and* a wilderneſſe vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And aſſoone as the ſunne was downe, Ioshua commanded m that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the city, and * lay thereon a great heape of ſtones, *that remaineth* vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moſes the ſeruant of the Lord had commanded the children of Israel, as it is written in the * booke of the Law of Moſes, an altar of whole ſtone, ouer which no man had lift an yron: and they offered thereon burnt offrings vnto the Lord, and ſacrificed peace offerings.

32 Alſo he wrote there vpon the ſtones, a n rehearſall of the Law of Moſes, which hee wrote in the preſence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges ſtood on this ſide of the Arke, and on that ſide, before the Prieſtes of the Leuites, which bare the Arke of the couenant of the Lord) as well the ſtranger, as he that is borne in the countrey: halfe of them *were* ouer againſt mount Gerizim, and halfe of them ouer againſt mount Ebal, * as Moſes the ſeruant of the Lord had commanded before, that they ſhould bleſſe the children of Israel.

34 Then afterward hee reade all the wordes of the Law, the bleſſings and curſings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moſes had commanded, which Ioshua reade not before all the Congregation of Israel, * as well *before the* o women and the children, as the ſtranger that was conuerſant among them.

CHAP. IX.

1 *Diuers Kings aſſemble themſelues againſt Ioshua.* 3 *The craft of the Gibeonites.* 15 *Ioshua maketh a league with them.* 23 *For their craft they are condemned to perpetuall ſeruitry.*

A Nd when all the Kings that a were beyond Iorden, in the mountaines and in the valleys, and by all the coaſtes of the b great Sea ouer againſt Lebanon, (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebuſites) heard thereof,

2 They gathered themſelues together, to fight againſt Ioshua, and againſt Israel with one † accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fained themſelues ambaſſadors, and tooke olde ſackes vpon their aſſes, and olde bottels for wine, both rent and c bound vp,

5 And olde ſhooes and clouted vpon their feete: alſo the raiment vpon them *was* old, and all their proviſion of bread was dried, and mouled.

6 So they came to Ioshua into the hoaſte to Gilgal, and ſaid vnto him, and vnto the men of Israel, Wee be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel ſaid vnto the d Hiuites, It may be that thou dwelleſt among vs: how then can I make a league with thee?

8 And they ſaid vnto Ioshua, We are thy ſeruants. Then Ioshua ſaid vnto them, Who are ye? and whence come ye?

9 And they anſwered him, From a very farre countrey thy ſeruants are come for e the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heſhbon, and to Og king of Bashan, which were at Aſhtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey ſpake to vs, ſaying, Take victailes † with you for the iourney, and go to meete them,

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f To the intent that they in the citie might the better diſcouer his ſtatute.

g As they which fained to flee for feare.

h Or, lift vp the banner, to ſignifie when they ſhall inuade the city.

i Or, toward the heauen.

‖ Or, place.

i Which came out of the ambuſh.

k Exod. 7.2.

l For the fire, which they had before ſet in the citie, ſeemed to conſume it, but to ſignifie vnto Ioshua that they were entred.

m Num. 31.28.26. as verſe 2.

n That it could neuer be built againe.

o According as it was commanded, Deut. 21.23. & chap 7.25.26.

* Exod. 20.25. Deut. 27.5.

n Meaning the ten commandements, which are the ſumme of the whole Law.

* Deut. 11.29. and 27.12.13.

* Deut. 31.11.13.

o So neither young nor elde, man nor woman, were exempted from hearing the word of the Lord.

a In reſpect of the plaine of Moab.

b The maine ſea called Mediterraneum.

† Ebr. one mouth.

* 2. Sam. 21.1.

c Becauſe they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

† Ebr. in your hand.

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our f bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Also these bottels of wine which wee filled, *were* new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the g men accepted *their tale* concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their h iourney, and came vnto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation i murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 *But* this we will doe to them, and let them liue, least the wrath be vpon vs, because of the k oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for l the house of my God.

24 And they answered Ioshua, and said, Because it was tolde thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And beholde now, wee are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the m hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day *to be* hewers of wood, and drawers of water for the Congregation, and for the n altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 *Fiue kings make warre against Gibeon whom Ioshua discomfiteth.* 11 *The Lord vseth haile stones and slew many.* 12 *The Sunne standeth at Ioshuas prayer.* 26 *The fiue kings are hanged.* 29 *Many more cities and kings are destroyed.*

NOw when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* *for* as he had done to Iericho and to the king thereof, so he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof *were* mightie.

3 Wherefore a Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto mee, and helpe mee, that wee may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon, gathered themselues together, and went vp, they with all their hoastes, and besieged Gibeon, and made b warre against it.

6 And the men of Gibeon went vnto Ioshua, *euen* to the hoast to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, c Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: *for* he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, *and* were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: *they were* more that died with the d haile stones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, *Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the sunne abode, and the moone stood still, vntill the people auenged themselues vpon their enemies: (is not this written in the booke of e Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord f fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the fiue kings fled, and were hid in a caue at Makkedah.

17 And it was told Ioshua, saying, The fiue kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roule great stones vpon

f The wicked lacke no arte, nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of the victuals, and so made a league with them.

h From Gilgal.

i Fearing least for their faults the plague of God should haue light vpon them all.

k This doth not establish rash oathes, but sheweth Gods mercy toward his, which would not punish them for their fault.

l For the vses of the Tabernacle and of the temple when it shalbe built

* *Deut.* 7. 1. 5.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the seruice of the Temple, as vers. 23.

a That is, Lord of iustice: so tyrants take to themselues glorious names, when indeed they be very enemies against God and all iustice.

b So enuious the wicked are when any depart from their hand.

c Least Ioshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

d So we see that all things serue to execute Gods vengeance against the wicked.

* *Isa.* 28. 21. *where* 1 *Sam.* 6. 4. 5.

e Some reade the booke of the righteous, meaning Moses: the Chalde text readeth in the booke of the Law, but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts and destroying them with hailestones.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and † smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

† Heb. cut off all their traine or, tayle.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man mooued his tongue against the children of Israel.

§ Or in safetie, so that none gaue them as much as an euill word.

22 After, Ioshua said, Open the mouth of the caue, and bring out these fiue kings vnto mee foorth of the caue.

23 And they did so, and brought out those fiue kings vnto him foorth of the caue, *euen* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, & said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the [h] neckes of these kings, and they came neere, and set their feete vpon their neckes.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had beene hid) and they laied great stones vpon the caues mouth, *v which remaine* vntill this day.

* Deut. 21. 23. chap 8. 29.

28 ¶ And that same day Ioshua tooke ‖ Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah, * as he had done vnto the king of Iericho.

‖ Ioshua taketh Mahkedah.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

‖ Or, *every person.* * Chap. 6. 21.

30 And the Lord gaue ‖ it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

‖ Libnah is taken.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

¶ Or, *preserues.*

32 And the Lord gaue ‖ Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

‖ Lachish is taken.

33 ¶ Then Horam king of ‖ Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

‖ The king of Gezer, is slaine.

34 ¶ And from Lachish Ioshua departed vnto ‖ Eglon, and all Israel with him, and they besieged it, and assaulted it.

‖ Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ‖ it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

‖ Hebron is taken.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ‖ it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

‖ Debir is taken.

40 ¶ So Ioshua smote all the hill countreyes, and the South countreyes, and the valleys, and the [i] hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade Ashedoth, which signifieth the descents of the hils.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at [k] one time, because the Lord God of Israel fought for Israel.

k In one battell. l Where the ark was, there to giue thankes for their victories.

43 Afterward, Ioshua and all Israel with him returned to the campe in [l] Gilgal.

CHAP. XI.

1 *Diuers kings and cities, and countreys ouercome by Iosh. 15 Iosh. did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.*

AND when Iabin king of Hazor had heard this, then he [a] sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of [b] Cinneroth, and in the valleys, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Genezareth, or Tiberias.

3 *And* vnto the Canaanites, *both* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites, vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut. 4. 48.

4 And they came out, and all their hoasts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morow about this time will I deliuer them all slaine before Israel: thou shalt [d] hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [e] Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And

9 And Iosh. did vnto them as the Lord bade him: hee houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Iosh. turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those kingdomes.

f Both men, women and children.

11 Moreouer they smote all the f persons that were therein with the edge of the sword, vtterly destroying *all*, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Iosh. take, and smote them with the edge of the sword, *and* vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

* Num. 33. 52. Deut. 7. 2.

13 But Israel burnt none of the cities that stood still in their g strength, saue Hazor onely, that Iosh. burnt.

g Which were strong by situation and not hurt by warre.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery h man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

h All mankinde.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * command Iosh. and so did Iosh: he left nothing vndone of all that the Lord had commanded Moses.

* Exod. 34. 11. * Deut. 7. 2.

16 So Iosh. tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the i mountaine of Israel, and the low countrey of the same,

i That is, Samaria

17 From the mount k Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

k So called, because it was bare and without trees. ‖ Or, the valley of Gad.

18 Iosh. made warre long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all *other* they tooke by battel.

* Chap. 9. 3.

20 For it came of the Lord, to l harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, *and* shewe them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

l That is, to giue them ouer to themselues: and therefore they could not but rebell against God and seeke their owne destruction.

21 ¶ And that same season came Iosh. and destroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosh. destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, m in Gath, and in Ashdod were they left.

m Out of the which came Goliath, 1. Sam. 17. 4.

23 So Iosh. tooke the whole land, according to all that the Lord had said vnto Moses: and Iosh. gaue it for an inheritance vnto Israel, * according to their portions through their tribes: then the land was at rest without warre.

* Num. 26. 53. 55.

CHAP. XII.

1 7 *What kings Iosh. and the children of Israel killed on both sides Iorden.* 24 *Which were in number thirtie and one.*

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Iosh. camped.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

* Num. 21. 24. Deut. 3. 6.

3 And from the plaine vnto the sea of Cineroth Eastward, and vnto the sea of the ‖ plaine, euen the salt sea Eastward, the way to Beth-ieshimoth, and from the South vnder the ‖ springs of * Pisgah.

‖ Or, wildernesse. ‖ Or, hill sides. * Deut. 3. 17. and 4. 49.

4 ¶ They *conquered* also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

* Deut. 3. 11. chap. 13. 12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Machathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue *their land* for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

* Num. 32. 29. Deut. 3. 12. chap. 13. 8.

7 ¶ These also are the kings of the countrey, which Iosh. and the children of Israel smote on this side Iorden, West-ward from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Iosh. gaue it vnto the tribes of Israel for a possession, according to their portions:

b Reade chap. 11. verse 17.

8 In the mountaines, and in the valleyes, and in the plaines, and in the ‖ hill sides, and in the wildernesse, and in the South, *vvhere vvere* the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hiuites, and the Iebusites.

‖ Or, in Ashdoth.

9 ¶ * The King of Iericho *vvas* one: * the king of Ai, which is besides Beth-el, one:

* Chap. 6. 2. * Chap. 8. 26.

10 * The king of Ierusalem, one: the king of Hebron, one:

* Chap. 10. 23.

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

* Chap. 10. 33.

13 The * king of Debir, one: the king of Geder, one:

* Chap. 10. 38.

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

* Chap. 10. 29, 30.

16 The * king of Makkedah, one: the king of Beth-el, one:

* Chap. 10. 28.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

* Chap. 11. 10.

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:

‖ Or, *vvere vvon* Carmel. * Gen. 14. 2.

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one. All the kings *vvere* thirtie and one.

CHAP. XIII.

2 *The borders and coasts of the land of Canaan.* 8 *The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh.* 14 *The Lord is the inheritance of Leui,* 22 *Balaam was slaine,*

a Being almost an hundreth and ten yeeres olde.
† Elz. common into yeeres.
b After that the enemies are ouercome.
‖ Or, borders.
† Elz. Sihor.
‡ Elz. vpon the face of Egypt.

‖ Or, Mearah.

‖ Or, the plaine of Gad.

c Read Chap. 12. 8

* Num. 32. 33. Deut. 3. 13. chap. 22. 4.

‖ Or, valley.

* Deut. 3. 12. chap. 12. 4.

d Because they destroyed not all as God had commanded, they remained were snares and prickes to hurt them, Num. 33. 55. chap. 23. 13. iudg. 2. 3.
e Leui shall liue by the sacrifices, Num. 18 21.

‖ Or, the plaines of Baal.

‖ Or, the valley.
* Deut. 3 17.

* Num. 32. 8.

NOw when Ioshua was olde, *and* a striken in yeeres, the Lord said vnto him, Thou art olde and † growen in age, and there remaineth exceeding much land to be b possessed.

2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Gesshuri.

3 From † Nilus which is † in Egypt, euen vnto the borders of Ekron Northwards: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Anites:

4 From the South, all the land of the Canaanites, and the ‖ caue that is beside the Sidonians, vnto Aphek, *and* to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the Sun rising from ‖ Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto c Misrephothmaim, *and* all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 *For* with *halfe* thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, *but* the sacrifices of the Lord God of Israel are e his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the city that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, & Mephaath;

19 Kiriathaim also, and Sibmah, and Zereth-shahar in the mount of ‖ Emek:

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine, and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses * smote with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And f Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue *inheritance* vnto the tribe of Gad, *euen* vnto the children of Gad according to their families.

25 And their coasts were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the sea coast of Cinnereth, g beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue *inheritance* vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, *euen* all Bashan, *to wit*, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * *were giuen* vnto the h children of Machir the sonne of Manasseh to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden *toward* Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: *for* the Lord God of Israel is their inheritance, * as he said vnto them.

f So that both they which obeyed wicked counsell and the wicked counseller perished by the iust iudgement of God.

g That is, in the hand of Moab.

* Num. 32. 39.
h Meaning, his nephewes and posteritie.

* Chap. 18. 7.

* Num. 18. 20.

CHAP. XIV.

a The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the *places* which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim, therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God,

* Num. 34. 17.

* Num. 26. 55. and 33. 54.

a As Reuben and Gad and halfe the tribe of Manasseh, Num. 32. 33.
b So though Leui lacked, yet were there still twelue tribes by this meanes.

* Num. 35. 8. Chap. 21. 3.

concerning

concerning thee and me in Kadesh-barnea.

7 Fourty yeere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as *I thought* in mine heart

8 But my [d] brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feete haue troden, shall be thine inheritance, and thy children for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliue, as he promised: this is the forty and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderneſſe: and now loe, I am this day foureſcore and fiue yeere olde:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, *either* for warre, or † for gouernement.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardeſt in that day, how the ‖ Anakims *were* there, and the cities great and walled) [e] if so be the Lord will be with mee that I may driue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because hee followed constantly the Lord God of Israel.

15 And the name of * Hebron *was* beforetime, Kiriath-arba: which *Arba* was a [f] great man among the Anakims: thus the land ceased from warre.

[c] Which war, that they two onely should enter into the land, Numb. 14. 24.

[d] Which were the ten other spies.

[*] Ecclus. 46. 9.

† Ebr. to goe out and come in.

‖ Or, giants.

[e] This he spake of modesty, and not of doubting.

[*] Chap. 21. 12. 1. Macc. 2. 56.

[*] Chap 15. 13.

[f] Either for his power or person.

CHAP. XV.

a *The lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families *:euen* * to the border of Edom and the wildernesse of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the [a] point that looketh Southward.

3 And it went out on the Southside toward Maaleh-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the Westside: this shalbe your South coast.

5 Also the East border shallbe the Salt Sea, vnto the [b] ende of Iorden: and the border on the North quarter from the point of the Sea, *and* from the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vnto Adummim, which is on the Southside of the ri-

[*] Numb. 34. 3.

[*] Numb. 33. 36.

[a] The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rock, or cape that goeth into the Sea.

[b] Meaning the mouth of the riuer where it runneth into the salt Sea.

[c] Which was a marke to part their countreys.

uer: also this border goeth vp to the waters of ‖ En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the South side of the Iebusites: the same is Ierusalem. Also this border goeth vp to the top of ȝ mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of † giants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ‖ Kiriathiearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and streacheth vnto Iabneel: and the endes of this coast are vnto the [d] Sea.

12 And the West border *is* to the great sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh. giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriatharba of the father of Anak which is in Hebron.

14 And Caleb [e] droue thence three sonnes of Anak, Shethai, and Ahimam, and Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime *was* Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖ brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

18 And as she went in *to him*, she mooued him, to aske of her father a field: [f] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

19 Then she answered, ‖ Giue mee a blessing: for thou hast giuen me the South countrey: [g] giue me also springs of water. And hee gaue her the springs aboue, and the springs beneath.

20 This *is* the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor.)

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and [h] Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *these* cities *are* twenty nine with their villages.

33 ¶ In the lowe countrey *were* Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, and Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, & Gederothaim: fourteen cities with their villages,

37 Zenam, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Iokthеel,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages,

42 Libnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Aczib, and Mareshah: nine cities with their villages.

45 Ekron with her † townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages,

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, and the great Sea *was their* coast.

48 ¶ And in the mountaines *were* Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannath (which is Debir.)

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba (which is Hebron) and Zior: nine cities with their villages,

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah, two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the [l] city of salt, and Engedi: sixe cities with their villages.

63 Neuerthelesse, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast [m] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanites dwelled among them.

A Nd the lot fell to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, *and* to the wilderness that goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along by the borders of Archiataroth,

3 And goeth downe Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer, & the ends [b] thereof are at the Sea.

4 So the children of Ioseph, Manasseh and Ephraim [c] tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside were Ataroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth

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Or, the fountaine of the same. 1. king. 1. 9.

Ebr. Bephoim.

Or, the citie of woods.

a Meaning, toward Syria.

* Chap. 14. 15.

b This was done after the death of Ioshua, Iudg. 1. 10. 20.

‖ Or, cousin.

c Because her husband caried too long.

d Or, grant me this petition

e Because her countrey was barren, she desired of her father a field that had springs. Iudg. 1. 14. 15.

f Which before was calde Ephraim, Iudg. 1. 17.

g Meaning, Nilus as Chap. 15. 3.

h Which is also called Kiriath-sepher, verse 15.

* Chap. 14. 15.

i Of this citie the salt sea hath his name.

l That is, vttetly, though they slew the most part, and burnt their cities, Iudg. 1. 8.

a That is, to Ephraim and his children: for Manasseh's portion followeth.

* Iudg. 2. 2.

b Of their inheritance

c Generally, first Ephraim, and then Manasseh.

returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſtſide vnto Ianohah,

7 And goeth downe from Ianchah vnto Ataroth, and Naarath, and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Weſtward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and ſerued vnder tribute.

CHAP. XVII.

1 *The portion of the halfe tribe of Manaſſeh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manaſſeh and Ephraim require a greater portion of heritage.*

THis was alſo the lot of the tribe of Manaſſeh: for he was the * firſt borne of Ioſeph, *to wit*, of Machir the firſt borne of Manaſſeh, *and* the father of Gilead: now becauſe he was a man of warre, he had Gilead and Bathan.

2 And alſo * of the a reſt of the ſonnes of Manaſſeh by their families, *euen* of the ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſons of Azriel, and of the ſons of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Ioſeph according to their families.

3 ¶ * But Zelophehad the ſonne of Hephir, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, had no ſonnes, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Prieſt, and before Ioſhua the ſonne of Nun, and before the princes, ſaying, The Lord commaunded Moſes to giue vs an inheritance among our b brethren: therefore according to the commandement of the Lord, hee giue them an inheritance among the brethren of their father.

5 And there fell ten portions to c Manaſſeh, beſide the land of Gilead and Bathan, which is on the other ſide of Iorden,

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes: and Manaſſehs other ſonnes had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manaſſeh, but d Tappuah beſide the border of Manaſſeh *belongeth* to the ſonnes of Ephraim.

9 Alſo this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: theſe cities of Ephraim *are* among the cities of Manaſſeh: and the border of Manaſſeh *is* on the Northſide of the riuer, and the ends of it are at the e Sea.

10 The South partaineth to Ephraim, and the North to Manaſſeh, and the ſea is his border: and they met together in f Aſher Northward, and in Iſſachar Eaſtward.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and her townes, and Ibleam, and her towns, and the inhabitants of Dor with the towns thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the towns of the ſame, *euen* three countreys.

12 Yet the children of Manaſſeh g could not deſtroy theſe cities, but the Canaanites dwelled ſtill in that land.

13 Neuertheleſſe, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholy.

14 Then the children of Ioſeph ſpake vnto Ioſhua, ſaying, Why haſt thou giuen me but one lot, and one portion to inherite, ſeeing I am a great people, for aſmuch as the Lord hath h bleſſed me hitherto?

15 Ioſhua then anſwered them, If thou be much people, get thee vp to the wood, and cut *trees* for thy ſelfe there in the land of the Perizzites, and of the gyants, i if mount Ephraim be too narrow for thee.

16 Then the children of Ioſeph ſayd, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, aſwell they in Bethſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Ioſhua ſpake vnto the houſe of Ioſeph, to Ephraim and to Manaſſeh, ſaying, Thou art a great people, and haſt great power, *and* ſhalt not haue one lot only:

18 Therefore the mountaine ſhall be thine: for it is a wood, and thou ſhalt cut it downe: and the ends of it ſhall be thine, k and thou ſhalt caſt out the Canaanites, though they haue yron charets, *and* though they be ſtrong.

CHAP. XVIII.

1 *The Tabernacle ſet in Shiloh.* 4 *Certaine are ſent to deuide the land to the other ſeuen tribes,* 11 *The lot of the children of Beniamin.*

AND the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the a Tabernacle of their Congregation there, after the land was ſubiect vnto them.

2 Now there remained among the children of Iſrael ſeuen tribes, to whom b they had not diuided their inheritance.

3 Therefore Ioſhua ſayd vnto the children of Iſrael, How long are you ſo ſlacke to enter and poſſeſſe the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for *euery* tribe three men, that I may ſend them, and that they may riſe and walke through the land, and diſtribute it according to c their inheritance, and returne to me.

5 And that they may diuide it vnto them into ſeuen parts, (Iudah ſhall abide in his coaſt at the South, and the houſe of Ioſeph ſhall d ſtande in their coaſts at the North.)

6 Ye ſhall deſcribe the land therefore into ſeuen parts, and ſhall bring them hither to me, and I will caſt lots for you here before the e Lord our God.

7 But the Leuites ſhall haue no part among you: for the f Prieſthood of the Lord is their inheritance: alſo Gad and Reuben, and halfe the tribe of Manaſſeh haue receiued their inheritance beyond Iorden Eaſtward, which Moſes the ſeruant of the Lord gaue them.

8 ¶ Then the men aroſe, and went their way: and Ioſhua charged them that went to deſcribe the

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* For ſo farre the coaſtes reach.

c Becauſe Ephraims tribe was far greater then Manaſſeh, therefore he had more cities.

* *Gen.* 41. 51. *and* 46. 20. *and* 50. 23. *Num.* 32. 39.

* *Num.* 26. 29

a For the other halfe tribe had their portion beyond Iorden.

* *Num.* 26 33. *and* 27. 1. *and* 36. 2. 11.

b Among them ſelues one tribe.

c In the land of Canaan: fiue to the males: and other fiue to the daughters of Zelophehad.

d Meaning, the citie it ſelfe.

‖ Or, *the brooke of reedes.*

e That is, toward the maine ſea.

f In the tribe of Aſher, and tribe of Iſſachar.

g For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

h According to my father Iaakobs prophecie, Gen. 48. 19.

i If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

k So that thou ſhalt enlarge thy portion thereby.

a For they had now remooued it from Gilgal, and ſet it vp in Shiloh.

b As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

c That is, into ſeuen portions, to euery tribe one.

d For theſe had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the ſacrifices and offerings, Chap. 13. 14.

the land, saying, Depart, and goe thorow the land, and g describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the camp at Shiloh.

10 ¶ Then Ioshua h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the ends thereof are in the wilderneſſe of Beth-auen:

13 And this border goeth along from thence to Luz, *euen* to the Southside of Luz (the same is k Beth-el) and this border descendeth to Atrothaddar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal, (which is Kiriath-iearim) a citie of the childrē of Iudah: this is the West quarter.

15 And the South quarter *is* from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah,

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Benhinnom, which is in the valley of the ‖ giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth tō l Enshemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, *that is*, of the border, reach to the point of the salt Sea Northward, *and* to the m end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Iebusi (which is n Ierusalem,) Gibeah, *and* Kiriath: foureteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

CHAP. XIX.

1 *The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.*

AND the second lot came out to Simeon, *euen* for the tribe of the children of Simeon, according to their families: and their inheritance was in the a mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazur-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, *and* ‖ Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp c Westward, euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el,

15 And Kattath, and Nahallal, and Shimron, and Idolah, and d Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, *euen* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and e Engannim, and Enhaddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages,

23 This

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g By writing the names of euery countrey and city.

h That euery one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ Or, to the sea.

‖ Or, Rephaim.

‖ Or, Ierusalem.

l Which is in the tribe of Ephraim. * Chap. 15. 6.

m To the very strait, where the riuer runneth into the salt sea.

n Which was not wholy in the tribe of Beniamin, but part of it was also in y tribe of Iudah.

a According to Iaakobs prophecie, that he should be scattered among the other tribes, Gen. 49. 7.

‖ Or, Remath-negeb.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Iudah,

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely,

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the Sunne rising to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong city of [g] Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, *and* from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and toucheth to Asher on the Westside, and to Iudah [i] by Iorden toward the sunne rising.

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [k] Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.

47 But the coast of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to [l] fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is*, these cities and their villages.

49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* * Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the country.

CHAP. XX.

2 The Lord commandeth Ioshua to appoint cities of refuge. 3 The vse thereof. 7 and their names.

THe Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person [a] by ignorance, *and* vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause † to the Elders of the citie: and they shall receiue him into the city vnto them, and giue him a place, that hee may dwell with them.

5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime.

6 But he shall dwell in that city vntill he stand before the Congregation in [c] iudgement, * *or* vntill the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in [l] Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden *toward* Iericho Eastward, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stood before the [e] Congregation.

CHAP. XXI.

The cities giuen to the Leuites, 41 In number eight and fourtie 44 The Lord according to his promise gaue the children of Israel rest.

THen came the [l] principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande-

[f] Ioynech to the tribe of Zebulun, which lay more Eastward.

[g] Which was Tyrus a strong citie in the sea.

[h] These cities were in the country of Zaanannim.

[i] Or, *euen vnto Iordan.*

[k] Of the which the lake of Genezareth hath his name.

[k] Called Ioppe.

[l] According as Iaakob had prophecied, Genes. 49. 17.

* Iud. 18. 29.

* Chap. 24. 30.

* Num. 34. 17.

* Exod. 21. 13. Num. 35. 6. 11. 14. Deut. 19. 2.

[a] At vnawares, and bearing him no grudge.

† Ebr. *in the eares of the Elders.*

[b] That is the neerest kinsman of him that is slaine.

[c] Till his cause were prooued.

* Num. 35. 15.

[l] Or, *Galile.*

* Deut. 4. 43. 1. Chron. 6. 78.

[d] Out of the halfe tribe of Manasseh beyond Iorden.

[e] Before the Iudges.

[l] Or, *the chiefe of the fathers.*

* Num. 35. 2.

[a] By Moses, by whose ministerie & God the weyth his power.

mes

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the b Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin c thirteene cities.

5 And the rest of the children of Kohath *had* by lot out the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of d Aaron *being* of the families of the Kohathites, *and* of the sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the city, and the villages thereof, gaue they to* Caleb the sonne of Iephunneh to be his possession.)

13 ¶ Thus they gaue to the e children of Aaron the Priest, a citie of refuge for the slayer, *euen* Hebron with her suburbs, and Libnah with her suburbs,

14 And Iattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Beniamin *they gaue* Gibeon with her f suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gaue them the citie of refuge for the slayer, h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Elteked with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the i halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, *they gaue* out of the halfe tribe of Manasseh, the city of refuge for *the* slayer, k Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kihon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in l Gelil, with her suburbs, and Hammoth-dor with her suburbes, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, *were* thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the 1 rest of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her suburbs, *and* Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, m Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbes,

39 Heshbon with her suburbs, *and* Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 *And* all the cities of the Leuites n within the possession of the children of Israel, *were* eight and fourtie with their suburbs.

42 These cities lay euery one *seuerally* with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: *for* the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had said vnto the house of Israel, *but* all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memorial. 15 The Israelites reproue them. 21 Their answere for defence of the same.

THen a Iosh̃ua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord b commanded you, and haue obeyed my voyce in all that I commanded you:

3 You haue not forsaken your brethren this long season vnto this day, but haue diligently kept

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b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue more or fewer cities according as their inheritance was great or litle, Num. 35. 8.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

* *Chap.* 14. 14. e *Chron.* 6. 56.

e That is, the Priests of the family of the Kohathites, of whom Aaron was chiefe.

f The suburbes were a thousand cubites from the wall of the cities round about, Num. 35. 4.

g That were not Priests,

h Hebron and Shechem were the two cities of refuge vnder the Kohathites,

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

l Or, Galile.

1 They are here called the rest, because they a litle numbred, and Merari was the yonger brother, Gen. 46. 11.

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20. 8.

n Thus according to Iakobs prophecie they were scattered throughout the countrey, which God vsed to this end, that his people might be instructed in the true religion by them.

* *Chap.* 23. 14. 15.

a After that the Israelites enioyed the land of Canaan, b Which was to goe armed before their brethren, Num. 32. 29.

kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren, as hee promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath * giuen you beyond Iorden.

5 But take diligent heede, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: *that is,* * that ye c loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto *one* halfe of the tribe of Manasseh Moses had giuen *a possession* in Bathan: and vnto the *other* halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your e brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obteined according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see too.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp g to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead, Phinehas the sonne of Eleazar § Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one *was* chiefe of their fathers household among the ‖ thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus sayth h the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against § Lord?

17 Haue we too little for the wickednesse * of Peor, whereof we are not i cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone m perished not in his wickednes.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *vve haue done it*, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord n himselfe require it:

24 And if we haue not *rather* done it for feare of *this* thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: so shall your children make our children o cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offrings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we, If so be that they should *so* say to vs, or to our P generations in time to come, then will wee answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, *or* for meate offering, or for sacrifice, saue the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, † they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is q among vs, because ye haue not done this trespasse against the Lord: now yee haue r deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then

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* *Num.* 32. 33. *Chap.* 13. 8.

* *Deut.* 10. 12.
c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

e Which remayned at home and went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

† *Ebr. Gelileth, which countrey also was called Canaan, because the Amorites dwelling there were called Canaanites.*
f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather loose their liues, then suffer the true religion to be changed or corrupted.

‖ *Or, multitudes.*

h Not onely of the princes, but also of the common people.
* *Num.* 25. 4.
i Meaning, God is not fully pacified for as much as no punishment can be sufficient for such wickednesse and idolatry.

k In your Iudgement.

l To vse any other seruice then God hath appointed, is to rebell against God, 1. Sam. 15. 23.

* *Chap.* 7. 1. 5.
m Signifying, that if many suffered for one mans fault, for the fault of many, all should suffer.

n Let him punish vs.

o Or, to turne backe from the true God.

* *Gen.* 31. 48. *Chap.* 24. 27. *vers.* 34.

p They signifie a wonderfull care that they bare toward their posterity, that they might liue in the true seruice of God.

† *Ebr. it was good in their eyes.*

q By preseruing and gouerning vs.
r Whom if he had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and † minded not to goe against them in battell to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar ‖ *Ed:* for it shall be a witnesse betweene vs, that the Lord *is* God.

CHAP. XXIII.

a Ioshua exhorteth the people, that they ioyne not themselues to the Gentiles. 7 that they name not their idoles. 14 The promise if they feare God, 15 and threatnings, if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and † stricken in age,

2 Then Ioshua called all Israel, *and* their Elders, and their Heads, and their Iudges, and their officers, and sayd vnto them, I am old, *and* stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations [a] before you, how the Lord your God himselfe hath fought for you.

4 Beholde, I haue ‖ diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea † Westward.

5 And the Lord your God shall expell [b] them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath sayd vnto you.

6 Be ye therefore of t valiant courage to obserue and doe all that is written in the booke of the Law of Moses, * that yee turne not therefrom to the right hand nor to the left,

7 Neither company with these nations: *that is*, with them that are [c] left with you, neither * make mention of the name of their gods, [d] nor cause to sweare *by them*, neither serue them, nor bow vnto them:

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heede therefore vnto your † selues, that ye loue the Lord your God.

12 Else, if ye goe backe, and cleaue vnto the rest of these nations: *that is*, of them that remaine with you, and shall ‖ make marriages with them, and ‖ goe vnto them, and they to you,

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shalbe a snare & destruction vnto you, and a whip on your sides, and thornes in your [e] eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I [f] enter into the way of all the world, and yee know in all your [g] hearts and in all your soules, that * nothing hath failed of all the good things which the Lord your God promised you, *but* all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all ‖ good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery ‖ euill thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall [h] transgresse the Couenant of the Lord your God, which hee commaunded you, and shall goe and serue others gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIIII.

a Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Iothua assembled *againe* all the [a] tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, & they presented themselues before God.

2 Then Ioshua sayd vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the [c] flood in olde time, *euen* Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seede, and * gaue him Izhak.

4 And I gaue vnto Izhak, * Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

5 And * I sent Moses also and Aaron, and I plagued Egypt: and when I had *so* done among them, I brought you out.

6 So I * brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto * the red Sea.

7 Then they cryed vnto the Lord, and hee put ‖ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernes a [d] long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zippor king of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore he ‖ blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the [e] men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, *euen* the two kings of the Amorites, & not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee did

‖ Or, prayed.
† Ebr. fayd.

‖ Or, witnesse, as verse 27.

† Ebr. commen into yeeres.

a Your eyes bearing witnesse.

‖ Or, ouerthrowen these nations.

† Ebr. at the sunne set.
b Which yet remaine and are not ouercome, as chap. 23. 2.

* Deut. 5. 32. and 28. 14.

c And not yet subdued.
* Psal. 16. 4.
d Let not the Iudges admit an oathe which any shall sweare by their idoles.

* Exod. 23. 24. & Deut. 32. 30.

† Ebr soules.
‖ Or, be of their affinitie.
‖ Or, haue conuersation with them.
* Exod. 23. 33. Numb. 33. 55. Deut. 7. 16.
e Meaning, they shalbe a continuall griefe vnto you, and so the cause of your destruction.
f I die according to the course of nature.
g Most certainely
* Chap. 21. 45.

‖ Or, promise.

‖ Or, threatning, as Chap. 24. 20.

h He sheweth that no euill can come vnto man, except he offended God by disobedience.

a That is, the nine tribes an the halfe.
b Before the Arke which was brought to Shechem, when they went to bury Iosephs boner.
* Gen. 11. 31. Iudith. 5. 6. 7.
c Emphrates in Mesopotamia, Gen. 11. 26.
* Gen. 21. 2.
* Gen. 25. 26.
* Gen. 36. 8.
* Gen. 46. 6.
* Exod. 3. 10.
* Exod 12. 37.
* Exod. 14. 9.
‖ Or, a cloude.
d Euen fourty yeeres.
* Num. 21. 23.
* Num 22. 5. Deut. 23. 4.
e Because it was the chiefe citie, vnder it he conteineth all the countrey: els they of the city fought not.
* Exod. 23. 28. Deut. 7. 20. Chap. 11 20.

did not labour, and cities which ye built not, and ye dwell in them, and eate of the vineyards and oliue trees, which ye planted not.

14 Now therefore ffeare the Lord, and serue him in vprightenesse and in trueth, and put away the gods, which your fathers serued beyond the flood, and in Egypt, and serue ye the Lord.

15 And † if it seeme euill vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: ‖ but I and mine house will serue the Lord.

16 Then the people answered and said, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: *therefore* will we also serue the Lord, h for he is our God.

19 And Iosh̄ua said vnto the people, Ye cannot serue the Lord: for he is an holy God: he is a iealous God: he will not pardon your iniquity nor your sinnes.

20 If ye forsake the Lord and serue strange gods, * then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people sayd vnto Iosh̄ua, Nay, but we will serue the Lord.

22 And Iosh̄ua sayd vnto the people, Yee are witnesses i against your selues, that yee haue chosen you the Lord, to serue him: and they sayd,

Ye are witnesses.

23 Then put away now, *said he*, the strange k gods which are among you, and bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Iosh̄ua, The Lord our God will we serue, & his voyce will we obey.

25 So Iosh̄ua l made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Iosh̄ua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an ‖ oke that was in the Sanctuary of the Lord.

27 And Iosh̄ua sayd vnto all the people, Behold, this stone shall be a witnesse vnto vs: for it m hath heard all the words of the Lord which he spake with vs: it shalbe therefore a witnes against you, least you denie your God.

28 Then Iosh̄ua let the people depart, euery man vnto his inheritance.

29 And after these things, Iosh̄ua the sonne of Nun, the seruant of the Lord died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel n serued the Lord all the dayes of Iosh̄ua, and all the dayes of the Elders that ouerliued Iosh̄ua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground, which Iaakob bought of * the sons of Hamor the father of Shechem, for an hundreth pieces of siluer, and § children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in † the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

f This is the true vse of Gods benefites, to learne thereby to feare and serue him with an vpright conscience.

† *Else if it be euill in your sight.*

g This teacheth vs that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are we bound to serue God in Christ, by whom we haue receiued the redemption of our soules?

* *Chap. 23. 15.*

i If you doe the contrary, your owne mouthes shall condemne you.

k Out of your hearts and other wise.

l By ioyning God and the people together: also repeated the promises and threatnings out of the Law.

‖ Or, *elme.*

m Rather then mans dissimulation should not be punished, the dumme creatures shall cry for vengeance.

* *Gen. 19. 50. Iudges 2. 9.*

n Such are the people commonly as their rulers are.

* *Gen 50. 25. Exod. 13. 19.*

* *Gen. 33. 19.*

† *Else Gibeath Phinehas.*

THE BOOKE OF IVDGES.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed in stead of acknowledging his great benefites and giuing thankes for the same, they fell to most horrible oblíuion of Gods graces, contrary to their solemne promise made vnto Iosh̄ua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into seruitude, to the intent they might feele their owne miseries, and so call vnto him and be deliuered.) So to shew that his mercies endure for euer, he raysed vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God, for the gouernance of his people. They were fourteene in number besides Iosh̄ua, and gouerned from Iosh̄ua vnto Saul the first King of Israel. Iosh̄ua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable poynts declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition: next, what great danger that common-wealth is in, when as God giueth not a Magistrate to reteine his people in the pureness of Religion and his true seruice.

CHAP. I.

1 *After Iosh̄ua was dead, Iudah was constituted captaine.* 6 *Adoni-bezek is taken.* 14 *The request of Achsah.* 16 *The children of Keni.* 22 *The Canaanites are made tributaries, but not dispoyed.*

AFter that Iosh̄ua was dead, the children of Israel a asked the Lord, saying, b Who shall goe vp for vs against the Canaanites to fight first against them?

a By the iudgement of Vrim, reade Exod. 28. 30. Num. 27. 21. 1 Sam 28. 6

b Who shall be our captaine?

2 And the Lord sayd, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah sayd vnto Simeon his c brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

Or, the lord of Bezek.

d This was Gods iust iudgement, that the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24. 19, 20.

e Which was afterward built againe, and possessed by the Iebusites, 2. Sam. 5. 6.

* Chap. 15. 14.
f These three were gyants, and the children of Anak.

g Reade Ioſh. 15. 18

h This was one of the names of Moſes father in law, reade Num. 10. 29

* Numb. 21. 3
i These cities and others were afterward possessed of the Philistims, 2. Sam. 6. 17.

* Num. 14. 24. Ioſh. 14. 13. and 15. 14.
k For after that the tribe of Iudah had burnt it, they built it againe.

* Gen. 28. 19.

5 And they found ‖ Adoni-bezek in Bezek: and they fought againſt him, and ſlew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and d cut off the thumbes of his hands and of his feete.

7 And Adoni-bezek ſaid, Seuentie Kings hauing the thumbes of their hands & of their feete cut off, gathered *bread* vnder my table: as I haue done, ſo God hath rewarded me, ſo they brought him to Ieruſalem, and there he died.

8 (Now the children of Iudah had fought againſt Ieruſalem, and had taken it and ſmiten it with the edge of the ſword, and had ſet the e citie on fire.)

9 ¶ Afterward alſo the children of Iudah went downe to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went againſt the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they ſlew f Sheſhai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-ſepher.

12 And Caleb ſayd, Hee that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achſah his daughter to wife.

14 And when ſhee came *to him*, ſhee moued him to aske of her father a field, g and ſhe lighted off her aſſe, and Caleb ſaid vnto her, What wilt thou?

15 And ſhe anſwered him, Giue me a bleſſing: for thou haſt giuen me a South countrey, giue me alſo ſprings of water: and Caleb gaue her the ſprings aboue, and the ſprings beneath.

16 ¶ And the children of h Keni Moſes father in law went vp out of the citie of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they ſlewe the Canaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie * Hormah.

18 Alſo Iudah tooke i Azzah with the coaſts thereof, and Askelon with the coaſts thereof, and Ekron with the coaſts thereof.

19 And the Lord was with Iudah, and he poſſeſſed the mountaines: for hee could not driue out the inhabitants of the valleyes, becauſe they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moſes had ſayd, and he expelled thence the three ſonnes of Anak.

21 But the children of Beniamin did not caſt out the Iebuſites, that k inhabited Ieruſalem: therefore the Iebuſites dwell with the children of Beniamin in Ieruſalem vnto this day.

22 ¶ They alſo that were of the houſe of Ioſeph, went vp to Beth-el, and the Lord *was* with them,

23 And the houſe of Ioſeph cauſed to viewe Beth-el (and the name of the city before time *was* * Luz.)

24 And the ſpies ſaw a man come out of the citie, and they ſayd vnto him, Shew vs, wee pray thee, the way into the citie, * and wee will ſhew thee mercie.

25 And when hee had ſhewed them the way into the citie, they ſmote the citie with the edge of the ſword, but they let the man and all his houſhold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manaſſeh deſtroy Beth-ſhean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Migiddo with her townes: l but the Canaanites dwelled ſtill in that land.

28 Neuertheleſſe when Iſrael was ſtrong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewiſe Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Aſher caſt out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Aſherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them n out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-ſhemeſh, nor their inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: Neuertheleſſe the inhabitants of Beth-ſhemeſh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: ſo that they ſuffered them not to come downe to the valley.

35 And the Amorites ‖ dwelt ſtill in mount Heres in Aijalon, and in Shaalbim, and when the o hand of Iſraels familie preuailed, they became tributaries:

36 And the coaſt of the Amorites was from Maaleh-akrabbim, *euen* from p Selah and vpward.

* Ioſh. 2. 14.

* Ioſh. 17. 11.

l Wherefore God permitted the Canaanites to dwell ſtill in the land, reade Chap. 3. 4.

* Ioſh. 16. 10.

m That is, the tribe of Zebulun as is alſo to be vnderſtood of the reſt.

n But made them pay tribute as the others did.

‖ Or, afflicted them.

‖ Or, would dwell.

o Meaning, when he was ſtronger then they.

p Which was a citie in Arabia, or as ſome reade, from the rocke.

CHAP. II.

1 *The Angel rebuketh the people, becauſe they had made peace with the Canaanites.* 11 *The Iſraelites fell to idolatry after Ioſhuas death.* 14 *They are deliuered into the enemies hands:* 16 *God deliuereth them by Iudges.* 21 *Why God ſuffered idolaters to remaine among them.*

AND an 2 Angel of the Lord came vp from Gilgal to Bochim, and ſayd, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had ſworne vnto your fathers, and ſayd, I will neuer breake my couenant with you.

2 * Yee alſo ſhall make no couenant with the inhabitants of this land, * *but* ſhall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I ſayd alſo, I will not caſt them out before you, but they ſhall be * *as thornes* vnto your ſides, & their gods ſhalbe your ‖ deſtruction.

4 And when the Angel of the Lord ſpake theſe words vnto all the children of Iſrael, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place

2 That is, meſſenger, or prophet, as ſome thinke Phinehas.

* Deut. 7. 2.
* Deut. 12. 3.

* Ioſh. 23. 13.
‖ Or, ſnare.

‖ Or, weeping

b After that he had diuided to euery man his portion by lot, Ioſh. 24. 28.

c Meaning, the wonders and miracles.

d Hoſea, by turning the letters backward in Seſeh, as Ioſh. 24. 30.

e That is, all manner of idoles,

* Chap. 10. 6. † Theſe were idoles, which had the forme of an ewe or sheepe among the Sidonians. * Pſal. 44. 12. & 50. 1. g In all their enterpriſes h The vengeance.

‖ Or, magiſtrates. † Heb. Iued.

i Meaning, from the true religion.

† Heb. repented. k Seeing their cruelties. * Chap. 3 12. † Heb. corrupt themſelues,

place. ‖ Bochim, and offered ſacrifices there vnto the Lord.

6 ¶ Now when Ioſhua had b ſent the people away, the children of Iſrael went euery man into his inheritance, to poſſeſſe the land.

7 And the people had ſerued the Lord all the dayes of Ioſhua, and all the dayes of the Elders that outliued Ioſhua, which had ſeen all the great c works of the Lord that he did for Iſrael.

8 But Ioſhua the ſonne of Nun the ſeruant of the Lord died, when he was an hundreth and ten yeeres old:

9 And they buried him in the coaſtes of his inheritance, in d Timnath-heres in mount Ephraim, on the Northſide of mount Gaaſh.

10 And ſo all that generation, was gathered vnto their fathers, and another generation aroſe after them, which neither knew the Lord, nor yet the workes which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lord, and ſerued e Baalim,

12 And forſooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, *euen* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forſooke the Lord, and ſerued * Baal, and f Aſhtaroth.

14 And the wrath of the Lord was hoate againſt Iſrael, and he deliuered them into the hands of ſpoylers, that ſpoyled them, and he * ſold them into ſ handes of their enemies round about them, ſo that they could no longer ſtand before their enemies.

15 ¶ Whitherſoeuer they went out, the h hand of the Lord was fore againſt them, as the Lord had ſaid, and as the Lord had ſworne vnto them: ſo he punniſhed them ſore.

16 ¶ Notwithſtanding, the Lord raiſed vp ‖ Iudges, which † deliuered them out of ſ hands of their oppreſſours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worſhipped them, *and* turned quickly out of the i way, wherein their fathers walked, obeying the commandements of the Lord: they did not ſo.

18 And when the Lord had raiſed them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord † had compaſſion of their gronings; k becauſe of them that oppreſſed them and tormented them.)

19 Yet * when the Iudge was dead, they returned, and † did worſe then their fathers, in following other gods to ſerue them and worſhip them: they ceaſed not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled againſt Iſrael, and he ſaid, Becauſe this people hath tranſgreſſed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more caſt out before them any of the l nations, which Ioſhua left when he died,

22 That through them I may m prooue Iſrael, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left thoſe nations, and droue them not out immediatly, neither delivered them into the hand of Ioſhua.

CHAP. III.

1 *The Canaanites were left to trie Iſrael.* 9 *Othniel deliuereth Iſrael.* 21 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philiſtims.*

THeſe now are the nations which the Lord left, that he might prooue Iſrael by them (*euen* as many *of Iſrael* as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Iſrael to know, and to teach them warre, which doubtleſſe their predeceſſors knew b not.)

3 Fiue princes of the Philiſtims, and all the Canaanites, and the Sidonians, and the Hiuites that dweit in mount Lebanon, from mount Baalhermon vntill one come to Hamath.

4 And theſe remained to prooue Iſrael by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moſes.

5 And the children of Iſrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites,

6 And they tooke c their daughters to bee their wiues, and giue their daughters to their ſonnes, and ſerued their gods.

7 ¶ So the children of Iſrael did wickedly in the ſight of the Lord, and forgate the Lord their God, and ſerued Baalim, and d Aſheroth.

8 Therefore the wrath of the Lord was kindled againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim King of ‖ Aram-nahraim, and the children of Iſrael ſerued Chuſhan-riſhathaim eight yeeres.

9 ¶ And when the children of Iſrael cried vnto the Lord, the Lord ſtirred vp a Sauiour to the children of Iſrael, and hee ſaued them, *euen* Othniel the ſonne of Kenaz, Calebs yonger brother.

10 And the e Spirit of the Lord came vpon him, and he iudged Iſrael, and went out to warre: and the Lord deliuered Chuſhan-riſhathaim king of ‖ Aram into his hand, and his hand preuailed againſt Chuſhan-riſhathaim.

11 So the land had reſt f fourty yeeres, and Othniel the ſonne of Kenaz died.

12 ¶ Then the children of Iſrael againe committed wickednes in the ſight of the Lord: and the Lord g ſtrengthened Eglon king of Moab againſt Iſrael, becauſe they had committed wickednesſe before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and they poſſeſſed the citie of palme trees.

14 So the children of Iſrael ſerued Eglon king of Moab eighteene yeeres.

15 But when the children of Iſrael cried vnto the Lord, the Lord ſtirred them vp a ſauiour, Ehud the ſonne of Gera the ſonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Iſrael ſent a preſent by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he preſented the gift vnto Eglon king of Moab (and Eglon *was* a very fat man.)

18 And when he had now preſented the preſent, he ſent away the people that bare the preſent,

19 But he turned againe from the h quarries, that were by Gilgal, & ſaid, I haue a ſecret errand vnto thee, O King. Who ſaid, Keepe i ſilence: and

a Which were archieued by the hand of God, and not by the power of man.

b For they reſted in God, and he fought for them.

c Contrary to Gods commandement. Deut. 7. 7.

d Trees or woods erected for idolatrie.

‖ Or, Meſopotamia.

e He was ſtirred vp by the Spirit of the Lord.

‖ Or, Syria.

f That is, 32 vnder Ioſhua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power once them, but by Gods appointment.

‖ Or, Beniamin. Or, left handed.

‖ Or, caſted a dagger to be made.

h Or, as ſome reades from the places of idoles.

i Till all be departed

all that stood about him went out from him.

20 Then Ehud came vnto him, (and he sate alone in a summer parler, which he had) and Ehud sayd, I haue a message vnto the from God. Then he arose out of his throne.

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly.

22 So that the haft went in after the blade, and the fatte closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, Surely † he doeth his easement in his summer chamber,

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came *home*, he ‖ blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, *euen* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about tenne thousand men, all ‖ fedde men, and all *were* warriours, and there escaped not a man.

30 So Moab was † subdued that day, vnder the hand of Israel: and the ᵏ land had rest foure-score yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundreth men with an oxe ‖ goade, and hee also deliuered Israel.

CHAP. IIII.

1 Israel sinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is kild by Iael.

AND the children of Israel † began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 ¶ And the Lord sold them into the hande of a Iabin King of Canaan, that reigned in Hazor, whose chiefe captaine *was called* Sisera, which dwelt in b Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeeres hee had vexed the children of Israel very sore.)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth c iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel d commanded, *saying*, Goe, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the * ‖ riuer Kishon, Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, e If thou wilt go with me, I will goe: but if thou wilt not go with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh,

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ he went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the † Kenites, and pitched his tent f vntill the plaine of Zaanaim, which is by Kedesh.)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor,

13 And Sisera called for all his charets, *euen* nine hundreth charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, g Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charets, and all his hoaste with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the hoaste vnto Harosheth of the Gentiles: and all the hoaste of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fledde away on his feete to the tent of Iael the wife of h Heber the Kenite: (for peace *was* betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite.)

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a ‖ mantell.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened * a bottle of milke, and gaue him drinke, and couered him.

20 Againe hee sayd vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is any man there? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a ᵏ naile of the tent, and tooke a hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and wearie) and *so* he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and sayd vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her *tent*, behold, Sisera lay dead, and the naile in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel † prospered,

‖ Or, hall.

† Ebr. he couereth his feete.

¶ Or, caused the trumpet to be blowen, Num. 10. 2, 3.

‖ Or, strong and lusty bodied.

† Ebr. humbled. ᵏ Meaning, the Israelites 1 So that it is not the number, nor the manner how God regard it, when he will get the victory.

† Ebr. added, or continued to doe euill.

a There was another Iabin, whom Iosua killed and burnt his city Hazor, Ioth. 11. 13. b That is, in a wood, or among trees.

c By the spirit of prophesie, declaring of Gods iudgements, and executing the will of God.

d And yet vnbidden so, nor by the spirit of prophesy.

* Psal. 83. 9. 10.
‖ Or, valley.

e Fearing his owne weakenes and his enemies power, hee desireth the prophetesse to goe with him to assure him of Gods will from time to time.

‖ Or, he led after him 10000 men.

* Or, posterities.
* Num. 10. 29.
† Ebr. from Kain.
f Meaning, that he possessed a great part of that country.

g She still encourageth him to this enterprise by assisting him of Gods fauour and ayde.

* Psal. 83. 10.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

‖ Or, blanket.

* Chap 5. 25.

i To wit, Sisera.

k That is, the pin or stake, whereby it was fastened to the ground.

l So he saw that a woman had the honour, as Deborah prophesied.

† Ebr. were and were strong.

† prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victorie.*

THen sang Deborah, and Barak the sonne of Abinoam the same day, saying.

2 Praise yee the Lord for the auenging of Israel, *and* for the a people that offered themselues willingly.

3 Heare, ye kings, hearken ye princes: I, *euen* I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 * The mountaines melted before the Lord, * *as did* that Sinai before the Lord God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael, the hie wayes were b vnoccupied, and the trauellers walked through byways.

7 The townes were not inhabited: they decayed, *I say*, in Israel, vntill I Deborah came vp, which rose vp a c mother in Israel:

8 They chose new gods: then *was* warre in the gates. Was there a shield or speare seene among fourtie thousand of Israel?

9 Mine heart *is set* on the gouernours of Israel, *and* on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on e white asses, ye that dwell by Middin, & that walke by the way.

11 For the noise of the archers *appaised* among the g drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, *and* sing a song: arise Barak, and leade h thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim i their roote *arose* against Amalek: *and* after thee Beniamin *shall fight* against thy people, *O Amalek*, of Machir came rulers, and of Zebulun, they that handle the penne of the k writer.

15 And the princes of Issachar were with Deborah, and l Issachar, and also Barak: hee was set on his feet in the valley: for the diuisions of Reuben *were* great m thoughts of heart.

16 Why aboadest thou among the sheepefolds, to heare the bleatings of the flocks? for the diuisions of Reuben *were* great thoughts of heart.

17 n Gilead aboade beyond Iorden: and why doeth Dan remaine in shippes? Aser sate on the sea shoare, and taried in his o decayed places.

18 *But* the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came *and* fought: then fought the Kings of Canaan in Tanach by the waters of Megiddo: they receiued no gaine of p money.

20 They fought from heauen, *euen* the starres in their courses fought against Sisera.

21 The riuer Kishon q swept them away; that ancient riuer the riuer Kishon, O my soule, thou

d To wit, the two tribes of Zebulun and Naphtali.

* Deut. 4. 11.
* Deut. 2. 1.

* Psal. 97. 5.
* Exod. 19. 18.
* Chap. 3. 31.
* Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliuer them.
d They had no heart to resist their enemies.

e Yee gouernours.
f As in danger of your enemies.
g For now you may draw water without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosh. 10. 1. &c. Iosh. 19. 50. Iosh. 24. 30. Iudg. 2. 9. Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled, that they came not ouer Iordan to helpe them.

n She reproueth all them that came not to helpe their brethren in their necessitie.
o Either by hearing of the sea, or by swimming.

p They wanne nothing, but lost all.

q As it become doeth the filth of the house,

haste marched valiantly.

22 Then were the horse hooues broken with the ofte beating together of their mightie *men*.

23 Curse yee r Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall bee blessed aboue *other* women: blessed shall shee be aboue women *dwelling* in tents.

25 He asked water, *and* shee gaue him milke: shee brought foorth s butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pearsed his temples.

27 Hee bowed him downe at her feete, hee fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had sunke downe, he lay there † dead.

28 The mother of Sisera looked out at a window, & cried thorow the latteise, Why is his charet so long a comming? why tary the ‖ wheeles of his charets?

29 Her wise ladies answered her, Yea, t Shee answered her selfe with her owne words,

30 Haue they not gotten, *and* they diuide the spoile: euery man hath a maide or two. Sisera hath a pray of diuers coloured *garments*, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, u for the chiefe of the spoile

31 So let all thine enemies perish, O Lord, but they that loue him, shall bee as the x Sunne when hee riseth in his might, & the land had rest fourtie yeeres.

r It was a citie nere to Tabor, where they fought.

s Some vnder chiefe milke in a great cup.

† Ebr. destroyed.

‖ Or, feete.

t That is, the comforted her selfe.

u Because he was chiefe of the armie.

x Shall grow daily more and more in Gods fauour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 14 *Gideon is sent to bee their deliuerer.* 37 *Hee asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, *and* because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holds.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the ‖ East, and came vpon them,

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto b Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp, and their cattell, & came with their tents as grashoppers in multitude: for that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the c children of Israel cryed vnto the Lord.

7 ¶ And when the children of Israel cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand

‖ Or, of Kedem.

b Euen almost the whole countrey.

c This is the ende of Gods punishment, to call his to repentance, that they may seeke for helpe of him.

of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, and his son Gideon threshed wheate by the winepresse, || to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord *is* with thee, thou valiant man.

13 To whom Gideon answered, [d] Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? & where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the [e] Lord looked vpon him, and said, Go in this thy [f] might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? behold, my || father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, If I haue found fauour in thy sight, then shew mee [g] a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made readie a kidde, and vnleauened bread of an [h] Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God sayd vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put foorth the end of the staffe that he held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire [i] out of the stone, and consumed the flesh and the vnleauened bread, so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, *I shall die.*

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, || Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers young bullocke, and another bullocke [k] of seuen yeeres olde, and destroy the altar of Baall that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, & offer a burnt offering with the wood of the [l] groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because hee feared to doe it by day for his fathers houshold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baall was broken, and the groue cut downe that was by it, and the [m] second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they had inquired and asked, they said, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die for he hath destroyed the altar of Baall, & hath also cut downe the groue that was by it.

31 And Ioash said vnto all that stood by him, Will yee plead Baals cause? or will yee saue him? n he that will contend for him, let him die or the morning. If hee be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaall, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalkites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came vpon Gideon, * and he blew a trumpet, and [o] Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which was also ioyned with him, and hee sent messengers vnto Asher, and to Zebulun and to Nephtali, and they came vp to meet them.

36 Then Gideon said vnto God, || If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp earely on the morow, and thrust § fleece together, and wringed the dew out of § fleece, & filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angrie with me, that * I may speake once more: let me proue once againe, I pray thee, with § fleece: let it now bee drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did so that same night: for it was [q] drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaall (who is Gideon) rose vp earely, and all the people that were with him, and pitched beside † the well of Harod, so that the hoaste of the Midianites was on the Northside of them, in the valley by the hill of † Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, lest Israel make their

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* King 17.35,38. Deut. 10,20.

|| Or, to prepare his flight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme

f Which I haue giuen thee

|| Or, family.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

h Of Ephah, read Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Eliah, 3. King. 18. 38.

* Exod 33.20. chap. 13,22.

|| Or, the Lord of peace.

k That is, as the Chalde text writeth, fed seuen yeeres.

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to be offred vnto Baal.

n Thus, we ought to iustifie them that are zealous of God. cause, though all the multitude be against vs.

† Ebr. clad Gideon.

o Num. 10,3. chap. 3,27. o The familie of Abiezer, whereof he was

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

* Gen. 18,32.

q Whereby he was assured that it was a miracle of God.

* Chap. 8,35.

† Ebr. En-harod.

† Ebr. Hammoreh.

a God will not that any creature deprive him of his glory. * Deut. 20.8. 1. Mac. 3. 56.

their a vaunt against me, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will b trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselues, and euery one that shall bow downe his knees to drinke, c *put apart.*

6 And the number of them that lapped *by putting* their hands to their mouthes, *were* three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundreth men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the *other* d people goe euery man vnto his place.

8 ¶ So the people tooke vitailes † with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and ‖ reteined the three hundreth men: and the hoast of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said vnto him, Arise, e get thee downe vnto the hoaste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy seruant downe to the hoaste,

11 And thou shalt hearken what they say, and so shall thine hands be strong to go downe vnto the hoaste. Then went hee downe and Phurah his seruant vnto the outside of the souldiers that were in the hoaste.

12 ¶ And the Midianites, and the Amalekites and all * they of the East, lay in the valley like grashoppers in multitude, and their camels *were* without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into g hoaste of Midian, and came into a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else saue the sword of Gideon the sonne of Ioash a man of Israel: *for* into his hand hath God deliuered Midian and all the hoaste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he g worshipped, and returned vnto the hoaste of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoaste of Midian.

16 And hee diuided the three hundreth men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes h within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoaste: euen as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoaste, and say, i For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outside of the hoaste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall: and they cryed, The * sword of the Lord and of Gideon.

21 And they stood, euery man in his place round about the hoaste: and all the hoaste ‖ ranne, and cryed, and fled.

22 And the three hundreth blew with trumpets, and * the Lord set euery mans sword vpon his k neighbour, and vpon all the hoaste: so the hoaste fled to Beth-hashittah in Zererah, *and* to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the l waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at m the winepresse of Zeeb, and pursued the Midianites, & brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 *Ephraim murmureth against Gideon,* 2 *who appeaseth them.* 4 *He passeth the Iorden.* 16 *He reuengeth himselfe on them of Succoth and Penuel.* 27 *He maketh an Ephod which was the cause of idolatrie.* 30 *Of Gideons sonnes and of his death.*

THen the men of Ephraim sayde vnto him, a Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

2 To whom he said, What haue I now done, in comparison of b you? is not the c gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundreth men that were with him, wearie, yet pursuing *them.*

5 And he said vnto the men of Succoth, Giue, I pray you, d morsels of bread vnto the people that follow me (*for they be wearie*) that I may follow after Zebah and Zalmunna Kings of Midian.

6 And the princes of Succoth said, Are the e handes of Zebah and Zalmunna now in thine handes, that wee should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will † teare your flesh with thornes of the wildernesse and with briers.

b I will giue thee a proofe to know whom that shall goe with thee,

c Let them depart as vnmeete for this enterprise,

d That is, the one and thirtie thousand, and 300. Looke verse 5. and 6.

† Ebr. *in their hands.*

‖ Or, *encouraged.*

e Thus the Lord by diuers meanes doeth strengthen him, that he faint not in so great an enterprise.

* Chap. 6. 33.

f Some reade, a trembling noise of barley bread: meaning, that one of no reputation should make their great armie to tremble,

g Or, gaue God thankes, as it is in the Chalde text.

‖ Or, *firebrands.*

h These weake meanes God vsed to signifie that the whole victorie came of him.

i That is, the victory shalbe the Lords and Gideons his seruant.

k Shall destroy the enemies.

‖ Or, *brake their ranck.*

* Iſa. 9.4. The Lord caused the Midianites to kill one another.

l In Meaning, the passages or the foords, that they should not escape.

* Pſal. 83. 11. Iſa. 10. 26.

m These places hold their names of the acts that were done there.

a They begin to faull, because he had the glory of the victory.

b Which haue beene two princes, Oreb and Zeeb

c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion.

† Ebr. *that are at my feete.*

e Because then hast ouercome an handfull, thinkest thou to haue ouercome the whole?

† Ebr. *strike the flesh.*

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna *were* [g] in Karkor, and their hoastes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundreth and twenty thousand men, that drew swords.

11 ¶ And Gideon went through them that dwelt in [h] Tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was careleste.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the sunne being *yet* hie,

14 And tooke a seruant of the men of Succoth, and enquired of him: and hee ‖ wrote to him the princes of Succoth and the Elders thereof, *euen* seuenty and seuen men.

15 And he came vnto the men of Succoth, and said, Behold Zebah, and Zalmunna, by whom yee vpbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wilderneste, and briers, and [†] did teare the men of Succoth with them.

17 Also hee brake downe the towre of * Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What maner of men were they, whom ye slew at Tabor? And they answered, ‖ As thou art, so were they, *euery* one was like the children of a king.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, if yee had saued their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, *so is* his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midean.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, *but* the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, [n] I would desire a request of you, that you would giue mee euery man the eererings of his pray (for they had golden eererings because they were Ismaelites.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the eererings of his praye.

26 And the weight of the golden eererings that he required, was a thousand and seuen hundreth *shekels* of gold, beside collars ‖ and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse fourty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuenty sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made [q] Baal-berith their god.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither [r] shewed they mercy on the house of Ierubbaal, *or* Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

a Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all the family, *and* house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your [b] bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

5 And he went vnto his fathers house at Ophrah, and [c] slew his brethren, the sonnes of Ierubbaal, *about* seuenty persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he did himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of [d] Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and left vp his voyce, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went foorth to anoint a King ouer them, and said vnto the Oliue tree, Reigne thou ouer vs.

9 But the Oliue tree said vnto them, Should I leaue my fatnesse, wherewith by mee they honour God and man, and goe to aduance mee about the trees?

10 Then

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f Hauing gotten the victory.

g A citie Eastward beyond Iordan.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the Sunne rose vp.

‖ Or, described.

† *The Irish: in pieces, as one threshesth corne.* * 1. *Kizg.* 18.25.

‖ Or, *they were like vnto thee.*

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or else to haue a valiant man to put them to death.

‖ Or, *collars.*

m That is, thy posterity.

n His intent was to shew himselfe thankfull for this victorie by offering of religion, which because it was not according as God had commanded, returned to their destruction.

‖ Or, *eares or bullets.*

o That is, such things as pertained to the vse of the Tabernacle. Locke more of Ephod, Exod. 28. 4. 6. p Sam. 2. 18. and 1. Sam. 6. 14. and chap. 17. 5.

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† *Heb. which came out of his loyne.*

p Which city belonged to the family of the Ezrites.

q That is, Baal, to whom they had bound themselues by couenant.

r They were vnmindfull of God and vnkind toward him, by whom they had receiued so great a benefit.

a To practise with his kinsfolkes for the attaining of the kingdome.

b Of your kinred by my mothers side.

‖ Or, *idle fellowes and vagabones.*

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. king. 10. 7. 2. chro. 21. 4.

d Which was as the towne house, or common hall, which he calleth the towre of Shechem, verse 49.

e By this parable he declareth that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others,

10 Then

10 Then the trees said to the figtree, Come thou, *and* be king ouer vs.

11 But the figtree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me aboue the trees?

12 Then said the trees vnto the vine, Come thou *and* be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?

14 Then said all the trees vnto the ‖ bramble, Come thou, *and* reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deed anoint mee king ouer you, come, and put your trust vnder my shadow: & if not, the f fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaall and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, *about* seuenty persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother.)

19 If ye then haue dealt truely & purely with Ierubbaal, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God h sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seuenty sonnes of Ierubbaal and their blood might come and be layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they i went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to k Abimelech, Increase thine army, and come out.

30 ¶ And when Zebull the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he, and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, & stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebull said vnto him, The l shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, & another band commeth by the way of the plaine of ‖ Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the n people, and diuided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, & slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed o salt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god p Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

‖ Or, rubbish, or briers.

f Abimelech shall destroy the nobles of Shechem,

† Heb. he cast his life farre from him.

g That he is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therefore God stirreth both the one and the other.

i Before they were afraid of Abimelech, but now, and durst not go out of the citie,

k Braggingly, as though hee had beene present, or as his captaine Zebul.

† Heb. craftily.

† Heb. whatsoeuer hand can finde.

l Then art afraid of a shadow.

† Heb. by the middle.

‖ Or, the mowre,

m As their captaine

n Which were of his company,

o That it should be vnfruitfull, and neuer serue to any vse.

p That is, of Baalberith, as chap. 8. 33

Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, *and* do like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the tower of Shechem q died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and woman, and all the chiefe of the citie, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman ** cast a piece of a milstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harneisse, and sayd vnto him, Drawe thy sword and slay mee, that men say not of mee, A woman slew him. And his page [t] thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which hee did vnto his father in slaying his seuenty brethren.

57 Also all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the [u] curse of Iotham the sonne of Ierubbaal.

CHAP. X.

a Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pity on them.

AFter Abimelech, there arose to defend Israel, Tola, the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee ‖ iudged Israel three and twenty yeere, and died, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twenty yeeres.

4 And he had thirtie sonnes that [a] rode on thirty asse-colts, & they had thirty cities, which are called ‖ Hauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Israel wrought wickednesse againe in the sight of the Lord, & serued Baalim and * Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee ¶ sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eighteene yeeres, [b] *euen* all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [c] cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord [d] said vnto the children of Israel, *Did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet ye * haue forsaken mee, and serued other gods: Wherefore I will deliuer you no more.

14 Go, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs [e] this day.

16 Then they put away the strange gods from among them, and [f] serued the Lord: and ‖ his soule was grieued for the miserie of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people *and* princes of Gilead said one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall be * head ouer all the inhabitants of Gilead.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 Hee maketh a rash vow. 31 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an ‖ harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of [a] a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered vnto him vaine fellowes to Iphtah, and [c] went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel,

5 And when the children of Ammon fought with Israel, the [d] Elders of Gilead went to fet Iphtah out of the land of Tob,

6 And they said vnto Iphtah, [e] Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers house? how then come you vnto mee now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now: that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

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q Meaning, that all were destroyed as well they in the tower, as the other.

* 2. Sam. 11. 21.

t Thus God by such miserable death taketh vengeance on tyrants euen in this life.

u For making a couenant their king.

‖ Or, his vncle.

† Or, gouerned.

a Signifying, they were men of authoritie.
‖ Or, threescore & ten of Iair, as Deut. 3. 14.

* Chap. 2. 11 and 3. 7. and 4. 1. and 6. 1. and 10. 6.
* Chap. 2. 13.
‖ Or, Syria.

‖ Or, distressed.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

c They prayed to the Lord, and confessed their sinnes.

d By stirring them vp some Prophets, as Chap. 6. 8.

* Deut. 32. 15. Ieremi. 2. 13.

e That is, from this present danger.
f This is true repentance, to put away the euill, and to serue God aright.
‖ Or, he pitied.

* Chap. 11. 6.

‖ Heb. a man of mighty forces.
† Or, valiant.

a That is, of an harlot, as verse 1.
b Where the countrey was called Tob.
c Ioyned with him, as some thinke, against his brethren.
d Or, ambassadours, sent for that purpose.
e Men oft times are constrained to desire helpe of them, whom before they haue refused.
f Oft times those things which men refuse, God chuseth to doe great enterprises by.

children of Ammon, if the LORD giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord † be witnesse betweene vs, if we do not according to thy words.

† *Ebr. he be the hearer.*

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, *Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those *lands* † quietly.

* Num. 21, 13.

† *Ebr. in peace.*

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

* Deut. 2, 9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

* Num. 20, 14, 20.

18 Then they went through the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * & came not within the coast of Moab: for Arnon *was* the border of Moab.

* Num. 21, 13. and 22, 16.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites, the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our ‖ place.

* Deut. 2, 26.

‖ Or, *country.*

20 But Sihon § consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

§ He trusted them not to goe thorow his countrey.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wildernesse euen vnto Iorden.

* Deut. 2, 36.

23 Now therefore the Lord God of Israel hath cast out § Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the ‖ Lord our God driueth out before vs, them will we possesse.

‖ For we ought more to beleeue and obey God, then thine idoles.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel and fight against them,

* Num 22. 2. Deut. 23. 4. Iosh. 24. 9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did ye not then recouer them in that space?

§ Meaning, their townes.

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The Lord the Iudge ‖ be iudge this day betweene the children of Israel, and the children of Ammon.

‖ To punish the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the ‖ Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

‖ That is, the spirit of strength and zeale.

30 And Iphtah * vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

* As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Hebr. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the fumes of the godly doe not vtterly extinguish their faith

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall bee § Lords, & I will offer it for a burnt offering.

§ Or, *the plains.*

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

‖ According to the maner after the victory.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meet him with * timbrels & dances, which was his onely childe: he had none other sonne, nor daughter.

* Being ouercome with blind zeale and not considering whether the vow was lawfull or no,

35 And when he saw her, he ° rent his cloathes, and sayd, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

° Or, *tare.*

36 And shee said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee sayd vnto her father, Doe thus much for me: suffer me two moneths, that I may goe to the mountaines, and ℘ bewaile my virginitie, I and my fellowes.

℘ For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

1 Iphtah killeth two and forty thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward, and sayd vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call ‖ vs to go with thee? we will therefore burne thine house vpon thee with fire.

‖ After they had passed Iorden.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands:

3 So when I saw that yee deliuered mee not,

℘ I put

that is, I venture my life, and when mans helpe failed, I put my trust onely in God,

d Ye tanne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

g Ebr. sonnes sonnes. h Or, horseleeches.

* Chap. 1. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying, that their deliuerance came onely of God, & not by mans power.

b Num. 6. 2. 3.

* 1. Sam. 1. 11. b Meaning, hee should be seperate from the world, & dedicate to God. c If hee should be not able to abide the sight of an Angel, how much lesse the presence of God?

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among the Ephraimites, *and* among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now e Shibboleth: and he said Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ After him f Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirty daughters, *which* he sent out, and tooke in thirty daughters from abroad for his sonnes: and hee iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Bethlehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeeres.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fortie sonnes and thirty † nephewes that rode on seuenty ‖ asscolts: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife, 16 The Angel commandeth them to sacrifice vnto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit * wickednes in the sight of the Lord, and the Lord delinered them into the handes of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was a barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and beareſt not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasor shall * come on his head: for the child shalbe a b Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding c fearefull, but I asked him not whence he was, neither told he me his name,

7 But hee said vnto mee, Behold, thou shalt conceiue and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah d prayed to the Lord, and sayd, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me e to day.

11 And Manoah arose and went after his wife, and came to the f man, and sayd vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: *but* how shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eate of nothing that commeth of the vine tree: she shal not drinke wine nor strong drinke, nor eate any g vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the h Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angell of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why asketh thou thus after my name, which is ‖ secret?

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the *Angel* did i wondrously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

22 And Manoah said vnto his wife, *We shall surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lord would kill vs, hee would not haue receiued a k burnt offring, and a meat offring of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord beganne to ‖ strengthen

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know farther.

e It seemeth that the Angel appeared vnto her twise in one day.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing, that he sought not his owne honour but Gods, whose messenger he was.

‖ Or, meruellous.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

* Exod. 33. 20. chap. 6. 22.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

‖ Or, to come vpon him at diuers times.

strengthen him in the hoaste of Dan, betweene Zorah and Eshtaol.

CHAP. XIV.

Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore † giue me her to wife.

† Heb. take her for me to wife.

3 Then his father and his mother sayd vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

a Though his parents did iustly reprooue him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

c Whereby he had strength and boldnesse,

7 And hee went downe, and talked with the woman whichwas beautifull in the eyes of Samson.

8 ¶ And within a *fewe* dayes, when hee returned ‖ to receiue her, hee went aside to see the carkeis of the lion, and behold, there was a swarme of bees, and honie in the body of the lyon.

‖ Or, to take her to his wife,

9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the hony out of the body of the lyon.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

d Meaning, when he was maried.

11 And when [e] they sawe him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said vnto them, I will now put foorth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheets, and thirtie † change of garments.

† To weare at feasts, or solemne dayes.

13 But if you cannot declare it me, then shall yee giue me thirtie sheetes, and thirty change of garments. And they answered him, Put foorth thy riddle, that we may heare it.

14 And hee said vnto them, Out of the eater came meate, and out of the strong came sweetenesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day was [g] come, they said vnto Samsons wife, Entise thine husband that he may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs ‖ to possesse vs? is it not *so*?

‖ Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me, and louest me not: for thou hast put foorth a riddle vnto the [h] children of my people, and hast not told it me. And he said vnto her, Behold, I haue not told it my father nor my mother, and shall I tell it thee?

h Vnto them which are of my nation,

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: and when the seuenth day came, he told her, because shee was importunate vpon him: so she tolde the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sunne went downe, What is sweeter than honie? and what is stronger then a Lion? Then he vnto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirtie men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was *giuen* to his companion, whom he had vsed as his friend.

CHAP. XV.

Samson tieth firebrands to the foxes tailes. 6 The Philistims burne his father in law and his wife. 15 With the iawbone of an asse hee killeth a thousand men. 19 Out of a great toothin the iaw God gaue him water.

BVt within a while after, in the time of wheate harueast, Samson visited his wife with a kidde, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to go in.

a That is, I will vse her as my wife,

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson sayd vnto them, Now am I more [b] blameless then the Philistims: therefore will I doe them displeasure.

b For through his father in lawes occasion, he was mooued against to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] ricks and the standing corne, with the vineyards *and* olines.

c Or, that which was reaped and gathered.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the [d] Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and [e] burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which else might come to them.

7 And Samson said vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

8 So hee smoote them ‖ hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

‖ Or, sore.

‖ Or, *sorowes and wearines.*

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spread abroad in Lehi.

‖ Or, *camped.*

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To [f] binde Samson are we come vp, *and* to doe to him as he hath done to vs.

f And so *being* our prisoner to punish him.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? [g] Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand of

of the Philistims. And Samson said vnto them, Sweare vnto me, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will bind thee and h deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the spirit of the Lord came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a i new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse *are* heapes vpon heapes: with the iawe of an asse haue I slaine a thousand men.

17 And when hee had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

18 And he was sore athirst, and k called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called, ‖ En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 He was deceiueth by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to a Azzah, and saw there ‖ an harlot, b and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, *Abide* ‖ till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the bars, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength *lieth*, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth c *shekels* of siluer.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen ‖ greene coards, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seuen greene coards that were not drie, and she bound him therewith.

9 (And she had d men lying in waite with her in the chamber) Then shee said vnto him, The Philistims *be* vpon thee, Samson. And hee brake the coards, as a threede of tow is broken, when e it feeleth fire: so his strength was not known.

10 ¶ After Delilah said vnto Samson, See, thou hast mocked me, and tolde me lies. I pray thee now, f tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims *be* vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Dililah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. g And hee said vnto her, If thou platteidst seuen lockes of mine head with the threeds of the woufe.

14 And she fastened it with a pinne, and said vnto him, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pinne of the webbe, and the woufe.

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength *lyeth*.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore he tolde her all his i heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall be weake, and be like all *other* men.

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once *againe*: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head, and shee beganne to vexe him, and his strength was gone k from him.

20 Then she said, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will go out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to l grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And

h Thus they had rather betray their brother, than vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

‖ Or, *the lifting vp of the iaw.*

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliuer his countrey.

‖ Or, *the fountaine of him that prayed.*

a One of the fiue chiefe cities of the Philistims.

‖ Or, *vitailer.*

b That is, he lodged with her.

‖ Or, *to the light of the morning.*

‖ Or, *plaine.*

c Of the value of a shekell, reade Gen. 23. 15.

‖ Or, *new withes.*

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

‖ Or, *beame.*

h For this Samson vsed to say, I loue thee.

i Thus his inordinate affection toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them whom he should haue ruled.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

25 And when their hearts were merie, they sayd, Call Samson, that he may make vs passime: So they called Samson out of the prison house, and he was a laughing stocke vnto them, & they set him betweene the pillars.

26 Then Samson sayd vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there *were* all the princes of the Philistims: also vpon the roofe *were* about three thousand men and women, that beheld while Samson ‖ played)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be † at once auenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars wherevpon the house stood, and on which it was borne vp: on the one with his right hand, & on the other with his left.

30 Then said Samson, ° Let me lose my life with the Philistims: and hee bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death, were moe then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

CHAP. XVII.

3 Michahs mother accordeth to her vow, made her sonne two idols. 5 He made his sonne a Priest for his idolatrie, 10 and after he hired a Leuite.

THere a was a man of mount Ephraim, whose name was Michah.

2 And he sayd vnto his mother, The eleuen hundreth *shekels* of siluer that were taken from thee, for the which thou cursedst, & spakest it, euen in mine hearing, behold, the siluer *is* with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundreth *shekels* of siluer to his mother, his mother sayd, I had dedicate the siluer to the Lord of mine hand for my sonne, to make b a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth *shekels* of siluer, and geaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an * c Ephod, and d † Teraphim, and †consecrated one of his sonnes, who was his Priest.

6 *In those dayes there was no e King in Israel, *but* euery man did that which was good in his owne eyes.

7 ¶ There was also a yong man out of Bethlehem Iudah, f of the familie of Iudah: who was a Leuite, and soiourned there.

8 And the man departed out of the city, *euen* out of Bethlehem Iudah, to dwell where he could finde *a place*: and as hee iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, g I *come* from Beth-lehem Iudah, and goe to dwell where I may finde *a place*.

10 Then Michah sayd vnto him, Dwell with me, and bee vnto me a father and a Priest, and I will giue thee ten *shekels* of siluer by yeere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was h content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

a The children of Dan send men to search the land, 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They built it againe. 30 And set vp Idolatry.

IN those dayes there was no a king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fiue men out of their coastes, *euen* men expert in warre, out of Zorah and Eshtaol to view the land, and search it out, and sayd vnto them, b Goe, *and* search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the voyce of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou *to doe* here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they sayd vnto him, Aske counsell now of God, that wee may know whether the way which we goe, shall be prosperous.

6 And the Priest sayd vnto them, d Goe in peace: for the Lord guideth your way which yee goe.

7 Then the fiue men departed, and came to Laish, and saw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and sure, because no man † made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with *other* men.

8 ¶ So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren sayd vnto them, What haue ye *done*?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and° doe ye sit still? be not slouthfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come vnto a careleſſe people, and the countrey *is* large): for God hath giuen it into your hand. *It is* a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie

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m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

‖ Or, *was mocked.*

† Heb. *take vengeance.*

n According to my vocation which is to execute Gods iudgements vpon the wicked.

° He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediately after Ioshua.

b Contrary to the commandement of God and true religion practised vnder Iohua, they forsooke the Lord, and fell to idolatrie.

* Chap. 8. 27.

c He would serue both God and Idoles.

* Gen. 31. 19. Hosea 3. 4.

d By Teraphim some vnderstande certaine idols, hauing the likeneſſe of a man, but others vnderstand thereby all maner of things and instruments belonging vnto those, who sought for any answer at Gods hands, as Chap. 18. 5. 6.

† Heb. *filled the hand of one.*

* Chap. 17. 25.

e For were there no magistrate fearing God, there can be no true religion, or order.

f Which Bethlehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

h Not considering that he forsooke the true worshipping of God for to maintaine his owne belly.

i Thus the idolaters perswade themselues of Gods fauour, when indeede he doth detest them.

a Meaning, no ordinary Magistrate to punish vice according to Gods word.

b For the portion which Iohua gaue them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God graunteth the idolaters sometime their request to their destruction that delight in errors.

† Heb. *made them to possesse.*

e Lose ye this good occasion through your slouthfulneſſe?

millie of the Danites, from Zorah and from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went vp, & pitched in Kiriath-iearim in Iudah: wherefore they called that place ‖ Mihaneh-Dan vnto this day: and it is behinde Kireath-iearim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fiue men that went to spie out the country of Laish, and said vnto their brethren, † Know yee not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the yong man the Leuite, *euen* vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundreth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the lande, went in thither, *and* tooke theg grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with ‖ sixe hundreth men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe yee?

19 And they answered him, Holde they peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto ‖ house of one man, or that thou shouldest be a Priest vnto a tribe and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the k people.

21 And they turned and departed, and put the children, and the cattell, and the substance before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, & pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What ayleth thee that thou makest an outcry?

24 And he said, Ye haue taken away my l gods, which I made, and the Priest, and go your wayes: and what haue I more? how then say yee vnto me, What aileth thee?

25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs, lest † angry fellowes runne vpon thee, and thou lose thy life with the liues of thine houshold.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned and went backe vnto his house.

27 And they tooke the [1] things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to ‖ helpe, because m Laish was farre from Zidon, and they had no businesse with *other* men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 * And called the name of the city Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the n grauen image: and Ionathan the sonne of Gershon, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, vntill the day of the o captiuity of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 *A Leuites wife being an harlot forsooke her husband, and hee tooke her againe.* 25 *At Gibeah she was most vnmanerly abused to the death.* 29 *The Leuite cutteth her in peeces, and sendeth her to the twelue tribes.*

A Lso in those dayes, when there was no king in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine played the whore† there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake friendly vnto her, & to bring her again: *he had* also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the young womans father saw him, he reioyced ‖ of his comming.

4 And his father in law, the yong womans father receiued him: and he aboade with him three dayes: so they did eat and drinke, & lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and † hee prepared to depart: then the yong womans father said vnto his sonne in law, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe and did eate and drinke, both of them together. And the [2] yong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rose vp to depart, his father in law[3] was earnest: therefore he returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the young womans father said, [b] Comfort thine heart, I pray thee: and they taried vntill afternoone, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Behold now, the day † draweth toward euen: I pray you, tary all night; behold, ‖ the sunne goeth to rest: lodge here, that thine heart may bee merrie, and to morrow get you early vpon your way, and goe to thy c tent.

10 But the man would not tary, but arose, and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine *were* with him.

11 When they were neere Iebus, the day ‖ was fore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne vnto this citie of the Iebusites, and lodge all night there.

12 And his master answered him, d Wee will not turne into the citie of strangers that are not of

* Iosh. 18. 29.

a Thus in stead of giuing glory to God they attributed the victory to their idoles, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5. 1.

* Chap. 17. 6. and. 18. 1. Gene. 25. 6.

† Ebr. he spoke him to wit, with others.

† Ebr. to her heart.

‖ Or, at his resting.

† Ebr. rose vp. Or, strengthen.

2 That is, his concubines father.

3 Or, compelled him.

b Meaning, that he should refresh himselfe with meate, 28 verse 5.

† Ebr. it waxeth. Or, the day lasteth.

c To wit, to the towne or citie where he dwelt.

d Or, went downe.

d Though in these dayes there were most horrible corruptions, yet very necessity could not compell them, to haue to doe with them that professed not the true God,

¶ Or the lords of Dan,

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

g So superstition blinded them that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.

h With the sixe hundreth men. i Supplying them that did pursue them.

k This declareth what opinion the idolaters hane of their idoles.

l Ebr. mine haue beene taken.

1 Meaning, the idoles, as vers. 18.

‖ Or, deliuer them. m Which after was called Cesarea Philippi.

of the children of Israel, but we will goe foorth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him down in a street of the city: for there was no man that ‖ tooke them into his house to lodging.

16 And behold there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Iemini.

17 And when he had lift vp his eyes, he saw a ‖ wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe *now* to the [f] house of the Lord: and no man receiueth me to house,

19 Although we haue strawe and prouender for our asses, and also bread and wine for me and thine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the old man said, ‖ Peace be with thee: as for all that thou lackest, *I will thou finde* with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, [†] wicked men beset the house round about, and [g] smote at the doore, and spake to this olde man the master of the house, saying, Bring foorth the man that came into thine house that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine *was* ‖ dead at the doore of the house, and her hands *lay* vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his [k] place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assembled at Mizpeh to whom the Leuite declareth his wrong. 13 They sent for them that did the villenie. 45 The Israelites are twise ouercome, 46 And at length get the victorie.

THen * all the children of Israel went out, and the Congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the [†] chiefe of all the people, *and* all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that [c] drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel a said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

9 But now this is that thing which wee will doe to Gibeah: *we vvill goe vp* by lot against it.

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were nombred at that time, out of the cities, sixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seuen hundreth chosen men.

16 Of all this people *were* seuen hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Beniamin, were nombred foure hundreth thousand men that

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[1] For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

* Hos. 10. 9.

[a] That is, all with one consent.

[b] To aske counsell. Ebr. to enquire.

[c] Meaning men able to handle their weapons.

[d] To the Leuite.

[e] That is, her peeces, to euery tribe a peece, Chap. 19. 29.

[f] Before we haue auenged this wickednesse.

[g] These onely should bare the charge to prouide for vitaile for the rest.

[h] That is, euery familie of the tribe.

[i] Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

* Chap. 3. 15.

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[a] Or, gathered them

[b] That is, of the tribe of Beniamin

[c] Or, a man walking.

[d] To Shiloh of Mizpeh, where the Arke was,

[e] Or, be of good comfort.

[f] Ebr. men of Belial, that is giuen to all wickednesse.

[g] To the intent they might breake it.

* Gen. 19. 6.

[h] That is, abuse them, as Gen. 19. 8

[i] She fell downe dead, as verse 27.

[k] Or, husband.

[l] Or, fallen.

[m] Meaning, home vnto mount Ephraim.

that drew sword euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? and the Lord said, Iudah *shall be* first.

19 Then the children of Israel rose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day [l] two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel a gaine eighteene thousand men: [†] all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for the ark of the Couenant of God was there in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stood before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morow I will deliuer them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the citie: and they began to smite of the people and kill as at other times, *euen* by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Beniamin sayd, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the high [p] wayes.)

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baaltamar: and the men that lay in wait of the Israelites came foorth of their place, *euen* out of the meadowes of Gibeah,

34 And they came ouer against Gibeah, tenne thousand chosen men of all Israel, and the battell was sore: for they knew not that [q] euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day flue and twentie thousand and an hundreth men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment [‖] drew themselues along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame *and* smoke arise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [s] smite and kill of the men of Israel about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battell.

40 But when the flame began to rise out of the citie *as* a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned [t] againe, and the men of Beniamin were astonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wildernesse, but the battell ouertooke them: also they which *came out* of the cities, slew them [u] among them.

43 *Thus* they compassed the Beniamites about, *and* ‖ chased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the *Israelites* [x] glained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Beniamin, were [y] fiue and twenty thousand men that drew sword, which were all men of warre:

47 * But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and aboade in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned vnto the children of Beniamin, and smote them with the edge of the sword, from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the [z] cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not mayry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites, 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an [b] altar, and offered burnt offerings and peace offerings.

¶ Then

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[k] That is, to the Arke which was in Shiloh; some thinke in Mizpeh, as verse 1.

[l] This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

[†] All they drawing the sword.

[m] To wit, in Shiloh

[n] Or serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

[o] By the policie of the children of Israel.

[p] Meaning, crosse wayes or pathes to diuers places.

[q] They knew not that Gods iudgement was at hand to destroy them.

[r] Retired to drew them after.

[‖] Or, *made a lowd sound with a trompet.*

[s] For they were waxen hardie by the two former victories.

[t] And with-stood their enemies.

[u] For they were compassed in on enery side.

[‖] Or, *drew them from their rest.*

[x] They slew them by one and one, as they were scattered abroad.

[y] Besides eleuen hundreth that had beene slaine in the former battels.

* Chap. 20. 48

[z] If they belonged to the Beniamites.

[a] This oathe came of rashnesse, and not of iudgement: for after they broke it, in shewing seuerally the meanes to marry with certaine of their daughters.

[b] According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, *and* to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the [†] most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 * And this is it that ye shall doe: yee shall vtterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called [‖] peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Iabesh Gilead: but they had not [f] so ynough for them.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, *There must be* [g] an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, *in a place*, which is on the [h] Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therfore they commanded ¶ children of Beniamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because we reserued not to each man his wife in the war, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their [k] number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, *but* euery man did [¶] which was good in his eyes.

[c] Or, repented that they had destroyed their brethren, as appeareth verse 15.

[d] Condemning them to be fautours of vice, which would not put their hand to punish it.

[†] Ebr. children of strength.

* Num. 31. 17.

[e] To wit, about foure moneths after the discomfiture, Chap. 20. 67.

[‖] Or, friendly.

[f] For there lacked two hundreth.

[g] Beniamin must be reserued to haue the twelfth portion in the inheritance of Iaakob.

[h] He describeth the place where the maides vsed yeerely to dannce, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

[i] Though they thought hereby to perswade men that they kept their oathe, yet before God it was broken.

[k] Meaning, two hundreth.

* Chap. 17. 6. & 18. 1. & 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should bee sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one sheepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimeleth goeth with his wife and children into the lande of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges [†] ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Iudah went for to soiourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left *destitute* of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had [d] visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters,

[†] Ebr. iudged.

[a] In the lande of Canaan.

[b] In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another city so called in the tribe of Zebulun.

[c] By this wonderfull prouidence of God Ruth became one of Gods houshold, of whom Christ came.

[d] By sending them plentie again.

in law, Goe, returne eche of you vnto her owne mothers houſe: the Lord ſhew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde
c reſt, either of you in the houſe of her husband. And when ſhee kiſſed them, they lift vp their voyce and wept.

10 And they ſaid vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi ſaid, Turne againe my daughters: for what cauſe will ye goe with mee? are there any more ſonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I ſhould ſay, I haue hope, *and* if I had an husband this night: yea, and if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye le deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your ſakes that the hande of the Lord is gone out againſt me.

14 Then they lift vp their voyce and wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

15 And *Naomi* ſaid, Behold, thy ſiſter in lawe is gone backe vnto her people, and vnto her gods: ſ returne thou after thy ſiſter in law.

16 And Ruth anſwered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell, thy people *ſhall be* my people, and thy God my God.

17 ¶ Where thou dieſt, will I die, and there will I be buried. The Lord do ſo to me and more alſo, if *ought* but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noiſed of them through all the citie, and they ſaid, Is not this Naomi?

20 And ſhe anſwered them, Call me not ‖ Naomi, *but* call me ‖ Mara: for the Almighty hath giuen me much bitterneſſe.

21 I went out full, and the Lord hath cauſed me to returne empty: why call ye me Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

CHAP. II.

1 Ruth gathered corne in the fields of Boaz. 8 The gentleneſſe of Boaz toward her.

THen Naomis husband had a kinſman, one of great [a] power of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabiteſſe ſaid vnto Naomi, I pray thee, let me goe to the field, and [b] gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maide is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered, and ſaid, It is the Moabitiſh maid, that came with Naomi out of the countrey of Moab:

7 And ſhee ſaid vnto vs, I pray you, let mee gleane and gather after the reapers ‖ among the ſheaues: ſo ſhee came, and hath continued from that time in the morning vnto now, ſaue that ſhe taried a little in the houſe.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 [c] Let thine eyes be on the field that they do reape, and go thou after the *maidens*. Haue I not charged the ſeruants, that they touch thee not? Moreouer when thou art athirſt, go vnto the veſſels, and drinke of that which the ſeruants hath drawen.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſaid vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt know me, ſeeing I am [d] a ſtranger?

11 And Boaz anſwered and ſaid vnto her, All is tolde and ſhewed me that thou haſt done vnto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

13 Then ſhe ſayd, Let me finde fauour in thy ſight, my lord: for thou haſt comforted mee, and ſpoken comfortably vnto thy maid, though I be not like to one of thy maides.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morſell in ſ vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhe did eate, and was ſufficed, and [f] left thereof.

15 ¶ And when ſhee aroſe to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall *ſome* of the ſheaues for her, & let it lie, that ſhe may gather it vp, & rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhee threſhed that ſhee had gathered, and it was about an * Ephah of barley.

18 ¶ And ſhe tooke it vp, and went into the city, and her mother in law ſaw what ſhe had gathered: alſo ſhe [g] tooke forth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.

19 Then her mother in law ſayde vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knew thee. And ſhee ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law, Bleſſed be he of the Lord: for hee ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſaid vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainely vnto me, Thou ſhalt be with my ſeruants, vntill they haue ended all mine harueſt.

22 And Naomi anſwered vnto Ruth her daughter in law, It is beſt, my daughter, that thou goe

out

c Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeale of God, which rather hath reſpect to the eaſe of the body then to the comfort of the ſoule.

[f] *Or, more then you.*

f When ſhee tooke leaue and departed.

g No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be *his*.

h Whereby appeareth that ſhe was of a great familie of good reputation.

‖ *Or, beautifull.*

‖ *Or, bitter.*

i Which was in the moneth Niſan, that conteineth part of March and part of Aprill.

a Both for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in law, for aſmuch as ſhe ſpareth no paineſfull diligence to get both their liuings.

[g] *Or, certaine bundles.*

c That is, take heede in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that ſhe ſhall neuer want any thing, if ſhe put her truſt in God, and liue vnder his protection.

f Which ſhee brought home to her mother in law.

* *Exod.* 16. 36.

g To wit, of her bagge, as is in the Chalde text.

h To my husband and children, when they were aliue, and now to vs.

out with his maides, that they ‖ meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley harueſt, and of wheat harueſt, and ‖ dwelt with her mother in law.

CHAP. III.

1 *Naomi giueth Ruth counſell.* 8 *Shee ſlorpeth at Boaz feete.* 12 *He acknowledgeth himſelfe to be her kinſman.*

A Fterward Naomi her mother in law ſaid vnto her, My daughter, ſhall not I ſeeke a reſt for thee, that thou mayeſt proſper?

2 Now alſo is not Boaz our kinſeman, with whoſe maides thou waſt? Behold, he winoweth barley to night in the ‖ floore.

3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the b man know of thee, vntill he haue left eating and drinking,

4 And when hee ſhall ſleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and c cheared his heart, hee went to lie downe at the ende of the heape of corne, and ſhe came ſoftly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feete.

9 Then he ſaid, Who art thou? And ſhee anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then he ſaid, Bleſſed be thou of the Lord, my daughter: thou haſt d ſhewed more goodnes in the latter end, then at the beginning, in as much as thou followedſt not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he e will doe the duetie of a kinſman vnto thee, well, let him doe the kinſmans duetie: but if hee will not doe the kinſmans part, then will I doe the duetie of a kinſeman, as the Lord liueth: ſleepe vntill the morning.

14 ¶ And ſhee lay at his feete vntill the morning: and ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the floore.

15 Alſo he ſaid, Bring the ‖ ſheet that thou haſt vpon thee, and hold it. And when ſhe held it, hee meaſured ſixe *meaſures* of barley, and layed them on her, and ſhe went into the citie.

16 And when ſhee came to her mother in law, ſhe ſaid, f Who art thou, my daughter? And ſhe told her all that the man had done to her,

17 And ſaid, Theſe ſixe *meaſures* of barley gaue he mee: for hee ſaid to mee, Thou ſhalt not come emprie vnto thy mother in law.

18 Then ſaid ſhe, My daughter, ſit ſtill, vntill thou know how the thing will fall: for the man will not be in reſt, vntill he hath finiſhed the matter this ſame day.

CHAP. IIII.

1 *Boaz ſpeaketh to Ruths next kinſman touching her mariage.* 7 *The ancient cuſtome in Iſrael.* 10 *Boaz marrieth Ruth, of whom he begetteth Obed.* 18 *The generation of Pharez.*

THen went Boaz vp to the a gate, and ſate there, and beholde, the kinſeman, of whom Boaz had ſpoken, came by: and he ſaid, b Ho ſuch one, come, ſit downe heere. And hee turned, and ſate downe.

2 Then he tooke ten men of the Elders of the citie, and ſaid, Sit yee downe here. And they ſate downe.

3 And he ſaid vnto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parceil of land, which was our brother Elimelechs.

4 And I thought to aduertiſe thee, ſaying, Buy it before the ‖ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none c beſides thee to redeeme it, and I am after thee. The he anſwered, I will redeeme it.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead, to ſtir vp the name of the dead, vpon his d inheritance.

6 And the kinſeman anſwered, I cannot redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Iſrael, concerning redeeming and changing for to ſtabliſh all things: a man did plucke off his ſhoe, and gaue it his neighbour: and this was a ſure e witneſſe in Iſrael.

8 Therefore the kinſeman ſaid to Boaz, Buy it for thee: and he drew of his ſhoe.

9 And Boaz ſaid vnto the Elders and vnto all the people, Yee are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe the wife of Mahlon, haue I bought to be my wife, to ſtir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his f place: ye are witneſſes this day.

11 And all the people that were in the gate, and the Elders ſaid, *We are* witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel and like Leah, which twain did build the houſe of Iſrael: and that thou mayeſt doe worthily in g Ephrathah, and be famous in Beth-lehem.

12 And that thine houſe bee like the houſe of Pharez (*whom Thamar bare vnto Iudah) of the ſeed which §Lord ſhall gine thee of this yong woman.

13 ¶ So Boaz tooke Ruth, and ſhee was his wife: and when hee went in vnto her, the Lord gaue that ſhe conceiued, and bare a ſonne.

14 And the women ſaid vnto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſeman, and h his name ſhalbe continued in Iſrael.

15 And this ſhall bring thy life againe, and cheriſh thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and ſhe is better to thee then i ſeuen ſonnes.

16 And Naomi tooke the childe, and laide it in her lap, and became nourſe vnto it,

‖ Or, *fall vpon thee.*

§ Or, *returned to her mother in law.*

a Meaning, that ſhe would prouide her of an husband, with whome ſhe might liue quietly. ‖ Or, *in the barne.*

b Boaz, not yet any other.

c That is, had refreſhed himſelfe among his ſeruants. ‖ Or, *turned himſelfe from one ſide to another.*

d Thou ſhewedſt thy ſelfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25. 5.

‖ Or, *mantle.*

f Perceiuing by her comming home, that hee had not taken her to his wife, ſhe was aſhamed.

a Which was the place of iudgement. b The Hebrewes here vſe two words which haue no proper ſignification, but ſeeme to note a certaine perſon, as we ſay, Ho ſirray, or ho, ſuch a one.

‖ Or, *inhabitants.*

c For thou art the next of the kin.

d That his inheritance might beare his name that is dead.

e That he had reſigned his right. Deut. 25. 9.

f Or, of the citie where he remained.

g Ephrathah & Bethlehem are both one. * Gen. 38. 29.

h He ſhall leaue continuall poſteritie.

i Meaning, many ſonnes.

17 And *the woman* her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Iishai, the father of Dauid.

18 ¶ These now are the generations of * k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iishai, and Iishai begate Dauid.

* 1. Chron. 2. 4. Mat. 1. 3.

k This genealogy is brought in, to prooue that Dauid by succession came of the house of Iudah.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the gouernment of his Church, demaunded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him which did represent Iesus Christ the true deliuerer, therefore he gaue them a tyrant & an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, who of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues, 5 Hanna was barren, and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

THere was a man of one of the two a Ramathai in Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite.

a There were two Ramaths, so that in this city in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hoastes in b Shiloh, where were the two sonnes of Ely, Hophni, and Phinehas, Priests of the Lord.

* Deut. 16. 16.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy c portion: for hee loued Hannah, and the Lord had made her barren.

c Some reade, a portion with an heatie cheere.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) *and* as oft as shee went vp to the house of the Lord, thus shee vexed her that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the e Temple of the Lord)

e That is, of the house where the Arke was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 And she vowed a vow, and said, O Lord of hoastes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-childe, then I will giue him vnto the Lord all the dayes of his life, * and there shall no rasor come vpon his head.

* Numb. 6. 5. Iudg. 13. 5.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moone onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

† Ebr. *ty wiues.*

14 And Eli said vnto her, How long wilt thou be drunke? Put away thy drunkennesse from thee.

† Ebr. *of an hard spirit.*

15 Then Hannah answered, and said, Nay my Lord, *but* I am a woman † troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

* Psal. 42. 5.

16 Count not thine handmaide † for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

† Ebr. *for a daughter of Belial.*

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde f grace in thy sight: so the woman went her way and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord g remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued and bare a son, and shee called his name Samuel, Because, *said she*, I haue asked him of the Lord.

21 ¶ So the man h Elkanah, and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

h This Elkanah was a Leuite, 1. Chron. 6. 27. and as some write once a yeere they accustomed to appeare before the Lord with their families,

22 But Hannah went not vp: for she said vnto her husband, *I will tarie* vntill the childe be weined, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkansh her husband said vnto her, Doe

Doe what seemeth thee best: tary vntill thou hast weined him: onely the Lord accomplish his i word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an * Ephah of floure and a bottle of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was † yong.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she sayd, Oh my lord, as thy k soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue † giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he l worshipped the Lord there.

CHAP. II.

a *The song of Hannah.* 11 *The sonnes of Eli, wicked.* 13 *The new custome of the Priests.* 18 *Samuel ministreth before the Lord.* 20 *Eli blesseth Elkanah and his wife.* 23 *He reproueth his sonnes.* 27 *God sendeth a Prophet to Eli.* 31 *Eli is menaced for not chastising his children.*

A Nd Hannah a prayed, and sayd, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

3 Speake d no more presumptuously: let not arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him enterprises are established.

4 The bow *and* the mighty men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired foorth for e bread, and the hungry are no more *hired*, so that the barren hath borne f seuen: and shee that had many children is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 *He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set *them* among f princes, and to make them inherit the seat of glory: for the pillars of the earth are the g Lords: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse: for in *his owne* might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall he * thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his h King, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his house, *and* the childe did minister vnto the i Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli *were* wicked men, *and* k knew not the Lord.

13 For the Priests custome toward the people *was this*: when any man offred sacrifice, ‖ Priests boy came, while the flesh was seething, and a fleshhooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: l all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the m fat, the Priests boy came and said vnto the man that offered, Giue me flesh to roast for the Priest: for he will not haue sodden flesh of thee, but raw.

16 And if any man sayd vnto him, Let them burn the fat according to the ‖ custome, then take as much as thine heart n desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men o abhorred the offering of the Lord.

18 ¶ Now Samuel being a young childe ministred before the Lord, girded with a linnen * Ephod.

19 And his mother made him a little coat, and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee seed of this woman, for ‖ the petition that she asked of the Lord: and they departed vnto their place,

21 And the Lord visited Hannah, so that shee conceiued, and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the Tabernacle of the Congregation.

23 And hee sayd vnto them, Why doe ye such things? for of all this people I heare euill reports of you.

24 *Doe no more*, my sonnes: for it is no good report that I heare, *which is*, that yee make the Lords people to q trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voyce of their father, because the Lord r would slay them.

26 ¶ (Now the childe Samuel profited, and grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and sayd vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priests, to offer vpon my altar, & to burne incense, and to weare an Ephod before me, and * I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you t kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honoured thy children aboue me, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before mee for euer: but now the Lord saith, u It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not be an old man in thine house.

32 And thou y shalt see *thine* enemie in the habitation *of the Lord* in all things wherewith *God* shall blesse Israel, and there shall not be an old

i Because hee prayed soake effect, therefore it was called the Lord: promise. * *Exod.* 16. 36.

† *Heb. a childe.*

k That is, most ostrainely.

† *Heb I lent.*
l Meaning, Eli gaue thanks to God for her

a After that she had obtained a sonne by prayer, she gaue thanks.
b I haue recouered strength and glory by the benefite of the Lord.
c I can answere them that reproue my barrennesse.
d In that yee condemne my barrennesse, ye shew your pride against God.

e They sell their labours for necessary foode.
‖ Or, *many.*
* *Deut.* 32. 39. *1 Sam.* 2. 6. 13. *Eccl.* 11. 3. 2.

* *Psal.* 113. 7.
f He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrary.
g Therefore he may dispose all things according to his will.
* *Chap.* 7. 10.

h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli commanded him.

k That is, they neglected his ordinance.

‖ Or, *sonne.*

l Transgressing the order appointed in the Law, Leu. 7. 31. for their bellies sake.

m Which was commanded not to haue beene offered to God.

‖ Or, *Lame.*
n Not passing for their owne profit, so that God might be serued aright.
o Seeing the horrible abuse thereof.

* *Exod.* 28. 4.

‖ Or, *for the thing that she hath lent to the Lord: to wit, Samuel.*

p Which was (as the Hebrews write) after their trauile, when they came to be purified, reade *Exod.* 38. 8. *Leuit.* 12. 6.

q Because they contemne their duety to God, verse. 17.

r So that to obey good admonitions is Gods mercy, and to disobey them is his iust iudgement for sinne.

s To wit, Aaron.

* *Leuit.* 10. 14.

t Why haue you contemned my sacrifices, and as it were rode them vnder foote?

u Gods promises are only effectuall to such as be giuen to constancie vnto, to feare and obey him.
x Thy power and authoritie.
y Thy posteritie shall see the glory of the chiefe Priest translated to another, whom they shall enuie, 1. King. 2. 27.

old man in thine house for euer.

33 Neuertheleſſe, I will not deſtroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart ſorowfull: and all the multitude of thine houſe ſhall ‖ die *when they be* men.

34 And this ſhalbe a ſigne vnto thee, that ſhall come vpon thy two ſonnes Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtirre me vp a [a] faithfull Prieſt, that ſhall do according to mine heart, and according to my mind: & I will build him a ſure houſe, and he ſhall walke before mine Anointed for euer.

36 And all that are left in thine houſe, ſhall come and [a] bow downe to him for a piece of ſiluer and a morſell of bread, and ſhall ſay, Appoint me, I pray thee, to one of the Prieſts offices, that I may eate a morſell of bread.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lord calleth Samuel three times. 11 And ſheweth what ſhall come vpon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

NOw the childe Samuel miniſtred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in thoſe dayes: for there was no manifeſt viſion.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not ſee.

3 And yer the [d] light of God went out, Samuel ſlept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he ſaid, Here I am.

5 And he ranne vnto Eli, and ſaid, Here am I, for thou calledſt me. But hee ſaid, I called thee not: goe againe *and* ſleepe. And he went and ſlept.

6 And the Lord called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou diddeſt call me. And he anſwered, I called thee not my ſonne: goe againe *and* ſleepe.

7 Thus *did* Samuel, before hee knewe [f] the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he aroſe, and went to Eli, and ſaid, I am here: for thou haſt called me. Then Eli [g] perceiued that the Lord had called the child.

9 Therefore Eli ſaid vnto Samuel, Goe *and* ſleepe: and if he call thee, then ſay, Speake Lord, for thy ſeruant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſeruant heareth.

11 ¶ Then the Lord ſaid vnto Samuel, Behold, I will doe a thing in Iſrael, whereof whoſoeuer ſhall heare, his two * eares ſhall [h] tingle.

12 In that day I will raiſe vp againſt Eli all things which I haue ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 And I haue told him that I will iudge his houſe for euer, for the iniquitie which he knoweth, becauſe his ſonnes ran into a blaunder, and hee ſtayed them not.

14 Now therefore I haue ſworne vnto the houſe of Eli, that the wickednes of Elis houſe ſhall not be purged with ſacrifice nor offring for [i] euer.

15 Afterward Samuel ſlept vntill the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here I am.

17 Then he ſaid, What is it, that *the Lord* ſaid vnto thee? I pray thee hide it not from me. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſayd vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he ſaid, It is the Lord: let him doe what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

20 And all Iſrael from Dan to Beer-ſheba knew ‖ that faithfull Samuel *was* the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himſelfe to Samuel in Shiloh by † his word.

CHAP. IV.

1 Iſrael is ouercome by the Philiſtims. 4 They doe fet the Arke, whereofore the Philiſtims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the ſonne of Eli.

AND Samuel ſpake vnto all Iſrael: † and Iſrael went out againſt the Philiſtims to battell, and pitched beſide ‖ Eben-ezer: and the Philiſtims pitched in Aphek.

2 And the Philiſtims put themſelues in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlewe of the armie in the fielde about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaid, a Wherefore hath the Lord ſmitten vs this day before the Philiſtims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hoſtes, who [b] dwelleth betweene the Cherubims: & there *were* the two ſonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoaſte, all Iſrael ſhouted a mighty ſhoute, ſo that the earth rang againe.

6 And when the Philiſtims heard the noiſe of the ſhoute, they ſaid, What meaneth the ſound of this mighty ſhout in the hoſt of the Ebrewes? and they vnderſtood, that the Arke of the Lord was come into the hoſte.

7 And the Philiſtims were afraid, and ſayd, God is come in the hoſte: therefore ſayd they, [c] Woe vnto vs: for it hath not beene ſo heretofore.

8 Wo vnto vs, who ſhall deliver vs out of the hand of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wildernes.

9 Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants vnto the Ebrewes, * as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter; for there fell of Iſrael [e] thirty thouſand footmen.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the ſame day with his cloathes frent, and earth vpon his head.

13 And when he came, loe, Eli ſate vpon a ſeat

] Or, when they come to mans age.

a Meaning, Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

a That is, ſhall be ſubiect vnto him.

a The Chalde text readeth, whiles Eli liued.
b Becauſe there were very few Prophets to declare it.
c In the Court next to the Tabernacle.
d That is, the lampes which burnt in the night. e Joſephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

f By viſion.

g Such was the corruption of thoſe times that the chiefe Prieſt was become dull and negligent to vnderſtand the Lords appearing.

* 2. King. 21. 12.
h God declareth what ſudden feare ſhall come vpon men, when they ſhall heare that the Arke is taken, and alſo ſee Elies houſe deſtroyed.

i Meaning, that his poſteritie ſhould neuer enioy the chiefe Prieſts office.

k God puniſh thee after this and that ſort, except thou tell me truth, Ruth. 1. 17.
l The Lord accompliſhed whatſoeuer hee had ſayd.
‖ Or, *that Samuel was the faithfull Prophet: for the Lord,* † Ebr. *by the word of the Lord.*

† From the departure of the Iſraelites out of Egypt, vnto the time of Samuel, are about 307. yeere.
‖ Or, *ſtone of helpe,* 1. Sam. 7. 12.

a For it may ſeeme that this warre was vndertaken by Samuels commandement.

b For he vſed to appeare to the Iſraelites betweene the cherubims ouer the Arke of the couenant, Exod. 25. verſ. 17.

c Before wee fought againſt men, and now God is come to fight againſt vs.
d For in the red ſea in the wildernes the Egyptains were deſtroyed, which was the laſt of all his plagues.
* Iug. 13. 1.

e Dauid alleding to this place, Pſal. 78. 63. ſaith they were conſumed with fire: meaning they were ſuddenly deſtroyed.
f In token of ſorowe and mourning.

seat by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli *was* foure score and eighteene yeere old, and* his eyes were dim that hee could not see.)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, *Eli* fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was and old man and heauie: and he had ‖ iudged Israel fourtie yeeres.

19 And his daughter in law, Phinehas wife, was with child, *neere* ‖ her trauaile: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 She said yagaine, k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

a The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. c The men of Ashdod are plagued. ‖ The Arke is caried into Gath, and after to Ekron.

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto a Ashdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands *were* cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house, c tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the * emerods, *both* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is fore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the princes of the Philistims vnto them, and sayd, d What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send e away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction *and* death thorowout all the citie, *and* the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

a The time that the Arke was with the Philistims, which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims a seuen moneths.

2 And the Philistims called the Priests and the Southsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it b a sinne offering: then shall yee bee healed, and it shall bee knowen to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Fiue golden emerods, and fiue golden mise, according to the number of the princes of the Philistims: for one plague *was* on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your c gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when hee wrought wonderfully among them, *did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the d iewels of gold which ye giue it for a sinne offring in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is e hee that did vs this great euill; but if not, we shall know then that it is not his hand that smote vs, *but* it was a f chance that happened vs.

g Least it should be taken of the enemies.

* *Chap.* 3, 2.

h According as God hath afore sayd.

‖ Or, gouerned.

‖ Or, to crie out.

i And setled her body toward her trauaile.

β Or, No glory, Or where is the glory?

k She vttered her great sorow by repeating her words.

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, and as some write, from the nauill downeward was like a fish, and vpward like a man,

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

* *Psal.* 78. 66.

d Though they had felt Gods power, and were afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.

e The wicked when they feele the hand of God, grudge and reiect him, where the godly humble themselues, and crie for mercy.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgements vpon the idolaters, that knowing the true God, they worship him not aright.

* *Exod.* 10, 3 1.

d Meaning, the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, where as indeed there is nothing done without Gods prouidence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harueſt in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Iohshua a Beth-shemite, and stood still there. There was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

18 And golden mise, according to the number of all the cities of the Philistims, *belonging* to the fiue princes, both of walled townes, and of townes vnwalled vnto the great *stone* of ‖ Abel, whereon they set the Arke of the Lord: *which stone remaineth* vnto this day in the field of Iohshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, *and* take it vp to you.

CHAP. VII.

1 *The Arke is brought to Kiriath-iearim.* 3 *Samuel exhorteth the people to forsake their sinnes, and turne to the Lord.* 10 *The Philistims fight against Israel, and are ouercome.* 16 *Samuel iudgeth Israel.*

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented b after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, & he shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away *Baalim & Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord f thundred with a great thunder that day vpon the Philistims, and scattered them, so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill *they came* vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mispeh and Shen, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was a peace betweene Israel and the h Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgall, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an i altar there vnto the Lord.

CHAP. VIII.

1 *Samuel maketh his sonnes iudges ouer Israel, who follow not his steppes.* 5 *The Israelites aske a King.* 11 *Samuel declareth in what state they should be vnder the King.* 19 *Notwithstanding, they aske one still, and the Lord willeth Samuel to graunt vnto them.*

WHen Samuel was now become olde, hee a made his sonnes Iudges ouer Israel,

2 (And the name of his eldest sonne was b Ioel, and the name of the second Abiah) *euen* Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

5 And said vnto him, Behold, thou art olde, and

g For the triall of the matter.

h To wit, the men of Bethshemesh, which were Israelites.

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

‖ Or, *the plaine*, or *lamentation*.

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Numb. 4. 15. 20.

a A citie in the tribe of Iudah, called also Kiriath-baal, Ioshu. 15. 60.

b Lamented for their sinne, and followed the Lord.

* *Iosh.* 24. 15. 23.
* *Iudg.* 10. 13
* *Deut.* 6. 4. *matt.* 4. 10.

* *Iudg.* 2. 12. 13.
c For Shiloh was now desolate, because the Philistims had taken thence the Arke.
d The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.
e Signifying, that in the prayers of the godly, there ought to be a vehement zeale.
f According to the prophecie of Hannah Samuels mother, Chap. 2. 10.
g Which was a great rocke ouer against Mispeh.
h Meaning, the Philistims.
i Which was not contrary to the Law: for as yet a certaine place was not appointed.
a Because he was not able to beare the charge.
b Who was also called Vashni, 1. Chron. 6. 28.
* *Deut.* 16. 19.
c For there his house was, Chap. 7. 17.

and thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

6 But the thing [d] displeased Samuel, when they sayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them,

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit, yet [e] testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And hee said, This shall be the [f] maner of the king that shall reigne ouer you: he will take your sonnes, and appoint them to his charets, and to be his horsemen, and *some* shall runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers,

14 And he will take your fields, and your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And hee will take the tenth of your seede, and of your vineyards, and giue it to his ‖ Eunuches, and to his seruants.

16 And he will take your men seruants, and your maid seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you, and the Lord will not [g] heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a king ouer vs,

20 And we also will be like all *other* nations, and our king shall iudge vs, and goe out before vs and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ‖ Hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bideth Saul to the feast.

THere was now a man of Beniamin, a mighty in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a [b] goodly yong man and a faire: so that among the children of Israel there was none goodlier then hee: from the shoulders vpward, he was higher then any of the people.

3 And the asses of Kish, Sauls father, were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe and [c] seeke the asses.

4 So he passed through mount Ephraim, and went thorow the lande of Shalishah, but they found them not. Then they went thorow the land of Shalim, and *there they were* not: hee went also thorow [ſ] land of Iemini, but they found them not.

5 When they came to the land of [d] Zuph, Saul sayd vnto his seruant that was with him, Come and let vs returne, lest my father leaue *the care* of asses, and take thought for vs.

6 And he said vnto them, Behold now, in this city is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs now goe thither, if so be that he can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the ‖ bread is spent in our vessels, and there is no present to bring to the man of God: what haue wee?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a [e] shekell of silver; that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, and let vs goe to the [f] Seer: for *hee that is called* now a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well sayd, come, let vs goe; so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maids that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and said, Yea, loe, *hee is* before you: make haste now, for hee came this day to the citie; for there is an [g] offering of the people this day in the high place.

13 When ye shall come into the citie, ye shall find him straight way yer he come vp to the high place to eate, for the people will not eate vntill he come, because hee will [h] blesse the fecrifice; and then eate they that bee bidden to the feast: now therefore goe vp, for euen now shall ye find him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ * But the Lord had reuealed to Samuel † secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Beniamin, him shalt thou anoint to bee gouernour ouer my people Israel, that he may [i] saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the high place; for ye shall eate with me to day, and to morrow I will let thee goe, and will tell thee all that is in thine [k] heart.

20 And

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* Hose. 13, 10. acts 13, 21.

d Because they were not content with the order that God had appointed, but would be governed as were the Gentiles.

e To proue if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but that such as reigne in Gods wrath should vnuse this ouer the subiects, contrary to the law, Deut. 17, 20.

‖ Or, chiefe Officers.

g Because ye repent not for your sinnes, but because ye must for your afflictions, wherein to cast your selues willingly.

‖ Or, graunt their request.

a That is, both valiant and rich.

* Chap. 14. 15. 2. Caron 8. 33.

b So that it might seeme that God approued their request in appointing out such a person.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approoued of God) was made king.

d Where was Ramath Zophim, the citie of Samuel.

‖ Or, victuailes.

e Which is about fiue pence, reade Gen. 23, 15.

f So called because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an high place of the citie appointed for that vse.

h That is, giue thanks and distribute the meat according to their custome.

* Chap. 15. 1. Acts 13, 21.

† Ebr. in his eare.

i Notwithstanding their wickednes, for God was euer mindfull of his inheritance.

k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found: and [l] on whom *is set* all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered and said, Am not I the sonne of Iemini of the smallest tribe of Israel? and my familie *is* the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, *and* whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And *Samuel* said, Behold, that which is left, set it before thee, *and* eate: for hitherto hath it beene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shewe thee [q] the worde of God.

CHAP. X.

a Saul is anoynted King by Samuel. 9 God changeth Saules heart, and he prophesieth. 17 Samuel assembleth the people, and sheweth them their sinne. 21 Saul is cast in King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kissed him, and sayd, Hath not the Lord anointed thee to be gouernor ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt find two men by * Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found; and loe, thy father hath left the care of the asses, and soroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and shalt come to the ‖ plaine of Tabor, and there shall meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaues of bread, and another carying a bottell of wine:

4 And they will aske thee † if all be well, and will giue thee the two *loaues of* bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a companie of Prophets comming downe from the hie place with a viole, and a tymbrell, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophecie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God *is* with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tarie for me seuen dayes, till I come to thee and shew thee what thou shalt doe.

9 And when hee had turned his † backe to go from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came vpon him, and hee ‖ prophecied among them.

11 Therefore all the people that knew him before, when they saw that hee prophecied among the Prophets, sayd each to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an end of prophecying, hee came to the high place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went yee? And he said, To seeke the asses: and when wee saw that they were no where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said vnto his vncle, He told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, *No*, but appoint a king ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

21 Afterward hee assembled the tribe of Beniamin, according to their families, and the family of Matry was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayd to all the people, See yee not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted and said, † God saue the King.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and layed

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l Whom doeth Israel desire to be their King, but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10, 14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.

p To speake with him secretly: for the houses were flat aboue.

q Gods commandement as concerning thee.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule. * Gen. 35, 20.

b Samuel confirmeth him by these signes, that God hath appointed him King.

‖ Or, oke.

† Ebr. of peace.

c Which was an high place in the citie Kiriath-Iearim, where the Arke was, chap. 7. 1.

* Chap. 13. 8.

† Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

‖ Or, sang prophesie.

* Chap. 19. 24.

e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

† Ebr. let the king liue.

k As it is written in Deut. chap. 17. 15, &c.

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he [1] held his tongue.

1 Both to auoyde sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite worreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 10. 12.

2 And Nahash the Ammonite answered them, On this condition I will make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

b This declareth that the more neere the tyrants are to their destruction, the more cruell they are.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes respite, that wee may send messengers vnto all the coastes of Israel, and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What ayleth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when hee heard those tidings, and hee was exceeding angry,

c God giue him the spirit of strength and courage to goe against this tyrant.

7 And tooke a yoke of oxen, and hewed them in pieces, & sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoeuer commeth not foorth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out [†] with one consent.

d He addeth Samuel, because Saul was not yet approoued of all. † *Ein. as one man.*

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men, and the men of Iudah thirty thousand.

9 Then [e] they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Iabesh said, To morow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

11 ¶ And when thee morow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

f That is, to the Ammonites, dissembling that they had hope of ayde.

12 Then the people said vnto Samuel, [g] Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, There shall no man [h] die this day: for to day the Lord hath saued Israel.

g By this victory the Lord wonne the hearts of the people to Saul. h By shewing mercy he thought to ouercome their malice.

14 ¶ Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offred [i] peace offrings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thankesgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore behold, *your* King walketh [b] before you, and I am olde and gray headed, and behold, my sonnes *are* with you: and I haue walked before you from my childehood vnto this day.

b To gouerne you in peace and warre.

3 Behold, here I am: * beare record of me before the Lord, and before his anoynted, [c] Whose oxe haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes there with, and I will restore it you?

* *Ecclus. 46. 19.*

c God would that this confession should bee a patterne for all them that haue any charge or office.

4 Then they sayd, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his [d] Anoynted is witnesse this day, that ye haue found nought in mine handes. And they answered, *He is* witnesse.

d Your King, who is anoynted by the commandement of the Lord.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and that brought your fathers out of the land of Egypt.

‖ Or, *exalted.*

7 Now therefore stand still, that I may reason with you before the Lord according to all the ‖ righteousnesse of the Lord, which he shewed to you and to your fathers.

‖ Or, *benefits.*

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

* *Gene. 46. 56.*

* *Exod. 4. 16.*

9 * And when they forgat the Lord their God, he sold them into the hand of Sisera [e] captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

* *Iudg. 4. 2.*

e Captaine of Iabins hoste King of Hazor.

10 And they cried vnto the Lord, and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal * and Bedan and * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

f That is, Samson, *Iudg. 13. 25.*

* *Iudg. 11. 1.*

* *Chap. 4. 1.*

12 Notwithstanding when you saw, that Nahath the king of the children of Ammon came against you, ye said vnto me, [g] No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

g Leaning God to seeke the helpe of man, Chap. 8. 5.

13 Now therefore behold the King whom ye haue chosen, *and* whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigneth ouer you, shall [h] follow the Lord your God.

h Yee shall be preserued as they that follow the Lords will.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.

i Meaning, the gouernours.

16 Now

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harueſt? I will call vnto the Lord, and he ſhall ſend thunder and raine, that ye may perceiue and ſee, how that your wickednes is [k] great, which ye haue done in the ſight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſayd vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that wee die not: for wee haue ſinned in asking vs a King, beſide [l] all our *other* ſinnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (ye haue indeede done all this wickednesſe, [m] yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neither turne ye backe: for that *ſhould bee* after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

23 Moreouer God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye and your King.

k In that ye haue forſaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but now chiefly.

m He ſheweth that there is no ſinne ſo great, but it ſhalbe forgiuen, if the ſinners turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

o Vnfainedly, and without hypocriſie.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commaundement, is ſhewed of Samuel that he ſhall not reigne. 19 The great ſlauery, wherein the Philiſtims kept the Iſraelites.

SAul now had beene King [a] one yeere, and hee reigned [b] two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the gariſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtimes eares: and Saul blew the [d] trumpet throughout all the land, ſaying, Heare, O yee Ebrewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a gariſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael, thirty thouſand charets, and ſixe thouſand horſemen: for the people *vvas* like the ſand which is by the ſeas ſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from [e] Beth-auen.

6 And when the men of Iſrael ſaw that they were in a ſtreit (*for the people vvere in diſtreſſe*) the people hid themſelues in caues, and in holds, and in rocks, and in towers, and in pits.

7 And *ſome* of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried ſeuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

9 And Saul ſayd, Bring a burnt offering to me and peace offrings: and he offered a burnt offering.

10 And aſſoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went foorth to meete him, to [†] ſalute him.

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was [h] ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, the Philiſtims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy [i] God, which hee commaunded thee: for the Lord had now ſtabliſhed thy kingdome vpon Iſrael for euer.

14 But now thy kingdome ſhall not continue: the Lord hath ſought him a [k] man after his owne heart, and the Lord hath commaunded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commaunded thee.

15 ¶ And Samuel aroſe, and gate him vp from Gilgal in [l] Gibeach of Beniamin: and Saul numbred the people that were found with him, about ſixe hundreth men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims ‖ three bands to deſtroy, one band turned vnto the way of Ophrah vnto the land of Shuall,

18 And another band turned toward the way to Beth-horon, and the [m] third band turned toward the way of the coaſt that looketh toward the valley of Zeboim, toward the wildernesſe.

19 Then there was no ſmith found throwout all the land of Iſrael: for the Philiſtims ſaid, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore, all the Iſraelites went downe to the Philiſtims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pike-forks, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither [n] ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan: but *onely* with Saul and Ionathan his ſonne was there found.

23 And the gariſon of the Philiſtims came out to the paſſage of Michmaſh.

g Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

† Ebr. bleſſe him.

h Though theſe cauſes ſeeme ſufficient in mans iudgement: yet becauſe they had not the word of God, they turned to his deſtruction.

i Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

k That is, Dauid.

l And went to his city Ramah.

‖ Or, *the deſtroyers*, *to wit, the captains came out with three bands.*

m So that to mans iudgement theſe three armies would haue ouerrunne the whole countrey.

CHAP. XIV.

14 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul inioyneth the people by an oath, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, Come and let vs goe ouer toward the Philiſtims gariſon, that is yonder on the other ſide, but hee told not his father.

2 And

n To declare that the victory onely came of God, and not by their force.

a By this example God would declare to Iſrael that the victory did not conſiſt in multitude or armour, but onely came of his grace.

e Which was alſo called Beth-el, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

o Of Kiriath-Iearim, where the Arke was Chap. 20. 5.

d That euery one ſhould prepare themſelues to warre.

c Before he tooke vpon him the ſtate of a King.

b While: theſe things were done.

2 And Saul tarried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *were* about sixe hundred men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to go ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other *was* from the South toward Gibeah.

6 And Ionathan said to the young man that bare his armour, Come, and let vs goe ouer vnto the garison of these b vncircumcised: it may bee that the Lord will worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, c I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 d If they say on this wise to vs, Tarie vntill we come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will go vp: for * the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the e holes wherein they had hid themselues.

12 And the men of the garison answered Ionathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Ionathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and *some* fell before Ionathan, and his armour bearer slew *others* after him.

14 So the g first slaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two *oxen plow*.

15 And there was a feare in the hoaste, *and* in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselues: and the earth h trembled: for it was *stricken* with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, and smiten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now, and see, who is gone from vs. And when they had numbred, Behold, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoaste of the Philistims, spread farther abroad, and increased: therefore Saul said vnto the Priest, i Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, *and* there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoast, euen they also turned to bee with the k Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Israel were prested *with hunger*: for Saul charged the people with an oathe, saying, l Cursed be the man that eateth † foode till night, that I may bee auenged of mine enemies: so none of the people tasted *any* sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man mooued his hand to his mouth: for the people feared the m oathe.

27 But Ionathan heard not when his father charged the people with the oathe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his n eyes receiued light.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

29 Then said Ionathan, My father hath o troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not beene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aiialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues and slew them on the ground, and the people did eat them * with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: p roule a great stone vnto me this day.

34 Againe Saul said, Goe abroad among the people, and bid them bring vnto me euery man his oxe, and euery man his sheepe, and slay them here, and eate, and sin not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, *and* that ‖ was the first altar that hee made vnto the Lord.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs q draw neere

* *Chap.* 4. 21.

Or, like a tooth.

b To wit, the Philistims.
‖ *Or, none can let the Lord.*
* 2. *Chron.* 14. 11.

c I will follow thee whithersoeuer thou goest.

d This hee spake by the spirit of prophecie, for afterwards he hereby God gaue him assurance of the victory.
* 1. *Mac.* 4. 30.

e Thus they spake contemptuously and by derision.

f That is, he crept vp, or went vp with all haste.

g The second was when they slewe one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods indgement, it declareth how terrible his vengeance shalbe against his enemies.

i That is, withdraw thine hand.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

l Such was his hypocrisie and superstition, that hee thought to attribute to his policie that which God had giuen by the hand of Ionathan.
† *Ebr.* bread.

m That is, the punishment, if they breake their oathe.

n Which were so dimme before for wearinesse and hunger.

‖ *Or, weary.*
o By making this cruell law.

* *Leuit.* 7. 26. *and* 19. 26. *deut.* 12. 16.

p That the blood of the beast that shalbe slaine, may be prested out vpon it.

‖ *Or, of that stone began he to build an altar.*

q To take counsell of him.

neere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All † yee chiefe of the people, come ye hither, and know, and see by whome this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be *done* by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue ᵗ a perfect *lot*. And Ionathan and Saul were taken, but the people escaped.

42 And Saul sayd, Cast *lot* betweene mee and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tell me what thou hast done? Ionathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, ᶠ Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoeuer he went, he ‖ handled them as wicked men.

48 Hee gathered also an hoste, and smote ᵘ Amalek, and deliuered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Ionathan, ᵘ and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merub, and the yonger was named ˣ Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was ʸ Abner the sonne of Ner, Sauls vncle.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and ᶻ whomsoeuer Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

CHAP. XV.

3 *Saul is commanded to slay Amalek.* 9 *Hee spareth Agag, and the best things.* 19 *Samuel reproueth him.* 28 *Saul is reiected of the Lord, and his kingdome giuen to another.* 33 *Samuel heweth Agag in pieces.*

AFterward Samuel said vnto Saul, * The Lord sent me to anoynt thee King ouer his people, ouer Israel: now therefore * obey the voice of the words of the Lord.

2 Thus saith the Lord of hoastes, I remember what Amalek did to Israel, *how they laid waite for them in the way, as they came vp from Egypt.

3 Now *therefore* goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but ᵇ slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and ‖ set watch at the riuer.

6 And Saul said vnto the ᶜ Kenites, Goe, depart, *and* get you downe from among the Amalekites, lest I destroy you with them: for ye shewed ᵈ mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It ᵉ repenteth mee that I haue made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was mooued, and cryed vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel, and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the ᶠ commandement of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites; for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let mee tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast ᵍ little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now, wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, ʰ I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord

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* *Iudg. 20, 2.* † *Heb. Cornere.*

‖ Or, *ouercame them.*

ᵗ Cause the lot to fall on him that hath broken the oathe: but he doeth not confider his presumption in commanding the same oathe.

ᶠ The people thought it their duery to rescue him who of ignorance had but broken a rash law, and by whom they had received so great a benefite.

ᵘ As the Lord had commanded. Deut. 25, 17.

ᵘ Called also Abinadab, chap. 31. 2.

ˣ Which was the Wife of Dauid, Chap. 18, 27.

ʸ Whom Ioab the captaine of Dauid slew, 2. Sam. 3, 27.

ᶻ As Samuel had forewarned, chap. 8, 11.

* *Chap. 9. 16.*

a Because he hath preferred thee to this honour, thou art bound to obey him.

* *Exod. 17, 14. Numb. 24, 20.*

ᵇ That this might be an example of Gods vengeance against them that deale cruelly with his people.

‖ Or, *knew their number by the tantres, which they brought.*

‖ Or, *fought in the valley.*

ᶜ Which were the posterity of Iethro Moses father in law.

ᵈ For Iethro came to visit them, and gaue them good counsell, Exod. 18, 19.

ᵉ God in his eternall counsell neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent when any thing goeth contrary to his temporall election.

ᶠ This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues.

ᵍ Meaning, of base condition, as chap. 9, 21.

ʰ Hee standeth most impudently in his owne defence both against God and his owne conscience.

Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken *is better* then the fat of rammes.

23 For [i] rebellion *is as* the sinne of witchcraft, and transgression is wickednesse and idolatry. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the Commaundement of the Lord, & thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my [k] sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy [l] neighbour, that is better then thou.

29 For indeed the [m] strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag sayd, Truely the [n] bitternesse of death is passed.

33 And Samuel said, * As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to [p] see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that hee made Saul King ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spi it of the Lord commeth vpon Dauid. 14 The wicked spi. it is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, [a] seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle and come, I will send thee to Ishai the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer † with thee, and say, I am come [b] to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne were [c] astonied at his comming, and said, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And hee sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lord [d] Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for *God seeth* not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shamah come. And hee said, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sons to come before Samuel, and Samuel said vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ishai, † Are there no more children *but these*? And he said, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ishai, * Send and fet him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comly visage. And the Lord said, Arise, *and* anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an [e] euill spirit *sent* of the Lord, vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants *that are* before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and said, Behold, I haue seene a [f] sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse *laden* with bread and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the *euill* spirit of God came vpon Saul, Dauid tooke an harpe and played with his

* *Eccles. 4, 17. Ecclus. 6, 6, 7. matth. 9, 13. and 12, 7.*

i God hateth nothing more then the disobedience of his Commandement, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l That is, to Dauid. m Meaning, God who misseruieth and preserueth his.

n He suspected nothing lesse then death, or as some write, he pased not for death.

* *Exod. 17, 11. num. 14. 45.*

o Where his house was.

p Though Saul came where Samuel was, *chap. 19, 7.*

q As verse 11.

† Fearing, lest some grieuous crime had been committed, because the Prophet was not wont to come thither.

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom hee casteth out.

† *Heb. in thine hand.*

b That is, to make a peace offering, which might be done though the Arke was not there.

d Thinking that Eliab had beene appointed of God to be made King.

* *1. Chron. 28, 9. verse 11, 20. and 17, 10. and 20. 12. Psal. 7. 10.*

† *Heb. are the children ended?*

* *2. Sam. 7, 8. Psal. 78, 71. and 89, 21.*

* *Acts 2. 46. and 13. 22.*

‖ Or, *preserued.*

e The wicked spirits are at Gods commandement to execute his will against y wicked.

f Though Dauid was now anoynted King by the Prophet, yet God would exercise him in sundry sorts before hee had the vse of his kingdome.

‖ Or, *serued him.*

g God would that Saul should receiue this benefit as at Dauids hand: that his condemnation might be the more euident, for his cruell hate toward him.

his hand, and Saul was g refreshed and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 *The Philistims make warre against Israel.* 10 *Goliath defieth Israel.* 19 *David is sent to his brethren.* 34 *The strength and boldnesse of Dauid.* 47 *The Lord saueth not by swords nor speare.* 50 *Dauid killeth Goliath, and the Philistims flee.*

NOw the Philistims gathered their armies to battell, & came together to Shochoh which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

‖ Or, *in Ephes-dammim.*

2 And Saul, and the men of Israel assembled and pitched in the valley ‖ of Elah, and put themselues in battell aray to meet the Philistims.

‖ Or, *of the oke.*

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley *was* betweene them.

a Betweene the two campes. ‖ Or, *coate of plate.* b That is, 156. lib. 4. ounces: set halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

4 ¶ Then came a man betweene them a both out of the tents of the Philistims, named Goliath of Gath; his height *was* six cubites and an hand breadth.

5 And had an helmet of brasse vpon his head, & a ‖ brigandine vpon him: and the weight of his brigandine *was* fiue thousand b shekels of brasse.

6 And he had ‖ boots of brasse vpon his legs, and a shield of brasse vpon his shoulders.

‖ Or, *greaues.*

7 And the shaft of his speare *was* like a weauers beame: and his speare head *weighed* six hundreth shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cried against the hoaste of Israel, and said vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

† Or, *smite me.*

10 Also the Philistim said, I defie the hoast of Israel this day: giue me a man, that we may fight ‖ together.

‖ Or, *hand to hand.*

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

* *Chap.* 16. 1.

‖ Or, *he was counted among them that bare office.*

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell *were* Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

e To serue Saul, as chap. 16. vers. 19.

15 Dauid also e went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourtie dayes.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another end.

17 And Ishai said vnto Dauid his son, d Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoste to thy brethren.

e If they haue laid any thing to gage for their necessity, redeeme it out.

18 Also carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their e pledge.

19 (Then Saul and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistims.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaun ed him, and came within the compasse of the hoaste: and the hoaste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things which he bare, vnder the hands of the keeper of the † cariage and ranne into the hoast, and came, and asked his brethren † how they did.

† Ebr. *vessels.*

† Ebr. *of peace.*

23 And as he talked with them, beholde, the man *that was* betweene the two *armies*, came vp, (whose name *was* Goliath the Philistim of Gath) out of the ‖ army of ℣ Philistims, and spake f such words, and Dauid heard them.

‖ Or, *valley.*

f As are aboue rehearsed, vers. 8, and 9.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraide.

25 For euery man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is hee come vp: and to him that killeth him, will the King giue great riches, and will giue him his *daughter, yea, and make his fathers house h free in Israel.

* *Iosh.* 15. 19.

g From taxes and payments.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that hee should reuile the hoaste of the liuing God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? Is there not a i cause?

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit.

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan preuenteth Dauids faith, by the infidelity of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

l Dauid by the experience that hee hath had in time past of Gods help, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall bee as one of them, seeing he hath railed on the hoaste of the liuing God.

37 ¶ More-

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and ‖ began to go: for he neuer prooued it: and Dauid saide vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smoothe stones out of a brooke, & put them in his shepheards bagge or scrippe, and his sling *was* in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield *went* before him.

42 Now when the Philistim looked about and sawe Dauid, hee disdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim said vnto Dauid ‖ Am I a dog, that thou commest to me with staues? And the Philistim [o] cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hoastes, the God of the hoaste of Israel, whom thou hast rayled vpon.

46 This [p] day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of ỹ hoast of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare, (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid [q] hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the captaine of his hoast, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liueth, O king, I cannot tell.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promiseth him Merab to his wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an end of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, *and* behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with *instruments of* ioy, and with rebeckes.

7 And the women † sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed *but* a thousand, and *what can hee haue* more saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euill spirit of God came vpon Saul, and hee [e] prophecied in the middes of the house: and Dauid played with his hand like as at other times, and there *was* a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid *through* to the wall. But Dauid auoided twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went ‖ out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶ The[n]

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m For by these examples he sawe that the power of God was with him.

‖ Or, assayed.

n To the intent that by these weake meanes, God might onely be knowen to be the author of this victorie.

o He sware by his gods that hee would destroy him.

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims.

q Being mooued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

* Eccles. 47. 4. ‖ 1 Mac. 4. 30.

‖ Or, Gai the nty.

‖ Or, house of Beth-lehem.

r That is, of what family and tribe is he? or els hee had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

† Ebr. answered playing. * Chap. 21. 11. and 29. 5. Eccles. 47. 6. 7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

f Meaning, he was captaine ouer the people.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto mee, & g fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, *or* the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue beene giuen to Dauid, h she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a i snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul said to Dauid, Thou shalt this day bee my sonne in law in the *one* of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to be a kings sonne in law, seeing ŷ I am a poore man and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wife shall ye say to Dauid, The King defireth no dowrie, but an hundred foreskinnes of the Philistims, to bee auenged of the Kings enemies. for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to bee the l Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskinnes, and m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul sawe, and vnderstood that the Lord *was* with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid n of Dauid, and Saul became alway Dauids enemie.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 33 The Spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruants, that they should a kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan told Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret *place*, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou b art, and will commune with my father of thee, and I will see what *hee saith*, and will tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the king sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue beene to thee very good.

5 For he † did * put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul c sware, As the Lord liueth, he shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, and Ionathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and Dauid d played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal e let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats *haire* vnder the head of it, and couered it with a cloath.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the f bed, that I may slay him.

16 And when the messengers were come in, behold, an image *was* in the bed with a pillowe of goats *haire* vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemie, that hee is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

19 But one told Saul, saying, Behold, Dauid *is* at Naioth in Ramah.

20 And Saul sent messengers to take Dauid, and when they saw a company of Prophets prophecying, and Samuel standing h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also i prophecied.

21 And when it was told Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Sechu, and hee asked, and said, Where are Samuel and Dauid? And one said, Behold, *they be* at Naioth in Ramah.

23 And hee went thither, *euen* to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophecying vntill hee came to Naioth in Ramah.

24 And

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g. Fight against them that warre against Gods people.

h By whom hee had his former which Dan 1 put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that hee was not able to endow his wife with riches.

l Because hee thought himselfe able to compasse the Kings request.

m Meaning, Dauid and his souldiers.

n To be deprived of his kingdome.

o That is, Dauid liued better and more wisely against the Philistims then Sauls men.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open crueltie.

b Or, that I may giue thee warning what to doe.

Ebr. hee put his soule in his hand.

† Iudg. 12. 3. 1. Sam 28. 21. Psal. 119. 109.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God mooued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructer.

i Changed their mindes and praised God.

k With a minde to heare some thing.

[k] Hit kingly apparell.
[m] He humbled himselfe as other did.
* Chap. 20. 11.

[a] For Saul was stayed, and prophecied a day and a night by Gods prouidence, that Dauid might haue time to escape.

† Ebr. reuealeth in mine eare.

[b] I am in great danger of death,

† Ebr. saith.

[c] At what time there should be a solemne sacrifice, Num. 28. 11. To the which they added peace offerings and feasts.
[d] Reade Chap. 1, 21.

* Chap 18. 3. and 23. 18.

[e] That he were fully determined.

[f] If they father doe fauour me.

[g] The Lord punish me most grieuously

[h] I know that if thou werest now preferred to the Kingdome, thou wouldest not destroy mee, but thou thy selfe friendly to my posteritie,

24 And he ſtript off his [k] cloathes, and hee prophecied alſo before Samuel, and fell [m] downe naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

CHAP. XX.

[a] Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan admoniſheth Dauid by three arrowes, of his fathers furie.

A Nd Dauid [a] fled from Naioth in Ramah, and came and ſaid before Ionathan, What haue I done? what *is* mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

2 And hee ſaid vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but hee will † ſhew it me: and why ſhould my father hide this thing from me? he will not doe it.

3 And Dauid ſware againe, and ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not know it, leaſt he be ſorie: but indeed, as the Lord liueth, and as thy ſoule liueth, there is but a [b] ſtep betweene mee and death.

4 Then ſaid Ionathan vnto Dauid, Whatſoeuer thy ſoule † requireth, that will I doe vnto thee.

5 And Dauid ſaid vnto Ionathan, Behold, to morow is the [c] firſt day of the moneth, and I ſhould ſit with the king at meate: but let me goe, that I may hide my ſelfe in the fieldes vnto the third *day* at euen.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of me, that hee might goe to Bethlehem to his owne citie; for there is a [d] yeerely ſacrifice for all that family.

7 And if hee ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhew mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there be in mee iniquitie, ſlay thou mee: for why ſhouldeſt thou bring me to thy father?

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knew that wickednes were [e] concluded of my father to come vpon thee, would not I tell it thee?

10 Then ſaid Dauid to Ionathan, Who [f] ſhall tell me? how *ſhall I know*, if thy father anſwere thee cruelly?

11 And Ionathan ſaid to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan ſaid to Dauid, O Lord God of Iſrael, when I haue groped my fathers mind to morow at this time, *or* within this three dayes, and if it be well with Dauid, and I then ſend not vnto thee, and ſhew it thee,

13 The Lord [g] doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhew thee alſo, and ſent thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath beene with my father.

14 Likewiſe *I require not* whiles I liue: *for I doubt not* but thou wilt ſhew me the mercy of the Lord, [h] *that I die not.*

15 But *I require* that thou cut not off thy mercie from mine houſe for euer: no, not when the Lord hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, *ſaying*, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for hee loued him as his owne ſoule,)

18 Then ſaid Ionathan to him, To morow is the firſt day of the moneth: and thou ſhalt bee ‖ looked for, for thy place ſhall be emptie.

19 Therefore thou ſhalt hide thy ſelfe three dayes, *then* thou ſhalt goe downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone † Ezel.

20 And I will ſhoot three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſend a boy, *ſaying*, Goe, ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is † well with thee, and no hurt, *as* the Lord liueth.

22 But if I ſay thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the [i] Lord hath ſent thee away.

23 As touching the thing which thou and I haue ſpoken of, behold, the Lord *be* betweene thee and me for euer.

24 ¶ So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeate, euen vpon his ſeat by the wall: and Ionathan aroſe, and Abner ſate by Sauls ſide, but Dauids place was emptie.

26 And Saul ſaid nothing that day: for hee thought, Some thing hath befallen him, though he were [k] cleane, *or elſe* becauſe hee was not purified.

27 But on the morow, which was the ſecond day of the moneth, Dauids place was emptie againe: and Saul ſaid vnto Ionathan his ſonne, Wherefore commeth not [l] the ſonne of Iſhai to meate, neither yeſterday nor to day?

28 And Ionathan anſwered vnto Saul, Dauid required of me, *that hee might goe* to Beth-lehem.

29 For he ſaid, Let me goe, I pray thee: for our familie *offereth* [m] a ſacrifice in the citie, and my brother hath ſent for me: therefore now, if I haue found ſauour in thine eyes, let me go, I pray thee, and ſee my [n] brethren: this is the cauſe that hee commeth not vnto the kings table.

30 Then was Saul angry with Ionathan, and ſaid vnto him, Thou [o] ſonne of the wicked rebellious woman, doe not I know, that thou haſt choſen the ſonne of Iſhai to thy confuſion, and to the confuſion *and* ſhame of thy mother?

31 For as long as the ſonne of Iſhai liueth vpon the earth, thou ſhalt not be eſtabliſhed, nor thy kingdome: wherefore now ſend and fet him vnto me, for he † ſhall ſurely die.

32 And Ionathan anſwered vnto Saul his father, and ſaid vnto him, Wherefore ſhall he [p] die? what hath he done?

33 And Saul caſt a ſpeare at him to hit him, whereby Ionathan knew, that it was determined of his father to ſlay Dauid.

34 ¶ So Ionathan aroſe from the table in a great anger, and did eate no meat the ſecond day of the moneth: for he was ſory for Dauid, *and* becauſe his father had reuiled him.

35 On the next morning therefore Iona-

‖ Or, mist loued.

† Ebr. of the way, because it ſtood as a ſigne to ſhi m the way to turne to ward by.

† Ebr. peace.

[i] The Lord is the author of thy departure.

[k] Yet he might haue ſome buſineſſe to let him.

[l] That he ſpeaketh contemptuouſly of Dauid.

[m] That is, a peace offering.

[n] Meaning, all his kinſefolke.

[o] Thou art euer contrary vnto mee as thy mother is.

† Ebr. ſonne of death.

[p] For it were too great tyrannie to put one to death and not to ſhew the cauſe why.

than went out into the field, ‖ at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Runne now, seeke the arrowes which I shoote: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cryed after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, [r] Make speede, haste *and* stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, and said vnto him, Goe, carie them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the [s] South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue [t] sworne both of vs in the name of the Lord, saying, The Lord bee betweene me and thee, and betweene my seede and betweene thy seed, *let it stand* for euer.

43 And hee arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 *Dauid fleeth to Nob to Ahimelech the Priest.* 6 *He getteth of him the shewbread to satisfie his hunger.* 7 *Doeg Sauls seruant was present.* 10 *Dauid fleeth to King Achish,* 13 *and there faineth himselfe mad.*

THen came Dauid to [a] Nob to Ahimelech the Priest, and Ahimelech was astonished at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The [b] King hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such *and* such places.

3 Now therefore, if thou hast ought vnder thine hand, giue mee fiue *cakes* of bread, or what commeth to hand.

4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but heere is * hallowed bread, if the young men haue kept themselues, at least from [c] women.

5 Dauid then answered the Priest, and said vnto him, Certainely women haue beene separate from vs these two or three dayes since I came out: and the [d] vessels of the young men were holy, though the way were prophane, and how much more then shall *euery one* [e] bee sanctified this day in the vessell?

6 So the Priest gaue him hallowed *bread:* for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen.)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare, or a sword? for I haue neither brought my sword nor mine harneste with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the * valley of Elah, behold, it is wrapt in a cloath behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose and fledde the same day from the [h] presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the * King of the land? did they not sing vnto him in dances, saying, * Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid † considered these words, and was sore afraid of Achish the king of Gath.

13 And hee changed his behauiour before them, and fained himselfe mad in their hands, and [i] scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Lo, ye see the man is bestde himselfe, wherefore haue ye brought him vnto me?

15 Haue I needе of madde men, that yee haue brought this fellow to play the madde man in my presence? [k] shall he come into mine house?

CHAP. XXII.

1 *Dauid hideth himselfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuseth Ahimelech.* 18 *Saul causeth the Priests to be slaine.* 20 *Abiathar escapeth.*

DAuid therefore departed thence, and saued himselfe in the caue [a] of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and said vnto the King of Moab, I pray thee, let my father and my mother come *and abide* with you, till I know what God will doe for me.

4 And he [c] brought them before the King of Moab, and they dwelt with him all the while that Dauid was in the hold.

5 And the Prophet Gad said vnto Dauid, Abide not in the hold, *but* depart and goe into the land of Iudah. Then Dauid departed and came into the forreſt of Hareth.

6 ¶ And Saul heard that Dauid was [e] discouered, and the men ŷ were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sonnes [f] of Iemini, will the sonne of Ishai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thousands, and captaines ouer hundreds:

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Ishai: and there is none of you that is sorie for me, or sheweth mee, that my [g] sonne hath stirred vp my seruant to lie in waite against mee, as *appeareth* this day?

9 ¶ Then answered Doeg the Edomite, (who was

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q For this was the third day, as it was reckoned vpon, verſ. 5.

r By these words he admonished Dauid what he ought to doe.

† Heb. *instruments.*

s It seemeth that he had shot on the Northside of the stone, least the boy should haue espyed Dauid.

t Which oathe he calleth in the eight verse, the couenant of the Lord.

a Where the arke then was to aske counsel of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe, but receiueth it of Gods mercie.

* Exod. 25. 30. Leuit. 24. 5. Mat. 12. 3. 4

c If they haue not accompanied with their wiues.

d That is, their bodies.

e Shall be more carefull to keepe his veſſel holy, when he shall haue eaten of this holy food?

f Tarying to worship, before the Arke.

‖ Or, *maister of them that kept Sauls asses.*

* Chap. 19. 2.

g Behinde that place, where the high Priests garment lay.

h That is, out of Sauls dominion.

* Chap. 17. 9.
* Chap. 18. 7. and 29. 5. Eccles. 47. 6.

† Heb. *put these words in his heart.*

i By making mowes and soyes.

k Is he meete to be in a kings house?

a Which was in the tribe of Iudah, and neere to Bethlehem.

‖ Or, *captaine.*

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Maspeh, which was a strong hold.

e That a great bruit went on him.

f Ye that are of my tribe and linage.

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when hee came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, [h] the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuall, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as Dauid, *being* also the kings sonne in law, and goeth at thy commandement, and is honourable in thine house?

15 [i] Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the ‖ sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when he fledde, and shewed it not to me. But the seruants of the King [k] would not mooue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fiue persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smoote hee with the edge of the sword, both man and woman, both child and suckling, both oxe and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) [l] escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid said vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cause *of the death* of all the persons of thy fathers house.

23 Abide thou with mee, *and* feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safe-gard.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernesse of Ziph. 16 Ionathan comforteth Dauid. 23 Sauls enterprise is broken in pursuing Dauid.

THen they tolde Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, we be afraid here in [b] Iudah, how much more if wee come to Keilah against the hoaste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he brought an [c] Ephod † with him.)

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to beseige Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, a Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the ‖ lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about six hundreth, arose and departed out of Keilah, and went ‖ whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid aboade in the wildernesse in the ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid *was* in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be [f] king ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Iesh-imon?

20 Now therefore, O king, come downe according to all that thine heart can desire; and our part *shall bee* to deliuer him into the Kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare ye yet better: know and see his place where he † haunteth, *and*

[h] That is, in the midst of Iudah, much more when we come to the borders against our enemies.

[i] Which were the remnant of y house of Eli, whose house God threatned to punish.

[k] Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

‖ Or, footmen.

[l] For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

[a] Which was a city in the tribe of Iudah Iosh. 15, 44.

[b] This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap. 2, 33.

‖ Or, he that taketh thy life, shall take mine also.

* Chap. 22, 20.

[c] By Gods prouidence the Ephod was preserued and kept with Dauid the true king.

† Ebr. in his hand.

[d] To consult with the Lord by Vrim and Thummim.

‖ Or, gouernours.

‖ Or, in the wildernesse of Ziph.

[e] No power nor policie can preuaile against Gods children, but when he appointeth the time.

† Ebr. his hand.

[f] Ionathan a friend to Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, of the wildernesse.

[g] The Lord recompense this friendship.

† Ebr. where his foote hath borne.

who hath seene him there: for it is said to me, He is subtill, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certainty, and I will go with you: and if hee be in the [b] land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men *were* in the wildernesse of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of [i] Maon. And when Saul heard that, hee followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine: and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

CHAP. XXIV.

1 Dauid hid in a caue spareth Saul. 10 Hee sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He casteth Dauid to sweare vnto him to be fauourable to his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid *is* in the wildernesse of [b] Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rocks *among* the wild goates.

4 And hee came to the sheepecoates by the way where there was a caue, and Saul went in [†] to doe his easement: and Dauid and his men sate in the [†] inward parts of the caue.

5 And the men of Dauid said vnto him, See, the day is [c] come, whereof the Lord said vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because hee had cut off the lap which was on Sauls *garment*.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anoynted, to lay mine hand vpon him: for he is the Anoynted of the Lord.

8 So Dauid ouercame his seruants with these words, and suffered them not to arise against Saul. for Saul rose vp out of the caue and went away.

9 [e] Dauid also arose afterward, and went out of the caue, and cryed after Saul, saying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, [e] Wherefore giuest thou any eare to mens wordes, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had [†] deliuered thee this day into mine hand in the caue, and some bade me kill thee: but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anoynted.

12 Moreouer my father, behold: behold, I say, the lap of thy garment is in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and mee, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the [‖] olde prouerbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dogge, *and* after a flea.

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, & pleade my cause, and [†] deliuer me out of thine hand.

17 When Dauid had made an end of speaking these words to Saul, Saul said, [f] Is this thy voyce, my sonne Dauid? & Saul lift vp his voyce, & wept.

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemie, and let him depart [†] free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I [g] know that thou shalt be King, and that the kingdome of Israel shall be stablished in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues, 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

2 Now in [b] Maon *was* a man, who had his possessiō in Carmel, & the man was exceeding mightie, and had three thousand sheepe, and a thousand goats: and he was shearing his sheepe in Carmel.

3 The name also of the man *was* Nabal, and the name of his wife Abigail, and thee was a woman of singular wisedome, and beautifull, but the man *was* churlish, and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did shearе his sheepe.

5 Therefore Dauid sent ten yonng men, and Dauid said vnto the young men, Goe vp to Carmel, and goe to Nabal, and aske him in my name [†] how he doeth.

6 And thus shall ye say [*] [†] for salutation, Both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.

7 Behold,

---

[a] In your countrey of Ziph, which is in Iudah.

[b] Which was also in the tribe of Iudah, Iosh. 15.55.

[i] Thus the Lord can pull backe the bridle of the tyrants and deliuer his out of the lyons mouth. I shar is, stone of diuision, because they deuided themselues one from another.

[k] That is, in sterg places, which were defended by nature.

[l] A city of Iudah, Iosh. 15.62.

[†] *Heb. to couer his feet.*

[†] *Heb. in the sides.*

[c] Here we see how ready we are to flatter Gods promisse, if the occasion serue: but for seeing it was his owne prince cause, he repented that he had touched his enemie.

[d] Contrary to the false report of them that said, Dauid was Sauls enemy, by reason he sware to be his subiect.

[e] Or, the prouerbe of an ancient man.

[†] *Heb. iudge.*

[f] Though he was most cruell enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

[†] *Heb. a good way.*

[g] Though this tirant sawand confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

[*] *Chap. 28.3. & 1. Chron. 46. 13.20.*

[b] That is, among his owne kinred

[b] Maon and Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

[†] *Heb. of peace.*

[c] Some reade, so mayest thou liue in prosperitie the next yeere, both thou, &c.

[†] *Heb. for life.*

7 Behold, I haue heard, that thou haſt ſhearers: now thy ſhepheards were with vs, and wee did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aske thy ſeruants, and they will ſhewe thee. Wherefore let theſe young men finde fauour in thine eyes: (for wee come in a good ſeaſon) giue, I pray thee, whatſoeuer d commeth to thine hand vnto thy ſeruants, and to thy ſonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all thoſe words in the name of Dauid, and held their peace.

10 Then Nabal anſwered Dauids ſeruants, and ſayd, Who is Dauid? and who is the e ſonne of Iſhai? there bee many ſeruants now adayes, that breake away euery man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſhearers, and giue it vnto them, whom I know not whence they be?

12 ¶ So Dauids ſeruants turned their way, and went againe, and came, and told him all thoſe things.

13 And Dauid ſaid vnto his men, Gird euery man his ſword *about him*. And they girded euery man his ſword. Dauid alſo girded his ſword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the † carriage.

14 Now one of the ſeruants told Abigail Nabals wife, ſaying, Behold, Dauid ſent meſſengers out of the wildernesſe to ſalute our maſter, and he † railed on them.

15 Notwithſtanding, the men were very good vnto vs, and we had no diſpleaſure, neither miſſed we any things as long as wee were conuerſant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping theepe.

17 Now therefore take heed, and ſee what thou ſhalt doe: for euill † will ſurely come vpon our maſter, and vpon all his family: for he is ſo wicked, that a man cannot ſpeake to him.

18 ¶ Then Abigail made haſte, and tooke two hundred † cakes, and two bottels of wine, and fiue ſheepe ready dreſſed, and fiue meaſures of parched corne, and an hundred ‖ frailes of raiſins, and two hundred of figs, and laded them on aſſes.

19 Then ſhe ſaid vnto her ſeruants, Go ye before me: behold, I will come after you: yet ſhee told not her g husband Nabal.

20 And as ſhe rode on her aſſe, ſhe came down by a ſecret place of the mountaine, and behold, Dauid and his men came downe againſt her, and ſhe met them.

21 And Dauid ſaid, In deed I haue kept all in vaine that this fellow had in the wildernesſe, ſo that nothing was miſſed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more alſo doe God vnto the enemies of Dauid, *for* ſurely I will not leaue of all that he hath by the dawning of the day, *any* that h piſſeth againſt the wall.

23 And when Abigail ſaw Dauid, ſhe haſted and lighted off her aſſe, and fell before Dauid on her face, and bowed her ſelfe to the ground,

24 And fell at his feete, and ſayd, Oh, my lord, I *haue committed* the iniquity, and I pray thee, let thine handmaid ſpeake † to thee, and heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is hee: ‖ Nabal *is* his name, and folly *is* with him: but I thine handmaid ſawe not the young men of my lord whom thou ſenteſt.

26 Now therefore, my Lord, as the Lord liueth, and as thy ſoule liueth (the Lord, *I ſay*, that hath withholden thee from comming to *ſhed* blood, and that thine i hand ſhould *not* ſaue thee) ſo now thine enemies ſhall be as Nabal, and they that intend to doe my lord euill.

27 And now this ‖ bleſſing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men that † follow my lord.

28 I pray thee, forgiue the treſpaſſe of thine handmaide: for the Lord will make my lord a k ſure houſe, becauſe my lord fighteth the battels of the Lord, and none euill hath beene found in thee † in all thy life.

29 Yet l a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhall bee bound in the m bundle of life with the Lord thy God: and the ſoule of thine enemies ſhall *God* caſt out, as out of the middle of a ſling.

30 And when the Lord ſhall haue done to my lord all the good that he hath promiſed thee, and ſhall haue made thee ruler ouer Iſrael,

31 Then ſhall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not ſhed blood cauſeleſſe, nor that my lord hath n *not* preſerued himſelfe: and when the Lord ſhall haue dealt well with my lord, remember thine handmayd.

32 Then Dauid ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meete me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to *ſhed* blood, o and that mine hand hath *not* ſaued me.

34 For indeed, as the Lord God of Iſrael liueth, p who hath kept mee backe from hurting thee, except thou haddeſt haſted and met mee, ſurely there had not beene left vnto Nabal by the dawning of the day, *any* that piſſeth againſt the wall.

35 Then Dauid receiued of her hand that which ſhe had brought him, and ſaid to her, Goe vp in peace to thine houſe: behold, I haue heard thy voyce, and haue † granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, hee made a feaſt in his houſe, like the feaſt of a king, and Nabals heart was merry within him, for hee was very drunken: Wherefore ſhe told him q nothing, neither leſſe nor more, vntill the morning aroſe.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart dyed within him, and he was like a ſtone.

38 And about ten dayes after, the Lord ſmote Nabal, that he dyed.

39 ¶ Now when Dauid heard that Nabal was dead, he ſaid, Bleſſed be the Lord, that hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſeruant from euill: for the Lord hath recompenſed the wickednes of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail, to take her to his wife.

40 And when the ſeruants of Dauid were come

d Whatſoeuer thou haſt ready for vs,

e Thus the couetous wretches in ſtead of relieuing the neceſſity of Gods children, vſe to reuile their perſons, and condemne their cauſe,

† Eb. *puſſell*,

† Eb. *droue them away*.

f When we kept our theepe in the wildernesſe of Paran,

† Eb. *it is accompliſhed*.

† Eb. *bread*.
‖ Or, *maſſes*.

g Becauſe thee knew his crooked nature, that he would rather hang perſibed, then conſented to that enterpriſe.

h Meaning by this prouerbe, that he would deſtroy both ſmall and great.

† Eb. *in thine hand*.

† Or, *fooliſh*.

i That is, that thou ſhouldeſt not be reuenged of thine enemie.

† Or, *preſent*.

† Eb. *walke at the feete*.

k Confirme his Kingdome to his poſterity.

† Eb. *From thy dayes*.

l To wit, Saul.

m God ſhall preſerue thee long in his fauour, and deſtroy thine enemies,

n That he hath not auenged himſelfe, wh things would haue tormented his conſcience,

o Reade verſe 18.

p He attributeth it to the Lords mercy, and not to himſelfe that he was ſtayed,

† Eb. *receiued thy face*.

q For he had no reaſon to conſider at all to conſider of ſuch a thing for this great benefit of deliuerance

r For feare of the great danger,

‖ Or, *auenged*.

s For he had experience of his great godlineſs, wiſedome and humility

to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Beholde, let thine handmaid be a seruant to wash the feete of the seruants of my Lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her fiue maids † followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of * Izreel, and they were both his wiues.

44 Now Saul had giuen * Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of [c] Gallim.

CHAP. XXVI.

1 *Dauid was discouered vnto Saul by the Ziphims.* 12 *Dauid taketh away Sauls speare, and a pot of water that stood at his head.* 21 *Saul confesseth his sinne.*

A Gaine the Ziphims came vnto Saul to Gibeah, saying, * Doeth not Dauid hide himselfe ‖ in the hill of Hachilah before ‖ Iesh imon?

2 Then Saul arose, and went downe to the wildernes of Ziph, hauing three thousand [a] chosen men of Israel with him, for to seeke Dauid in the wildernes of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid aboade in the wildernesse, and hee saw that Saul came after him into the wildernesse.

4 (For Dauid had sent out spies, and vnderstood that Saul was come ‖ in very deed.)

5 Then Dauid arose, and came to the place where Saul had pitched, and *when* Dauid beheld the place where Saul lay, and * Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake Dauid, and said to Ahimelech the [b] Hittite, and to Abishai the sonne of Zerniah, brother to [c] Ioab, saying, Who will goe downe with me to Saul to the hoaste? Then Abishai said, I will goe downe with thee.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ‖ head: and Abner and the people lay round about him.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him [d] againe.

9 And Dauid said to Abishai, Destroy him not: for who can lay his hand [e] on the Lords anointed, and be guiltlesse?

10 Moreouer Dauid sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauls head: and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for † the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and stood on the top of an hill afarre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, † Heerest thou not, Abner? Then Abner answered and sayd, Who art thou that criest to the King?

15 ¶ And Dauid said to Abner, Art not thou a [f] man? and who is like thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the folke in to destroy the king thy lord,

16 This is not well done of thee: as the Lord liueth, yee are † worthy to die, because yee haue not kept your master the Lords anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and sayd, Is this thy voyce, [g] my sonne Dauid? and Dauid said, It is my voyce, my lord, O King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the words of his seruant. If the Lord haue stirred thee vp against me, [h] let him smell the sauour of a sacrifice: but if the children of men *haue done it*, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue [i] other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: Come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was [k] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and sayd, Behold the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his [l] righteousnesse and faithfulnesse: for the Lord had deliuered thee into *mine* hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul sayd to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

CHAP. XXVII.

2 *Dauid fleeth to Achish King of Gath, who giueth him Ziklag.* 8 *Dauid destroyeth certaine of the Philistims.* 10 *Achish is deceiued by Dauid.*

AND Dauid said in his heart, I shall now [a] perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and *so* escape out of his hand?

2 Dauid therefore arose, and he, and the sixe hundred men that were with him, went vnto Achish the sonne of Maoch king of Gath.

3 And Dauid [b] dwelt with Achish at Gath, hee, and his men, euery man with his household, Dauid

† Ebr. went at his feete.

* Iosh. 15. 56.

* 2. Sam. 3. 14. 15. [a] Which was a place bordering on the country of the Moabites.

* Chap 23. 19. ‖ Or, in Gibeah. ‖ Or, the wildernesse.

[a] That is, of the most skilfull and valiant souldiers.

‖ Or, to accomplish place.

* Chap. 14. 50. and 17. 55.

[b] Who was a stranger, and not an Israelite. [c] Who afterward was Dauids chiefe captaine.

‖ Or, holsters.

[d] Meaning, hee would make him smite at one stroke. [e] To wit, in his owne priuate cause: for Ishi slew two Kings at Gods appointment, 2. King. 9. 24.

† Ebr. the heate of the Lord was fallen vpon them.

Ebr. Answerest?

[f] Esteemed most valiant and meete to saue the King.

† Ebr. sonne of death.

[g] Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

[h] Let his anger toward vs be pacified by a sacrifice.

[i] As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

[k] Because thou sauedst my life this day.

[l] Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

[m] To Gibeah of Beniamin.

[a] Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, Who were enemies to God's people.

[b] Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their necessity.

Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, [c] let them giue mee a place in some *other* citie of the countrey, that I may dwell there: for why should thy seruant dwell in the *head* citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And [†] the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Gesshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the vvay*, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ‖ Where haue yee beene a rouing this day? and Dauid answered, Against the South of Iudah, and against the South of [§] the Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so *will he* his maner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ Hee hath made his people of Israel vtterly to abhorre him: therefore he shalbe my seruant for euer.

CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about Achish.
8 Saul consulteth vvith a vvitch, and shee causeth him to speake vvith Samuel. 18 *Vvho declareth his ruine.*

NOw at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, [a] Be sure, thou shalt go out with me to the battell, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (*) Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the sorcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselues, and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoaste of the Philistims, he was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp [e] Samuel.

12 And when the woman saw Samuel, shee cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw ‖ gods ascending out of the earth.

14 Then he said vnto her, What fashion is hee of? And she answered, An olde man commeth vp lapped in a mantle: and Saul knew that it was [f] Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither [†] by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of mee, seeing, the Lord is gone from thee, and is thine enemie?

17 Euen the Lord hath done to [§] him, as hee spake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: [h] and to morrow shalt thou and thy sonnes be with mee, and the Lord shall giue the hoaste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore [i] afraide because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I [k] haue put my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eate and get thee strength, and goe on thy iourney.

23 But he refused and said, I will not eate: but his seruants, and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it ‖ vnleauened *bread*,

25 Then

c Let thine officers appoint me a place.

† Eve. the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

‖ Or, against whom.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

‖ Or, he doth surely abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not deny him.

* Chap. 25. 1.

b According to the commandement of God, Exod 22. 18. and Deut. 18. 10. 11.

c Meaning, the high Priest, Exod. 28. 30.

d He seeketh not to God in his misery, but is led by Satan to vnlawfull meanes which in his conscience he condemneth.

‖ Or, punishment ‖

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

‖ Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes spoke vpon him the forme of Samuel, as he can do of an Angel of light.

† Eve by the hand of Prophets.

g That is, to Dauid, * Chap. 15. 28. ‖ Or, winnery.

h Yet shall bee dead, Chap. 31. 6.

i The wicked, when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.

k I haue ventured my life.

‖ Because it required haste.

CHAP. I.

4 It vvas tolde Dauid of Sauls death. 15 Hee causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the * slaughter of the Amalekites, and had beene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoaste from Saul with his [a] cloathes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeisance.

3 Then Dauid said vnto him, Whence commest thou? And hee said vnto him, Out of the hoaste of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid said vnto the young man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the young man that tolde him, answered, [b] As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charets and ‖ horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I,

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

9 Then said he vnto me, I pray thee, † come vpon me, and slay mee: for anguish is come vpon me, because my [d] life is yet whole in me.

10 So † I came vpon him, and slew him, and because I was sure that hee could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, * and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid said vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, How wast thou not afraid, to put foorth thine hand to destroy the Anoynted of the Lord?

15 Then Dauid called one of his young men, and said, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to [g] shoote, as it is written in the booke of * ‖ Iasher.)

19 O noble Israel, [h] he is slaine vpon thy hie places: how are the mightie ouerthrowen!

20 * Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistims reioyce, least the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you *be* neither dewe nor raine, nor [i] *be there* fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not beene anointed with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fatte of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] diuided: they were swifter then eagles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which cloathed you in skarlet, with pleasures, and hanged ornaments of gold vpon your apparell.

25 How were the mighty slaine in the middes of the battell! O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou beene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: how are the mightie ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

1 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The burial of Asahel.

AFter this, Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? Hee then answered, Vnto [b] Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, * that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are yee of the Lord, that yee haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shewe mercy and [d] trueth vnto you: and I will recompense you this benefit, because ye haue done this thing.

7 Therefore now let your handes bee strong, and be you valiant: albeit your master Saul bee dead, yet neuertheless the house of Iudah hath anoynted me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoaste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Asshurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was fourtie yeere old when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, *was* seuen yeere and sixe [g] moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out

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* 1. Sam. 30. 17.

a Seeming to lament the ouerthrow of the people of Israel.

b As I fled in the chase.

‖ Or, captaines.

c He was an Amalekite borne, but renounced his country, and ioyned with the Israelites.

† Ebr. *Ie and vpon.*

d I am sory, because I am yet aliue.

† Ebr. *I stood vpon him.*

* Chap. 3. 31. and 13. 31.

e After the lamentation, hee examined him againe.

* Psal. 105. 15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistims in that arte

* Iosh. 10. 13.

‖ Or, righteous. Meaning, Saul.

* Micah. 1. 10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly iewels.

m Either toward their husbands, or their children.

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a By the meanes of the hie Priest, as 1. Sam. 23. 9. and 2. Sam. 5. 19.

b Which citie was also called Kiriath-arba, Iosh. 14. 15.

c In the time of his persecution.

* 1. Sam. 31. 13.

d According to his promise, which is to recompense them, that are mercifull.

e So her you shall not want a Captaine and defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrey 33 yeeres, Chap. 5. 5.

out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the young men now arise, and h play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his[i] fellow by the head, and *thrust* his sword in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from mee: 1 wherefore should I smite thee to the ground? how then should I be able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder end of the speare smote him vnder the [m] fift *rib*, that the speare came out behinde him: and hee fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the [n] sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter end? how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou hadst not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, and went ouer Iorden, and passed through all Bithron till they came ‖ to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men, and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, *so that* three hundreth and threescore men dyed.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and *when they came* to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid, 27 Ioab killeth him.

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, *was* [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maachah the daughter of Talmai the king of Geshur,

4 And the fourth, Adonijah the sonne of Haggith: and the fifth, Shephatiah the sonne of Abital:

5 And the sixt, Ithream by Egla Dauids wife: these were borne to Dauid in [c] Hebron.

6 ¶ Now while there was warre betweene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And *Ish-bosheth* sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a [d] dogs head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?

9 [e] So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doe to him,

10 To remooue the kingdome from the house of Saul, and the throne of Dauid may bee stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid from him, behalfe, saying, Whose is [f] the land? who should *also* say, Make couenant with me, and beholde, mine hand *shall be* with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for * an hundreth foreskins of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband * Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, *and* returne. So he returned.

17 ¶ And Abner had [g] communication with the Elders of Israel, saying; Ye sought for Dauid in

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h Let vs see how they can handle their weapons.

i Meaning, his aduersaries.

‖ Or, *the field of strong men.*

k After that these foure and twenty were slaine,

‖ Or, *speare,*

l Why doest thou prouoke me to kill thee?

m Some reade, in those parts, where as the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

n Shall we not make an end of mantheting?

o If thou hadst not prouoked them to battell, as verse 24.

‖ Or, *wilderne-sse*

‖ Or, *to the towne.*

p This God wrought to confirme Dauid in his kingdome by the destruction of his aduersaries.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ishbosheth.

b Who is called also Daniel, 1. Chron. 3. 1.

c Within seuen yeeres and six moneths.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

‖ Or, *sorrowly.*

* 1. Sam. 18. 25. 27.

* 1. Sam. 25. 44.

f Rather for malice that he bare toward Ishbosheth, then for any debate to Dauid.

in times past, that he might be your King.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, *concerning* all that Israel was content with, and the whole § house of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my Lord the King, that they may make a couenant with thee, *and* that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

22 ¶ And behold, the seruants of Dauid and Ioab came h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace.)

23 When Ioab, and all the hoast that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and said, ¶ What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift *rib*, that hee dyed, for the blood of * Asahel his brother.

28 ¶ And when afterward it came to Dauids eare, he said, I and my Kingdome are k guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in battel.)

31 And Dauid sayd to Ioab, and to all the people that were with him, Rent your cloathes, and put on sackecloath, and mourne m before Abner: and King Dauid himselfe followed the beere.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner n as a foole dyeth?

34 Thine hands were not bound, nor thy feete layed in fetters of brasse; *but* as a man falleth before wicked men, *so* diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate o meate while it was yet day, but Dauid sware, saying, So doe God to mee and more also, if I taste bread, or ought els till § sunne be downe.

36 And all the people knew it, and it p pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and *newly* anoynted King: and these men the sonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickednesse.

CHAP. IIII.

§ Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls a sonne heard that Abner was dead in Hebron, then his hands were b feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Beniamin: (for c Beeroth was reckoned to Beniamin,

3 Because the Beerothites fled to d Gittaim, and soiourned there, vnto this day.)

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was fiue yeere olde when the tidiugs came of Saul and Ionathan out of Israel: then his nourse tooke him, and fled away. And as she made haste to flee, the child fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone.)

6 And behold Rechab and Baanah his brother came into the middes of the house *as* they e would haue wheate, & they f smote him vnder the fift *rib*, and fled.

7 For when they came into the house, hee slept on his bed in his bed chamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and § Lord hath auenged my Lord the King this day of Saul, and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who had deliuered my soule out of all aduersitie,

10 When one * tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How § much more when wicked men haue slaine a righteous person in his owne house, *and* vpon

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4 *Ebr. in the eares of Beniamin.*

g Who challenged the Kingdome, because of their father Saul,

‖ Or, without harme.

h From warre against the Philistims,

§ Here appeareth the malicious mind of Ioab, who would haue had the King to slay Abner for his priuate grudge.

* 2. King. 2. 5.

‖ Or, *secretly.*

* Chap. 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Ioab, because he consented to the murther.

m Meaning, before the corps.

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banquet at burials.

p It is expedient sometime not onely to conceine in watsorow, but also thinke it may appeare to others, to the intent that they may be satisfied.

‖ Or, *cruell.*

a That is, Ish-bosheth.

b Meaning that he was discouraged.

c This city Beeroth was in the tribe of Beniamin, Ioh. 18. 25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as marchants, which came to buy wheate.

f There is nothing so vile and dangerous, which he wicked will not enterprise in hope of lucre and fauour.

‖ Or, *wilderuesse.*

* Chap. 1. 15.

g Forasmuch as neither the example of him that slew Saul, nor doctrine of their maister, nor the innocency of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

vpon his bed shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they slew them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

* Chap. 3. 32.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsell of the Lord. 20 And ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid vnto Hebron, and said thus, Beholde, we are thy a bones and thy flesh.

* 1. Chron. 11. 1

a Wee are of thy kinred, and most neere ioyned vnto thee.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

* Psal. 78. 71.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a couenant with them in Hebron b before the Lord: and they anoynted Dauid King ouer Israel.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid *was* thirtie yeere olde when he began to reigne: *and* he reigned fourtie yeere.

5 In Hebron hee reigned ouer Iudah * seuen yeere, and sixe moneths: and in Ierusalem hee reigned thirty and three yeeres ouer all Israel and Iudah.

* Chap. 2. 11.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should proone that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters and *smiteth* the lame and blinde, which Dauids soule hateth, *I will preserre him:* * therefore they said, The blinde and the lame shall not d come into that house.

* 1. Chron. 11. 6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from e Millo, and inward.

e He built from the towne house round about to his owne house, 1. Chron 11. 8, † Ebr. Zor.

10 And Dauid prospered and grewe: for the Lord God of hoastes *was* with him.

11 ¶ Hiram also king of † Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

* 1. Chron. 3. 9.

13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

* 1. Chron. 3. 5.

14 * And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ * But when the Philistims heard that they had anoynted Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

* 1. Chron. 14. 8. and 11. 16.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Gee vp: for I will doutlesse deliuer the Philistims into thine hands.

f By Abiathar the Priest.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, ‖ Baal-perazim.

* Isa. 28. 21.

‖ Or, the place of diuisions.

21 And there they left their images, and Dauid and his men * burnt them.

* Chron. 14. 12.

22 Againe the Philistims came vp, and spread themselues in the valley of g Rephaim.

g Meaning, the valley of giants, which Dauid called Baalperazim, because of his victorie.

23 And when Dauid asked counsell of the Lord, hee answered, Thou shalt not goe vp, *but* turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remoone: for then shall the Lord go out before thee, to smite the hoaste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to h Gazer.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 Dauid danceth before it. 16 and it is therefore despised of his wife Michal.

AGaine Dauid gathered together all the ‖ chosen men of Israel, *euen* thirty thousand.

‖ Or, tride.

2 * And Dauid arose, and went with all the people that were with him from a Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lord of hoastes, that dwelleth vpon it betweene the Cherubims.

* 1 Chron 13. 5, 6.

a This was a citie in Iudah called also Kiriath-iearim, Iosh. 15. 9.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in b Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was an high place of the citie of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

* 1. Sam 7. 1.

5 And Dauid and all the house of Israel c played before the Lord on all *instruments* made of firre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

c Prayed God, and sang Psalmes, &c.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

* 1. Chron. 13. 9.

7 And the Lord was very wroth with Vzzah, and God d smote him in the same place for his fault, and there he dyed by the Arke of God.

d Here wee see what danger it is to follow good intentions, or to doo any thing in Gods seruice without his expresse word.

8 And Dauid was displeased because the Lord had † smitten Vzzah: and he called the name of the place, ‖ Perez-Vzzah vntill this day.

† Ebr. made a breach.

‖ Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the house of Obed-edom e a Gittite.

e Who was a Leuite and had dwelt in Gittaim, 1. Chron. 15. 21.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

* 2. Chron. 25. 25.

therefore Dauid went and f brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fat beast.

14 And Dauid danced before the Lord with all his might, & was girded with a linnen Ephod.

15 So Dauid and all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and sawe King Dauid leape, and dance before the Lord, and she h despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the midst of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And assoone as Dauid had made an end of offering burnt offerings and peace offerings, he * blessed the people in the Name of the Lord of hoastes,

19 And gaue among all the people, *euen* among the whole multitude of Israel, aswell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell *of wine*: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to i blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ‖ foole vncouered himselfe!

21 Then Dauid sayd vnto Michal, k *It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to bee ruler ouer the people of the Lord, *euen* ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had l no childe vnto the day of her death.

CHAP. VII.

a *Dauid would build God an house, but is forbidden by the Prophet Nathan.* 8 *God putteth Dauid in minde of his owne gifts.* 12 *He promiseth continuance of his kingdome and posteritie.*

AFterward * when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the a curtaines.

3 Then Nathan said vnto the king, Goe, and doe all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus saith the Lord, b Shalt thou build mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and Tabernacle.

7 In all the *places* wherein I haue walked with all the children of Israel, spake I one c word with any of the tribes of Israel when I commanded *the Iudges* to feed my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hoastes, * I tooke thee from the sheepe-coate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * Hee shall build an house for my Name, and I will stablish the throne of his kingdome for euer.

14 * I will be his father, and he shall bee my sonne: and if he * sinne, I will chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, *euen* thy throne shalbe g stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but † doeth this appertaine to h man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them known vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might hee his people, and that he might make him a name, and doe for i you great things, and terrible for k thy land, O Lord, *euen* for thy people, whom thou redeemedst to thee out of Egypt, *from* the l nations, and their gods?

24 For thou hast m ordeined to thy selfe thy people

f Meaning, he caused the Leuites to beare it, according to the Law.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moone the children of God to praise God by all manner of meanes.

* 1. Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

‖ Or, *vaine man.*

k Ie was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the seruant of God.

* 2. Chron. 17. 2.

a Within the Tabernacle couered with skinnes, Exod. 26. 7.

b Meaning, hee should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word, nothing ought to be attempted.

* 1. Sam. 16. 12. & psal. 78. 70.

d I haue made thee famous through all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

* 1. King. 8. 20.

* 1. King. 5. 5. and 6. 12. 1. chron. 22. 10

* Hebr. 1. 5.

* Psal 89. 31. 32.

f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† *Eie, is this the law of man?*

h Commeth not this rather of thy free mercy, then of any worthinesse that was in man?

* Deut. 4. 7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people,

people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lord of hoastes *is* the God ouer Israel: and let the [a] house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hoastes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † beene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let [b] thy house of thy seruant be blessed for euer with thy blessing.

[a] This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.
† *Ebr. found his heart disposed.*

[b] Therefore I stedfastly beleeue it shall come to passe.

CHAP. VIII.

1 *Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.*

AFter * this now, Dauid smote the Philistims and subdued them, and Dauid tooke ‖ the bridle of bondage out of the [a] hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with [b] two cords to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as hee went to ‖ recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came the ‖ Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in [c] Aram of Dammesek: and the Aramites became seruants to Dauid, [d] and brought gifts. And the Lord saued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, & brought them to [e] Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezar) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoaste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, † to salute him, and to † [f] reioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Atam, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed [g] iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zerniah *was* ouer the hoaste, and Iosaphat the sonne of Ahilud was ‖ Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada ‖ and the [h] Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

[c] Or, *in Gemliab.*

[d] Or, *in all his enterprise.*

[e] Hee gaue iudgement in controuersies, and was mercifull toward the people.

[f] Or, *writer of Chronicles.*

[g] Or, *was ouer the Cherethites.*

[h] The Cherethites and Pelethites were as the kinge guard, and had charge of his person.

CHAP. IX.

9 *Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan.* 10 *He appointeth Ziba to see to the profit of his lands.*

AND Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for [a] Ionathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? And he said, I thy seruant *am he.*

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the [b] mercie of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feete.

4 Then the King said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lodebar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of [c] Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindnes for Ionathan thy fathers sake, and will restore thee all the ‖ fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such [d] a dead dog as I am?

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters ‖ son all that pertained to Saul and to all his house.

10 Thou therefore and [e] thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty seruants.)

11 Then said Ziba vnto the king, According to all that my lord the king hath commaunded his seruant, so shall thy seruant doe, † that Mephibosheth may eat at my table, as one of [f] kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, *were* seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for

P he

[a] Because of mine oathe and promise made to Ionathan. 1. Sam. 20. 15.

[b] Such mercie as shall be acceptable to God.

* Chap. 4. 4.

[c] who was also called Eliam the father of Bathsheba Dauids wife.

‖ Or, *lands.*

[d] Meaning, a despised person.

‖ Or, *nephew.*

[e] Be ye prouident ouerseers and gouernours of his lands, that they may be profitable.

[f] That Mephibosheth may haue all things at commandement, as becommeth a kings sonne.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

AFter this the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then saide Dauid, I will shewe kindnesse vnto Hanun the sonne of Nahash, as his father a shewed kindnesse vnto mee. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

3 And the princes of the children of Ammon saide vnto Hanun their lord, † Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid *rather* sent his seruants vnto thee, b to search the city, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly athamed) and the king said, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon sawe that they c stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the hoaste of the strong men.

8 And the children of Ammon came out and put their armie in aray at the entring in of the gate, and the Aramites of d Zoba, and of Rehob, and of Ish-tob, and of Maacah *were* by themselues in the field.

9 When Ioab saw that the front of the battell was against him before and behind, he chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people, he delinered into the hand of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong and let vs be valiant for e our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoaste of Hadarezer *vvent* before them.

17 When it was shewed Dauid, then he gathered f all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed g seuen hundreth charets of the Aramites: and fourtie thousand horsemen, and smote Shobach the captaine of his hoaste, who died there.

19 And when all the kings, *that vvere* seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

ANd when the yeere was a expired in the time when kings goe foorth *to battell*, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euening tide, Dauid arose out of his b bed, and walked vpon the roofe of the kings palace: and from the roofe hee sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and inquired what woman it was: and *one* said, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the c Hittite?

4 Then D uid sent messengers, and tooke her away: and shee came vnto him and hee lay with her: (now shee was * purified from her vncleanesse) and she returned vnto her house.

5 And the woman conceiued: therefore shee sent and d told Dauid, and said, I am with childe.

6 ¶ Then Dauid sent to Ioab, *saying*, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid saide to Vriah, e Goe downe to thine house, and wash thy feete. So Vriah departed out of the kings palace, and the king sent a present after him.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid sayd vnto Vriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, f The Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shal I then goe into mine house to eat and drinke, and lie with my wife? *by* thy life, and *by* the life of thy soule, I will not doe this thing.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morrow I will fent thee away. So Vriah aboade in Ierusalem that day, and the morrow.

13 Then Dauid called him, and he did eate and drinke before him, and he made him g drunke and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morrow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And

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* 1 Chron. 19. 1.

2 The children of God are not vsuall dealt of 2 benefit receiued.

† Ete in 1-ineyes deete Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell meant to the destruction of their country.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours. ‖ Or, *Syriane.*

d There were diuers parts of the countrey of Syria, whereby appeareth that the Syriens formed where they might haue entertainment, as now the Swissers doe.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

‖ Or, *Helad-zer.* ‖ Or, *Euphrates.*

a The yeere following, about the spring time. * 2. Chron. 20. 1.

b Whereupon he vsed to rest at after noone, as was read of Ish-bosheth, Chap. 4. 7.

c Who was not an Iiraelite borne, but conuerted to the true religion. * Leu. 15. 19. and 18, 19.

d Fearing least she should be stoned according to the Law.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

f Hereby God would conuict Dauids conscience, that seeing the sdulsite and religion of his seruant, he would declare himselfe to forgetfull of God, and in mions to his seruant.

g He made him drinke more liberally, then he was wont to doe, thinking hereby he would haue lien by his wife.

f Meaning, the greatest part.

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1 Chron. 19. 18. o: the souldiers which were in 40. c. 18.

15 And he wrote † thus in the letter, h Put yee Vriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie, hee assigned Vriah vnto a place, where hee knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also dyed.

18 Then Ioab sent and tolde Dauid all the things concerning the warre.

19 ¶ And hee charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

20 ‖ And if the kings anger arise, so that he say vnto thee, Wherefore approached ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Ierubesheth? did not a woman cast a piece of a milstone vpon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we † pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants bee dead: & thy seruant Vriah the Hittite is also dead.

25 Then Dauid sayde vnto the messenger, ‖ Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth † one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, † displeased the Lord.

CHAP. XII.

1 *Dauid reproued by Nathan confesseth his sinne.* 18 *The childe conceiued in adultery, dieth.* 24 *Salomon is borne* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

THen the Lord sent a Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, § one rich, & § other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one little sheepe which hee had bought and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then † Dauid was exceeding wroth with the man, and said vnto Nathan, As the Lord liueth, the man that hath done this thing, † shall surely die.

6 And hee shall restore the lambe * foure fold, because he did this thing, & had no pitie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords b house, and thy lords c wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if *that had beene* too little) haue giuen thee d such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to do euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slaine him with the sword of the e children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, & will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this f sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath § put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to h blaspheme, the childe that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the child, and fasted, and i went in, and lay all night vpon the earth.

17 Then the Elders of his house arose *to come* vnto him, and to cause him to rise from § ground: but he would not, neither did hee eate k meate with them.

18 So on the seuenth day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they said, Behold, while the child was aliue, we spake vnto him, and he would not hearken vnto our voyce: how then shall wee say vnto him, The childe is dead, * to vexe *him* more?

19 But when Dauid saw that his seruants whispered, Dauid perceiued that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid l arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his own house, and bade that they should set bread before him, and he did eate.

21 Then m said his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou diddest rise vp, and eate meate.

† Except saying, h Except God continually vphold vs with his mightie spirit, the most perfect full headlong into all vice and abomination.

‖ Or, thou shalt doe this, if.

i Meaning, Gideon Iudg. 9. 52. 53.

† Heb. were against them.

k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

† Heb. so and so.

† Heb. was euill in the eyes of the Lord.

a Because Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

‖ Or, wayfaring man.

‖ Or, spared.

† Heb. the anger of Dauid was kindled.

† Heb. is the childe of death.

* Exod. 22. 1.

* 2. Sam. 16. 23.

b For Dauid succeeded Saul in his kingdome.

c The leeue vnderstand this of Eglah and Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefits increase toward his, if by their ingratitude they stay him not.

e Then hast most cruelly giuen him vnto the hands of Gods enemies.

* Deut. 28. 30. Chap. 16. 22.

f Meaning, openly, as at noone dayes.

* Ecclus. 47. 23.

§ For the Lord seeth both that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

§ To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haste restored his child, but God had otherwise determined.

* Heb. and he will doe himselfe euill.

l Shewing that our lamentations ought not to be excessiue, but moderate: and that we must praise God in all his doings.

m As they which considered not that God giueth many things to the elect and reiecteth of the vnchilld.

22 And hee said, While the childe was yet aliue, I fasted, and wept: for I said, Who can tell *whether* God will haue mercy on me, that the child may liue?

23 But now being dead, wherefore should I now fast? a Can I bring him againe any more? I shall goe to him, but he shall not returne to mee.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and b hee called his name Salomon: also the Lord loued him.

25. For *the Lord* had sent † by Nathan the Prophet: therefore q * he called his name Iedidiah, because the Lord *loued him*.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the Kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of r waters.

28 Now therefore, gather the rest of the people together, & besiege the citie, that thou maiest take it, least † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a s talent of gold, with precious stones) and it was *set* on Dauids head: & hee brought away the spoile of the citie in exceeding great abundance.

31 And hee carried away the people that were therein, and t put them vnder t sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into § tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14. Amnon Dauids sonne defileth his sister Tamar.
20 Tamar is comforted by her brother Absalom.
29 Absalom therefore killeth Amnon.

NOw after this, so it was, that Absalom the sonne of Dauid hauing a fayre sister, whose name *was* a Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for she was a b virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtill man.

4 Who said vnto him, Why *art* thou, the kings sonne, so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, c Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come, and giue mee meat, and let her dresse meat in my sight, that I may see it, and eat it of her hand.

6 § So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of d cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and shee tooke ‖ floure, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and e powred them out before him, but he would not eat. Then Amnon said, Cause yee euery man to goe out from mee: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with mee, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing * ought to be done in Israel: commit not this folly.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt be as one of g the fooles in Israel: now therefore, I pray thee, speake to the king, for hee will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that § hatred wherewith hee hated her, was greater then the loue wherewith hee had loued her: & Amnon said vnto her, Vp, get thee hence.

16 And she answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but hee would not heare her,

17 But called his ‖ seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of h diuers colours vpon her: for with such garments were the Kings daughters that were virgins, apparelled) Then his seruant brought her out, & locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way, crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother beene with thee? Now yet bee i still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had shee-pesheares in k Baal-hazor, which is beside Ephraim, and ‖ Absalom called all the kings sonnes.

24 And Absalom came to the King, and said, Behold now, thy seruant hath shee-pesheares: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, least wee be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit hee would not goe, but † thanked him.

26. Then said Absalom, But, I pray thee, shall not

a By this consideration he appeased his sorrow.

*. Matth. 1 6.
b To wit, the Lord.
a. Chron 12 9.
† *Ebr. by the hand of.*
p To call him Salomon.
q Meaning, Dauid.
*. 1. Chron. 22. 9.
‖ *Or, the ciel fe cattle.*

r That is, the chiefe citie and where all the conduites are, is as good as taken.
† *Ebr. my name be called vpon it.*

* 1 Chron 20 2.
s That is: three-score pound after the common talent.

t Signifying that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father and mother, and Ammons onely by father.
b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

d Meaning, some delicate and daintie meate.

‖ *Or, paste.*

e That is, she set ned them on a dish.

f For the wicked are ashamed to do that before men, which they are not afraide to commit in the sight of God.

† Leuit. 18, 9.

‖ *Or, how shall I put away my shame?*
g As a lewde and wicked person.

‖ *Or, for this euill in putting.*

‖ *Or, buy.*

h For that which was of diuers colours or pieces, in those dayes was had in great estimation, Gen. 37, 3. Iudg 5, 30.

i For though hee conceiued suddaine vengeance in his heart, yet hee dissembled it till occasion serued, and comforted his sister.

‖ *Or, in the plaine of Hazor.*
k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

† *Ebr, blessed him.*

not my brother i Amnon goe with vs ? And the king answered him, Why should he go with thee?

27 But Absalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not m I commaunded you? be bold therefore, & play the men.

29 And the seruants of Absalom did vnto Amnon, as Absalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Absalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the n ground, and all his seruants stood by with their cloathes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead, † because Absalom had reported so, since hee forced his sister Tamar.

33 Now therefore let not my lord the King ‖ take the thing so grieuously, to thinke that all the Kings sonnes are dead: ‖ for Amnon only is dead.

34 ¶ Then Absalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side ‖ behind him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, o so it is.

36 And assoone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces, and wept: and the king also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to p Talmai the sonne of Ammihur king of Gesthur: and *Dauid* mourned for his sonne euery day.

38 So Absalom fled, and went to Gesthur, and was there three yeeres.

39 And king Dauid ‖ desired to go forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIV.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab ¶ sonne of Zeruiah perceiued, that the Kings a heart was toward Absalom.

2 And Ioab sent to Tekoah, and brought thence a ‖ subtil woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and b anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this maner vnto him, (for Ioab † taught her what he should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeisance, and said, † Helpe, O King.

5 Then the king said vnto her, What aileth thee? And she answered, I am indeed a † widow, and mine husband is dead:

6 And thine handmaid had two c sonnes, and they two stroue together in the field, (and there was none to part them) so the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliuer him that smote his brother, that we may kill him for the d soule of his brother whom hee slewe, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this e trespasse *be* on me, and on my fathers house, and the King and his throne *be* ‖ guiltlesse.

10 And the King said, Bring him to me that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the king f remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmayd speake a word to my lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou g thought such a thing against the people of God? or *why* doeth the King, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and *we are* as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ‖ spare any person, yet doeth hee appoint h meanes, not to cast out from him, him that is expelled.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, *the cause is* that the people i haue made me afraid: therefore thinke handmayd said, Now will I speake vnto the King: it may be that the king will performe the request of his handmayd.

16 For the king will heare, to deliuer his handmayd out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thinke handmayd said, The word of my lord the king shall now be † comfortable: for my lord the King is euen as an k Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not l the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmayd.

20 For to the intent that I m should change the forme of speech, thy seruant Ioab hath done this thing, but ‖ my lord is wise according to the wisedome of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold

1 Pretending to the king that Amnon was most deare vnto him.

m Such is the pride of the wicked masters, that in all their wicked commandements they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12, 10.

† Heb. *because it was put in Absaloms mouth.*

‖ Or, *take it to heart.*

‖ Or, *but.*

p Or, *one after another.*

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

‖ Or, *teased.*

a That the king fauoured him.

‖ Or, *wise.*

b In tooken of mourning: for they vsed anoynting to seeme cheerefull.

† Heb. *put words in her mouth.*

† Heb. *Saue.*

† Heb. *a widow woman.*

c Vnder this parable she describeth the death of Amnon by Absalom.

d Because he hath slaine his brother, he ought to be slaine according to the Law, Gen. 9. 6. Exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let me beare the blame.

‖ Or, *innocent.*

f Sweare that they shall not reuenge the blood, which are many in number.

g Why doest thou giue contrary sentence in thy sonne Absalome?

‖ Or, *accept.*

h God hath prouided wayes (as sanctuaries) to saue them of times, whom man iudgeth worthy death. For I thought they would kill this mine hewe.

i Heb. *reuile.*

k It of great wisdome to discerne right from wrong.

l Hast not thou done this by the counsell of Ioab?

m By speaking rather in a parable then plainely.

‖ Or, *none can hide ought from the King.*

n I haue granted thy request.

† Ebr. Ile ſſd.

o Conuting hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

p Which weyed 6. Ii. 4. onnces after halfe an ounce the ſhekel.

q Or, poſſeſſion. The wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.

r If I haue offended by reuenging my ſiſters diſhonour: then the wicked inſtite themſelues in their euill.

s Ebr. made him.

t Which were as a guard to ſet forth his eſtate

u Or, anſwer ſe.

x That is, noting of what citie or place he was.

y Thus by ſlander, flatterie and faire promiſes the wicked ſeeke preferment.

now, I haue n done this thing: goe then, and bring the yong man Abſalom againe.

22 And Ioab fell to the ground on his face, and bowed himſelfe and † thanked § King. Then Ioab ſayd, This day thy ſeruant knoweth, that I haue found grace in thy ſight, my lord the king, in that the king hath fulfilled the requeſt of his ſeruant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the King ſayd, Let him o turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the kings face.

25 Now in all Iſrael there was none to be ſo much prayſed for beauty as Abſalom : from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres end he polled it : becauſe it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundreth p ſhekels by the kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he would not come to him: and when he ſent againe, he would not come.

30 Therefore he ſaid vnto his ſeruants, Behold, Ioab hath a ſ field ioyning to my place ; and hath barley therein: go, and ſet it q on fire ; and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, and ſayd vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom anſwered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king, for to ſay, Wherefore am I come from Geſhur? It had beene better for me to haue beene there ſtill : now therefore let me ſee the kings face : and r if there be any treſpaſſe in mee, let him kill mee.

33 Then Ioab came to the king, and told him: and hee called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The practiſes of Abſalom to aſpire to the kingdome. 14 Dauid and his ſlee. 31 Dauids prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

AFter this, Abſalom † prepared him charets, and horſes, and fifty men to s runne before him.

2 And Abſalom roſe vp early, and ſtood hard by the entring in of the gate : and euery man that had any ſ matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſayde, Of what city art thou? And hee anſwered, Thy ſeruant *is* of one of the t tribes of Iſrael.

3 Then Abſalom ſayd vnto him, See, thy matters are good and righteous, but there is no man *deputed* of the king to heare thee.

4 Abſalom ſayd moreouer, u Oh that I were made Iudge in the land, that euery man which hath any matter of controuerſie, might come to mee, that I might doe him iuſtice.

5 And when any man came neere to him, and did him obeyſance, hee put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the King for iudgement: ſo Abſalom v ſtale the hearts of the men of Iſrael.

7 ¶ And after x fourtie yeeres, Abſalom ſaide vnto the King, I pray thee, let mee go to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vow when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring mee againe indeed to Ieruſalem, I will y ſerue the Lord.

9 And the King ſaid vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpyes throughout all the tribes of Iſrael, ſaying, When yee heare the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Ieruſalem, that were § called : and they went in their ſimplicitie, knowing nothing.

12 Alſo Abſalom ſent for Ahithophel the Gilonite Dauids counſeller, from his citie Giloh, while hee offered ſacrifices : and the treaſon was great: for § people † encreaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſaid vnto all his ſeruants that were with him at Ieruſalem, Vp, and let vs flee: for wee ſhall not eſcape from h Abſalom : make ſpeede to depart, leaſt he come ſuddenly and take vs, and bring euill vpon vs, and ſmite the citie with the edge of the ſword.

15 And the Kings ſeruants ſaid vnto him, Behold, thy ſeruants *are ready to do* according to all that my lord the king ſhall † appoint.

16 So the king departed and all his houſhold * after him, and the king left ten concubines to keepe the houſe.

17 And the king went foorth and all the people after him, and taried in a ‖ place farre off.

18 And all his ſeruants went about him, and all the z Cherethites and all the Pelethites, and all the Gittites, *euen* ſixe hundreth men which were come after him from Gath, went before the king.

19 Then ſaid the King to Ittai the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the King, for thou art a ſtranger, depart thou therefore to thy place.

20 Thou cameſt yeſterday, and ſhould I cauſe thee to wander to day and goe with vs? I will go whither I can : therefore returne thou, and cary againe thy m brethren : mercie and n truth *be* with thee.

21 And Ittai anſwered the King, and ſaid, As the Lord liueth, and as my lord the king liueth, in what place my lord the king ſhall be, whether in death or life, euen there ſurely will thy ſeruant be.

22 Then Dauid ſaid to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and o all the people went forward, but the King paſſed ouer the brooke Kidron : and all the people went ouer toward the way of the wildernes.

24 ¶ And loe, Zadok alſo *was there*, and all the Leuites with him, p bearing the Arke of the couenant of God: and they ſet downe the Arke of God, and Abiathar went q vp vntill the people were all come out of the citie,

25 Then

d By entiſing them from his father to himſelfe. e Counting from the time that the Iſraelites had aſked a King of Samuel.

f By offering a peace offering, which was lawfull to doe in any place.

g And bid to his feaſt in Hebron.

† Ebr. went and increaſed.

h Whoſe heart he ſaw that Satan had poſſeſſed, that he would leaue no mitigatiefe vnattempted.

† Ebr. chooſe.

* Ebr. at his feete.

‖ Or, houſe. To wit, from Ieruſalem.

z Theſe were as the kings gaud, or as ſome write, his counſellers.

‖ Who as ſome write was the kings ſonne of Gath.

m Meaning, them of his family.

n God requite thee thy friendſhip and fidelitie.

o To wit, the ſixe hundreth men.

p Which was the charge of the Kohathites, Num. 4. 24.

q To ſtand by the Arke.

25 Then the King said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me *both* it, and the ‖ Tabernacle thereof.

‖ Or, *his tabernacle.*

26 But if he thus say, I haue no delight in thee, behold, [r] here am I, let him doe to me as seemeth good in his eyes.

[r] The faithfull in all their afflictions shew themselues obedient to Gods will

27 The King said againe vnto Zadok the Prieſt, Art not thou a * Seer? returne into the citie in peace, and your two ſonnes with you, *to wit*, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

* 1. Sam. 9. 9.

28 Behold, I will tarie in the fields of the wildernesse, vntill there come ſome word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taried there.

30 And Dauid went vp to the mount of olines, and wept as he went vp, and had his head [s] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

[s] With ashes and dust in signe of sorow.

31 Then one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and Dauid ſaid, O Lord, I pray thee, turne the [t] counſell of Ahithophel into fooliſhneſſe.

[t] The counsell of the crafty worldlings doth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the top of § mount where he worſhipped God: and behold, Huſhai § Archite came againſt him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid ſayd, If thou goe with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will be thy [u] ſeruant, O King (as I haue beene in time paſt thy fathers ſeruant, ſo will I now be thy ſeruant) then thou mayeſt bring me the counſell of Ahithophel to nought.

[u] Though Huſhai diſſembled hate at the Kings requeſt, yet may we not vſe this example to excuſe our diſſimulation.

35 And haſt thou not there with thee Zadok and Abiathar the Prieſts? therefore whatſoeuer thou ſhalt heare out of the Kings houſe, thou ſhalt ſhew to Zadok and Abiathar the Prieſts.

36 Behold, there are with them their two ſonnes: Ahimaaz Zadoks *ſonne*, and Ionathan Abiathars *ſonne*: by them alſo ſhall yee ſend mee euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curseth Dauid. 16 Huſhai commeth to Abſalom. 21 The counſell of Ahithophel for the concubines.

WHen Dauid was a little paſt the [a] top *of the hill*, behold, Ziba the ſeruant of Mephibosheth met him with a couple of aſſes ſadled, and vpon them two hundreth *cakes* of bread, and an hundreth bunches of raiſins, and an hundreth of ‖ dried figges, and a bottle of wine.

[a] Which was the hill of Olinet, Chap. 15 30.

‖ Or, *figge cakes*

2 And the King ſaid vnto Ziba, What meaneſt thou by theſe? And Ziba ſaid, They be [b] aſſes for the kings houſhold to ride on, & bread, and dried figges for the yong men to eare, and wine, that the faint may drinke in the wildernesse.

[b] Commonly there are no viler traitors then they, which vnder pretence of friendship attend others.

3 And the King ſaid, But where is thy maſters ſonne? Then Ziba anſwered the King, Behold, he remaineth in Ieruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore mee the Kingdome of my f ther.

4 Then ſaid the King to Ziba, Behold, thine are all that *pertained* vnto Mephibosheth. And Ziba ſaid, * I beſeech thee, let me finde grace in thy ſight, my lord, O King.

* Ebr. I worſhip.

5 ¶ And when King Dauid came to [c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei, the ſonne of Gera: and he came out and curſed.

[c] Which was a citie in the tribe of Beniamin.

6 And hee caſt ſtones at Dauid, and at all the ſeruants of King Dauid: and all the people, and all the men of warre *were* on his [d] right hand, and on his left.

[d] That is, round about him.

7 And thus ſayd Shimei when he curſed, Come forth, come forth thou * murtherer, and * wicked man.

* Ebr. man of blood. * Ebr. man of Beliall.

8 The Lord hath brought vpon thee all the [e] blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath deliuered thy kingdome into the hand of Abſalom thy ſonne: and behold, thou art *taken* in thy wickednesse, becauſe thou art a murtherer.

[e] Reproaching him, as though by his meanes Iſhbosheth and Abner were ſlaine.

9 Then ſaid Abiſhai the ſonne of Zeruiah vnto the King, Why doth * this dead dog curſe my lord the King? let me goe, I pray thee, and take away his head.

* 1. Sam. 24. 15, and Chap. 3. 8.

10 ¶ But the King ſayd, What haue I to doe with you, yee ſonnes of Zeruiah? for he curſeth *euen* becauſe the Lord hath [f] bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?

[f] Dauid felt that this was the iudgement of God for his ſinne, and therefore humbleth himſelfe to his God.

11 And Dauid ſayd to Abiſhai, and to all his ſeruants, Behold, my ſonne which came out of mine owne bowels, ſeeketh my life: then how much more now may this ſonne of Ieminis ſuffer him to curſe: for the Lord hath bidden him.

12 It may bee that the Lord will looke on ‖ mine affliction, and [g] doe me good for his curſing this day.

‖ Or, *my teares*

[g] Meaning, that the Lord will ſend comfort to him, when they are appeaſed.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as hee went, and threw ſtones againſt him, and caſt duſt.

14 Then came the King and all the people that were with him weary, and refreſhed themſelues [h] there.

[h] To wit, at Bahurim.

15 ¶ And Abſalom, and all the people the men of Iſrael, came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite, Dauids friend, was come vnto Abſalom, Huſhai ſayd vnto Abſalom, * God ſaue the King, God ſaue the King.

* Ebr. *Let the king liue.*

17 Then Abſalom ſayd to Huſhai, Is this thy kindneſſe to thy [i] friend? Why went eſt thou not with thy friend?

[i] Meaning, Dauid.

18 Huſhai then anſwered vnto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

19 And † moreouer, vnto whom ſhall I doe ſeruice? not to his ſonne? as I ſerued before thy father, ſo will I before thee.

† Ebr. *the ſecond time.*

20 ¶ Then ſpake Abſalom to Ahithophel, Giue counſell what we ſhall doe.

21 And [k] Ahithophel ſayd vnto Abſalom, Go in to thy fathers concubines, which hee hath left to keepe the houſe: and when all Iſrael ſhall heare that thou art abhorred of thy f ther, the hands of all that are with thee, ſhall be ſtrong.

[k] Suſpecting the charge of the Kingdome, and ſo his ſonne out of hope, he giueth ſuch counſell as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in high eſtimation.

22 So they ſpread Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

It was so esteemed for the successe thereof.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked [1] counsell at the oracle of God: so *was* all the counsell of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowne by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hidde in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring victuals to Dauid.

MOreouer, Ahithophel said to Absalom, [2] Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him shall flee, & I will smite the king onely,

3 And I will bring againe all the people vnto thee, *and* when all shall returne, (b the man whom thou seekest *being slaine*) all the people shall be in peace.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai ‡ Archite also, & let vs heare likewise † what hee saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall we doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelps in the field: also thy father is a valiant warriour, and will not ‖ lodge with the people.

9 Behold, hee is hid now in some caue, or in some place: and though some of them be ouerthrowne at the first, yet the *people* shall heare, and say, The people that follow Absalom, * be ouerthrowne.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall * vtterly faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where we shall find him, and ‖ wee will vpon him as the dew falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Ahithophel: for the Lord had ‖ determined to destroy the [d] good counsell of Ahithophel, that the Lord might e bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priest, Of this and that maner did Ahithophel and the elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Now therefore send quickely, and shew Dauid, saying, Tarie not this night in the fields of the wildernesse, but rather get thee ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz aboade by ‖ En-rogel: (for they might not be seene to come into the citie) and a maid went, and told [g] them, and they went and shewed king Dauid.

18 Neuerthelesse, a young man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and spread a couering ouer the welles mouth, and spread grounde corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They bee gone ouer the [i] brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, and went and told king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel saw that his counsell was not followed, hee sadled his asse, & arose, and hee went home vnto his citie, and put his household in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoaste in the stead of Ioab: which Amasa was a mans sonne named Ithra, an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 o *Brought* beds, and basens, and earthen vessels, and wheat, and barley, and floore, and parched corne, and beanes, and lentiles, and parched corne,

29 And they brought honie, and butter, and sheepe, and cheese of kine, for Dauid, and for the people that were with him, to eat: for they said, The people is hungry, and wearie, and thirstie in the wilderneſſe.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbred the people that were with him, & set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent foorth the third part of the people vnder the hand of Ioab, and the third part

2 The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

‖ Meaning, Dauid

† *Ebr. was right in the eyes of Absalom.*

‡ *Ebr. what is in his mouth.*

‖ *Ore. giuen such counsell.*

e Hushai sheweth himselfe faithfull to Dauid, in that hee reproueth this wicked counsell and purpose.

§ *Or, stay all night.*

* *Ebr. haue a breach, or ruine.*

* *Ebr. melt.*

‖ *Or, we will campe against him.*

f *Or, commanded.*

d That counsell which seemed good to the first to Absalom, verse. 4.

e For by the counsell of Hushai, hee went to the battell, where he was destroyed.

f That is, ouer Iorden.

‖ *Or, the well of Regel.*

g Meaning, the message from their fathers.

h That God sendeth succour to his, in their greatest dangers.

i The Chaldee text readeth: Now they haue passed the Iorden.

k To wit, to pursue them with all haste.

l They trauelled all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecutours of his Church.

n Who was also called Ithai Dauids Father.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

a For certaine of the Reubenites, Gadites and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

part vnder the hand of Abiſhai Ioabs brother, the ſon of Zeruiah: and the *other* third part vnder the hand of Ittai the Gittite. And the King ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou art [b] now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the citie.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commanded Ioab and Abiſhai, and Ittai, ſaying, *Entreate* the yong man Abſalom gently for my ſake. And all the people heard when the King gaue all § Captaines charge concerning Abſalom,

6 So the people went out into the fielde to meete Iſrael, and the battell was in the [c] wood of Ephraim:

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, *euen* of twintie thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood denoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oake: and his heade caught hold of the oake, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, told Ioab, ſaying, Behold, I ſaw Abſalom hanged in an oake.

11 Then Ioab ſaid vnto the man that tolde him, And haſt thou indeed ſeene? why then didſt not thou there ſmite him to the ground, and I would haue giuen thee ten * *ſhekels* of ſiluer, and a girdle?

12 Then the man ſaid vnto Ioab, Though I ſhould † receiue a thouſand *ſhekels* of ſiluer in mine hand, yet would I not lay mine hand vpon the Kings ſonne: for in our hearing the King charged thee, and Abiſhai, and Ittai, ſaying, Beware leaſt any *touch* the yong man Abſalom.

13 If I had done it, *it had beene* † the danger of my life: for nothing can be hid from the King: yea, thou thy ſelfe wouldeſt haue beene againſt me.

14 Then ſaid Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet a liue in the mids of the oake.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, & ſlewe him.

16 Then Ioab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and laid a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * Kings dale: for he ſaid, I haue no [f] ſonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok,

[b] Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather looſe their liues, then that ought ſhould come vnto him.

[c] So called, becauſe the Ephramites (as ſome ſay) fed their cattell beyond Iorden in this wood.

‖ This is a terrible example of Gods vengance againſt them that are rebels or diſobedient to their parents.

* Gen. 23. 15.

† Ebr. weigh vpon mine hand.

† Ebr. a lie againſt my ſoule.

† Ebr. in the heart of Abſalom.

[d] For he had pity of the people, which was ſeduced by Abſaloms flattery.

[e] That God turned his vaine glory to ſhame.

* Gen. 14. 17.

[f] It ſeemed that God had puniſhed him in taking away his children, Chap. 14. 27.

I pray thee, let mee runne and beare the King tidings that the Lord hath † deliuered him out of the hand of his enemies.

† Ebr. iudged.

20 And Ioab ſaid vnto him, Thou ſhalt not bee the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none, for the Kings ſonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

21 Then ſayd Ioab to Cuſhi, Go tell the King what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? and Ioab ſayd, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſawe, and behold, a man came running alone.

h He ſate in the gate of the city of Mahanaim.

25 And the watchman cried, and told the king. And the King ſayd, If he be alone, † hee bringeth tidings. And he came apace, and drew neere.

† Ebr. tidings are in his mouth.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſayd, Behold, *another* man runneth alone. And the King ſayd, He alſo bringeth tidings.

27 And the watchman ſayd, † Me thinketh the running of the foremoſt is like the running of Ahimaaz the ſonne of Zadok. Then the King ſayd, Hee is a [i] good man, and commeth with good tidings.

† Ebr. I ſee the running.

i He had experience of his fidelity, Chap. 17. 20.

28 And Ahimaaz called, and ſayd vnto the King, Peace *be with thee*: and he fell downe to the earth vpon his face before the King, and ſayd, Bleſſed be the Lord thy God, who hath ‖ ſhut vp the men that lift vp their hands againſt my Lord the King.

‖ Or, deliuered vp.

29 And the King ſayd, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the Kings [k] ſeruant, and *me* thy ſeruant, I ſaw a great tumult, but I knew not what.

k To wit, Cuſhi, who was an Ethiopian.

30 And the King ſayd vnto him, turne aſide, *and* ſtand here: ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſayd, † Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

† Ebr. tidings is brought.

32 Then the King ſayd vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the King, and all that riſe againſt thee to doe thee hurt, be as that young man is.

33 And the King was [l] moued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

l Becauſe he conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

7 Ioab encourageth the king. § *Dauid is reſtored.* 23 *Shimei is pardoned.* 24 *Mephiboſheth meeteth the king.* 39 *Barzillai departeth.* 41 *Iſrael ſtriueth with Iudah.*

AND it was told Ioab, Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the † victory of that day was turned into mourning to all § people: for the people heard ſay that day, The King ſoroweth for his ſonne.

† Ebr. ſaluation, or deliuerance.

3 And

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee in battell.

4 So the King [a] hid his face, and the king cried with a loud voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 ¶ Then Ioab came into the [b] house to the King, and sayd, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, & the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy ‖ princes, nor seruants: therefore this day I perceiue, that if Absalom had liued, and we all had died this day, that then it would haue † pleased thee well.

7 Now therefore vp, come out, and speake † comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the [c] gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at [d] strife throwout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and hee deliuered vs out of the hande of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the [e] Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the King againe to his house, (for the saying of all Israel is come vnto the King, *euen* to his house.)

12 Ye are my brethren: my bones and my flesh are ye: Wherefore then are ye the last that bring the King againe?

13 Also say yee to Amasa, Art thou not my bone and my flesh? God doe so to mee, and more also, if thou be not captaine of the hoste to me for euer in the [f] roome of Ioab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgall, for to goe to meete the king, *and* to conduct him ouer Iorden.

16 ¶ And [g] Shimei the Sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to cary ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute * wickednes vnto mee, nor remember the thing that thy seruant did [h] wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of [i] Ioseph that am come to goe downe to meete my lord the king.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the Lords anoynted?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be [k] aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt not [k] die, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when [l] he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the king, because thy seruant *is* lame.

27 And he hath * accused thy seruant vnto my lord the King: but my lord the king *is* as an [m] Angel of God: doe therefore thy pleasure.

28 For all my fathers house were [n] but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba, diuide the [o] lands.

30 And Mephibosheth saide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, *euen* fourescore yeere olde, and hee had prouided the king of sustenance, while hee lay at Mahanaim; for hee was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with mee, and I will feede thee with mee in Ierusalem.

34 And Barzillai said vnto the king, † Howe long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yeere olde; and can I discerne betweene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a [p] burthen vnto my lord the king?

36 Thy seruant will goe a little away ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and *be buried* in the graue of my father and of my mother; but behold thy seruant [q] Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the king answered, Chimham shall go with

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[a] Or, *by stealth.*

[b] As they do that mourne.

[b] At Mahanaim.

[‖] Or, *captaines.*

[†] Heb. *breme right in thine eyes.*

[†] Heb. *to the heart of thy seruant.*

[c] Where the most resort of the people haunted.

[d] Euery one blamed another and throwe who should first bring him home.

[e] That they should reproome the negligence of the Elders, seeing the people were so forward.

[f] By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

[g] Who had before reuiled him, Chap 16.13.

* Chap. 16.2.

* Chap. 16.15.
[h] For in his aduersitie he was his most cruell enemie, and now in his prosperitie, seeketh by flattery to creepe into fauour.

[i] By Ioseph hee meaneth Ephraim, Manasseh and Benjamin (whereof he was) because these three were vnder one standard. Num. 2. 18.

[k] By my hands, or during my life, as reade 1. King. 2. 8. 9.

[l] When Mephibosheth heard of Ierusalem had met the King.

* Chap. 16. 3.

[m] Able for his wisedom to iudge in all matters.

[n] Worthy to die for Sauls cruelty toward thee.

[o] Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the truth, he did not restore them.

[†] Heb. *how many dayes are the yeeres of my life?*

[p] He thought it not meete to receiue benefits of him to whom he was not able to do seruice againe.

[q] My sonne,

with mee, and I will doe to him that thou shalt be content with: and whatsoeuer thou shalt ‖ require of mee, that I will doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and ‖ blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of [f] Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his houshold, and all Dauids men with him ouer [t] Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings *cost*, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more *right* to Dauid then yee: why then did yee dispise vs, ‖ that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

1 *Sheba raiseth Israel against Dauid.* 10 *Ioab killeth Amasa traiterously.* 22 *The head of Sheba is deliuered to Ioab.* 23 *Dauids chiefe officers.*

THen there was come [a] thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, Wee haue no part in [b] Dauid, neither haue we inheritance in the sonne [c] of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from [d] Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women *his* * concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the King to [e] Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but hee tarried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then *did* Absalom: take thou *therefore* thy lords seruants and follow after him, least he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab sayde to Amasa, Art thou in [h] health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Ioabs hand: for therewith hee smote him in the fift [i] rib, and shed out his bowels to the ground, and [k] smote him not the second time: so he died: then Ioab and Abishai his brother followed after Sheba the Sonne of Bichri.

11 And one of Ioabs men [l] stood by him, and said, Hee that fauoureth Ioab, and hee that is of Dauids part, *let him goe* after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remooued Amasa out of the way into the field, and cast a cloath vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When he was remooued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and [i] Bethmaachah and all *places* of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, *neere to* Bethmaachah, and they cast vp a mount against the citie, and the people therof stood on the ramper, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee said to him, Heare the words of thine handmaid. And he answered, I doe heare.

18 Then shee spake thus, ‖ They spake in the old time, saying, They should aske of Abel: and so they haue continued.

19 I am [m] *one* of them that are peaceable, *and* faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the in heritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, *euen* against Dauid: deliuer vs him onely, and I will depart from the city. And the woman said vnto Ioab, Behold, his head shalbe thrown to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blew the trumpet, and [o] they retired from the city, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ * Then Ioab *was* ouer all the hoaste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iosaphat the sonne of Ahilud the Recorder,

25 And Sheia *was* Scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite *was* [p] chiefe about Dauid.

CHAP. XXI.

1 *Three deare yeeres.* 9 *The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged.* 15 *Foure great battels, which Dauid had against the Philistines.*

The n

Or, *shoot.*

‖ Or, *bade him farewell.*

a Where the tribe of Iudah cleaued to receiue him.

f Which had taken part with the King.

t Toward Ierusalem.

‖ Or, *least we first spoken to bring home the King? verse* 11.

b Where the ten tribes contended against Iudah.

b As they of Iudah say

c Hee thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden.

* *Chap.* 16. 22.

e Who was his chiefe captaine in Iudas roome, *Chap.* 19. 13.

f Either them Which had beene vnder Ioab, or Dauids men.

* *Chap.* 8. 18.

g Which was his state, that he vsed to weare in the warres.

† *Eccl. greet.*

h He stood by Amasa at Ioabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That it, he went about to ouerthrow it.

l She sheweth that the olde custome was not to destroy a citie before peace was offred, Deut. 20. 10. 11.

m Shee speaketh in the name of the citie.

n Hearing his suite told him, hee gaue place to reason, and requited onely him, that was an hot of the treason.

o Either they were scattered.

* *Chap.* 8. 16.

p Either in dignitie, or familiaritie.

† Eue yeres after yeere.
† Ebr. sought the face of the Lord a Thinking to gratifie the people, because their were not of the seede of Abraham.
* Iosh. 9. 3. 16. 17.

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?
c Saul onely of Sauls flocke.

d Of Sauls kinsmen.
e To pacifie the Lord.

* 1 Sam. 18. 3. and 20. 8. 42.

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and none had childe, 2 Sam. 6. 23.
§ Ebr. fell.
g Which was in the moneth Abib or Nisan, which contained part of March and part of April.
h To make her a tent wherein she prayed to God to cause away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that hee was pacified.
§ Or, rest.
* 1. Sam. 31. 10.

k For where the magistrate suffereth faulte vnpunished, there the plague of God lieth vpon the land.

THen there was a famine in the dayes of Dauid three yeeres † together: and Dauid † asked counsell of the Lord, and the Lord answered, *It is* for Saul, and for *his* bloody house, because he slew the a Gibeonites.

2 Then the King called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but * remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid sayde vnto the Gibeonites, b What shall I doe for you, and wherewith shall I make the atonement, that ye may bleesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill c any man in Israel. And he said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that consumed vs, and that imagined euill against vs, *so that* wee are destroyed from remaining in any coast of Israel,

6 Let seuen men of his d sonnes be deliuered vnto vs, and wee will hang them vp e vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the * Lords oath, that was betweene them, *euen* betweene Dauid and Ionathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, *euen* Armoni and Mephibosheth, and the fiue sonnes of f Michal, the daughter of Saul, whom shee bare to Adriel the sonne of Barzillai the Meholathite.

9 And hee deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: so they § died *all* seuen together: and they were slaine in the time of harueſt: in the g first *dayes*, and in the beginning of barley harueſt.

10 Then Rizpih the daughter of Aiah tooke h sackecloath and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntill i water dropped vpon them from the heauen, and suffered neither the birdes of the aire to § light on them by day, nor beasts of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commanded, God was then k appeased with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of l Haraphah (*the head* of whose speare weighed three hundreth m shekels of braſſe) *euen* he being girded with a new *sword*, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the n light of Israel.

18 ¶ And after this also there was a battell with the Philistims at o Gob, then Sibbechai the Hushathite slew Saph, which was one of the sons of Haraphah.

19 And there was yet *another* battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slew p Goliath the Gittite: the staffe of whose speare *was* like a weauers beame.

20 Afterward there was also a battell in Gath, where was a man of *a great* stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 Hee prophecieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid spake the words of this a song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my b rocke and my fortresse, and he that deliuereth mee.

3 God *is* my § strength, in him will I trust: my shield, and the horne of my saluation, my hie tower *and* my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the c pangs of death haue compassed me: the floods of vngodlinesse haue made me afraid.

6 The sorowes of the graue compassed mee about: the snares of death ouertooke mee.

7 *But* in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry *did enter* into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and shooke, because he was angry.

9 d Smoake went out at his nostrels, and consuming e fire out of his mouth: coales were kindled thereat.

10 Hee f bowed the heauens also, and came downe, and darkenesse *was* vnder his feete.

11 And hee rode vpon § Cherub and did flie, and he was seene vpon the wings of the winde.

12 And hee made darkenesse a Tabernacle round about him, *euen* the gatherings of waters, *and* the cloudes of the aire.

13 At

l That is, of the race of gyants.
m Which amount to nine pound three quarters.

n For the glory and wealth of the countrey standeth in the preseruation of the godly magistrate.
o Called Gezer, and Saph is called Sippai, 1 Chron. 20. 4.
p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chron. 20. 5.

* 1. Sam. 16. 13.

a In token of the wonderfull benefits that he receiued of God.

* Psal. 18. 2.
b By the distinction of these comfortable names, he sheweth how his faith was strengthened in all tentations.
§ Or, rocke.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny and death.

d That is, cloudes and vapours.
e Lightening and thundring.
f So it seemeth when the aire is darke.
g To flie in a moment thorow the world.

13 At § brightneſſe of his preſence h the coales of fire were kindled.

14 The Lord thundred from heauen, and the moſt High gaue his voyce.

15 He ſhot arrowes alſo, and ſcattered them: *to wit*, lightning, and deſtroyed them.

16 The *i* chanels alſo of the ſea appeareth, *euen* the foundations of the world were diſcouered by the rebuking of the Lord, *and* at the bl.ſt of the breath of his noſtrels.

17 Hee ſent from aboue, *and* to oke mee: hee drew me out of many waters.

18 Hee deliuered me from my ſtrong enemie, *and* from them that hated mee: for they were too ſtrong for mee.

19 They *k* preuented me in the day of my calamitie, but the Lord was my ſtay,

20 And brought me forth into a large place: he deliuered me, becauſe he fauoured me.

21 The Lord rewarded mee according to my *l* righteouſneſſe: according to the pureneſſe of mine hands he recompenſed me.

22 For I kept the wayes of the Lord, and did not *m* wickedly againſt my God.

23 For all his Lawes *were* before mē, and his ſtatutes: I did not depart therefrom.

24 I was vpright alſo toward him, and haue kept me from my wickednеſſe.

25 Therefore the Lord did reward me according to my righteouſnes, according to my pureneſſe before his eyes.

26 With the godly thou wilt ſhew thy ſelfe godly: with *n* the vpright man thou wilt ſhew thy ſelfe vpright.

27 With the pure thou wilt ſhew thy ſelfe pure, and with the *n* froward thou wilt ſhew thy ſelfe froward.

28 Thus thou wilt ſaue the poore people: but thine eyes *are* vpon the hautie, to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkeneſſe.

30 For by thee haue I broken thorow an hoaſte, and by my God haue I leaped ouer a wall.

31 The way of God *is* *o* vncorrupt: the word of the Lord is tried *in the fire*: he is a ſhield to all that truſt in him.

32 For who is God beſides the Lord? and who is mighty, ſaue our God?

33 God is my ſtrength in battell, and maketh my way vpright,

34 He maketh my feete like *p* hindes *feete*, and hath ſet me vpon mine high places.

35 He teacheth mine hands to fight, ſo that a bowe ‖ of braſſe is broken with mine armes.

36 Thou haſt alſo giuen me the ſhield of thy ſaluation, and thy louing kindneſſe hath cauſed me to increaſe.

37 Thou haſt enlarged my ſteps vnder me, and mine heeles haue not ſlid.

38 I haue purſued mine enemies, and deſtroyed them, and haue not turned againe vntill I had conſumed them.

39 Yea, I haue conſumed them and thruſt them thorow, and they ſhall not ariſe, but ſhall fall vnder my feete.

40 For thou haſt *q* girded mee with power to battell, *and* them that aroſe againſt mee, haſt thou ſubdued vnder me.

41 And thou haſt giuen mee the neckes of mine enemies, that I might deſtroy them that hate me.

42 They looked about, but there was none to ſaue *them*, *euen* vnto the *r* Lord, but he anſwered them not.

43 Then did I beate them as ſmall as the duſt of the earth: I did tread them flat as the clay of the ſtreete, *and* did ſpread them abroad.

44 Thou haſt alſo deliuered me *s* from the contentions of my *s* people: thou haſt preſerued mee to be the head ouer nations: the people which I knew not, doe ſerue me.

45 Strangers *t* ſhall be in ſubiection to me: aſſoone as they heare, they ſhall obey me.

46 Strangers ſhall ſhrinke away, and feare in their priuy chambers.

47 Let the Lord liue, *u* and bleſſed *bee* my ſtrength: and God, *euen* the force of my ſaluation be exalted.

48 *It is* God that giueth mee *power* to reuenge me, and ſubdue the people vnder me,

49 And reſcueth me from mine enemies: (thou alſo haſt lift mee vp from them that roſe againſt me, thou haſt deliuered me from the cruell man.

50 Therefore I will praiſe thee, O Lord, among the * nations, and will ſing vnto thy Name.)

51 *Hee is* the tower of ſaluation for his King, and ſheweth mercy to his anoynted, *euen* to Dauid, and to his ſeede * for euer.

CHAP. XXIII.

1 The laſt vvords of Dauid. 6 The vvicked ſhall bee pluckt vp as thornes. 8 The names and faſtes of his mighty men. 15 Hee deſireth vvater, and vvould not drinke it.

THeſe alſo be the *a* laſt words of Dauid, Dauid the ſonne of Iſhai ſaith, euen the man who was ſet vp on high, the anoynted of the God of Iaakob, and the ſweete ſinger of Iſrael ſaith,

2 The Spirit of the Lord ſpake by me, and his word *vvas* in my *b* tongue.

3 The God of Iſrael ſpake to me, the ſtrength of Iſrael ſaid, *Thou ſhalt* beare rule ouer men, being iuſt, *and* ruling in the feare of God.

4 Euen as the morning light when the ſunne riſeth, the morning, I ſay, without clouds, *ſo ſhall mine houſe be*, *and not* as the *c* graſſe of the earth *is* by the bright raine.

5 For ſo ſhall not mine houſe *bee* with God: for hee hath made with mee an euerlaſting couenant, perfect in all points, and ſure: therefore all mine health and whole deſire *is*, that hee will not make it *d* grow ſo

6 But the wicked *ſhalbe* euery one as thornes thruſt away, becauſe they cannot bee taken with hands.

7 But the man that ſhall touch them, muſt bee defenced with yron, or with the ſhaft of a ſpeare: and they ſhall bee burnt with fire in the ſame place.

8 ¶ Theſe *bee* the names of the mighty men whom Dauid had: Hee that ſate in the ſeate of *e* wiſedome, being chiefe of the princes, was Adino of Ezni, he ſlew eight hundreth at one time.

9 And after him was * Eleazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied § Philiſtims gathered there to battel, when the men of Iſrael were *f* gone vp.

10 Hee aroſe and ſmote the Philiſtims, vntill his hand was wearie, and his § hand claue vnto the ſword: and the Lord gaue great victorie the ſame day, and the people returned after him

a Which he ſpake after that he had made the Pſalmes.

b Meaning, hee ſpake nothing but by the motion of God's Spirit.

c Which groweth quickely, and fadeth ſoone.

d But that my kingdome may continue for euer according to his promiſe.

e As one of the Kings counſell. * 1. Chron. 11. 12.

f Meaning, of the Iewes, who conſpired againſt me.

g Not willingly obeying me, but diſſemblingly.

h By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

i He alludeth to the miracle of the red Sea.

k I was ſo beſet, that all meanes ſeemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandement.

n Their wickednеſſe is cauſe that that thou ſeemeſt to forget thy wonted mercy.

o The maner that God vſeth to ſuccour his, neuer faileth.

p He vſeth extraordinary meanes to make me win moſt ſtrong holds.

§ Or, *ſheels*.

q He acknowledgeth that God was the author of his victories, who gaue him ſtrength.

r The wicked in their neceſſity are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conſpired againſt me.

t Not willingly obeying me, but diſſemblingly.

u Let him ſhew his power, that he is the gouernour of all the World.

* *Rom. 15. 9.*

* *Chap. 7.* ❧ 1

Or, *aſſailed with dangers of their lives*

‖ Meaning, fled from the battel.

§ By a compaſſe which came of the wearineſſe and trembling.

* 1. Chron. 11, 27.

him onely to spoile.

11 After him *was* * Shammah the sonne of Age the Hararite : for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims : so the Lord gaue h great victory.

h which hath neither respect to many nor few, when he will shew his power

13 ¶ Afterward three of the thirty captaines went downe, and came to Dauid in the harueſt time vnto the caue of Adullam, and the hoaſte of the Philiſtims pitched in the valley of ‖ Rephaim.

‖ Or, giants.

14 And Dauid *was* then in an holde, and the gariſon of the Philiſtims *was* then in Beth-lehem.

15 And Dauid i longed, and ſaid, Oh, that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

i Being ouercome with weatineſſe and thirſt.

16 Then the three mighty brake into the hoaſt of the Philiſtims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but k powred it *for an offering* vnto the Lord,

k Brideling his affection, and alſo deſiring God not to be offended for that rath enterpriſe.

17 And ſaid, O Lord, be it farre from me, that I ſhould do this. *Is* not this the blood of the men that went in ieopardy of their liues? therefore he would not drinke it. Theſe things did theſe three mighty men.

18 ¶ * And Abiſhai the brother of Ioab, the ſonne of Zeruiah, was chiefe among the three, and hee lifted vp his ſpeare againſt three hundreth, † and ſlew them, and hee had the name among the three.

* 1. Chron. 11. 20.

† Heb. *ſlaine.*

19 For he was moſt excellent of the three, and was their captaine, but hee attained not vnto *the firſt* three.

20 And Benaiah the ſonne of Iehoiada the ſonne of ‖ a valiant man, which had done many actes, *and was* of Kabzeel, ſlew two ſtrong men of Moab: he went downe alſo, and ſlew a lion in the mids of a pit in the time of ſnow.

‖ Or, lſhai.

‖ Or, a comely man.

l which was as big as a weauers beame, 2. Chron 11.23.

21 And he ſlew an Egyptian a ‖ man of great ſtature, & the Egyptian *had* a l ſpeare in his hand: but he went downe to him with a ſtaffe, and pluckt the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

‖ Or, a comely man.

22 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

m He was more valiant then the thirty that follow, and not ſo valiant as the firſt before.

* Chap 2. 18.

23 He was honourable among m thirty, but he attained not to the *firſt* three: and Dauid made him of his counſell.

24 ¶ * Aſahel the brother of Ioab *was* one of the thirtie: Elhanan the ſonne of Dodo of Bethlehem:

* 1 Chron. 11. 27. ‖ Or. Peleriie.

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the ſonne of Ikkeſh the Tekoite:

n Diuers of theſe had two names, as appeareth 1. Chro. 11. and alſo many more are there mentioned.

27 Abiezer the Anethothite: n Mebunnai the Huſathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the ſonne of Baanah a Netophathite: Ittai the ſonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaaſh:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahaba the Shaalbonite: *of the* ſonnes of Iaſhen, Ionathan:

33 Shammah the Hararite: Ahiam the ſonne of Sharar the Hararite:

34 Eliphelet the ſonne of Ahasbi, the ſonne of Maachathi: Eliam the ſonne of Ahitophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the ſonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite: the armour bearer of Ioab the ſonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vrijah the Hittite, o thirty and ſeuen in all.

o Theſe came to Dauid, and helped to reſtore him to his Kingdome.

CHAP. XXIIII.

1 Dauid cauſeth the people to be numbred. 10 He repenteth, and chuſeth to fall into Gods hands. 15 Seuentie thouſand periſh with the peſtilence.

A Nd the wrath of the Lord was a againe kindled againſt Iſrael, and b he mooued Dauid againſt them, in that he ſaid, Goe, number Iſrael and Iudah.

a Before they were plagued with famine, Chap. 21. 1. b The Lord permitted Satan. 1 Chron. 21. 2.

2 For the King ſayd to Ioab the captaine of the hoſte, which was with him, Go ſpeedily now through all the tribes of Iſrael, from Dan euen to Beer-ſheba, and number ye the people, that I may know the c number of the people.

c Becauſe he did this to trie his power, and ſo to tunſt therein, is offended God, eis it was lawfull to number the people, Exod. 30. 12. Numb. 1. 2.

3 And Ioab ſayd vnto the King, The Lord thy God increaſe the people an hundreth folde moe then they bee, and that the eyes of my lord the King may ſee it: but why doeth my lord the King deſire this thing?

4 Notwithſtanding the Kings word preuailed againſt Ioab & againſt the captaines of the hoſte: therefore Ioab and the captaines of the hoſte went out from the preſence of the King to number the people of Iſrael.

5 ¶ And they paſſed ouer Iorden, and pitched in Aroer at the right ſide of the city that is in the mids of the ‖ valley of Gad, and toward Iazer.

‖ Or, riuer.

6 Then they came to Gilead, and to ‖ Tahtim-hodhi, ſo they came to Dan Iaan, and ſo about to Zidon,

‖ Or, the nether land newly inhabited.

7 And came to the fortreſſe of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-ſheba.

‖ Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Ieruſalem at the end of nine moneths and twenty dayes.

9 ¶ And Ioab deliuered the number *and* ſumme of the people vnto the King: and there were in Iſrael d eight hundreth thouſand ſtrong men that drew ſwords, and the men of Iudah were e fiue hundreth thouſand men.

d According ſo Ioabs count: for in all there were eleuen hundreth thouſand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for elſe they had but ſeuen hundreth and ſeuenty thouſand, 1 Chron 21. 5.

10 Then Dauids heart ſmote him, after that he had numbred the people: and Dauid ſaid vnto the Lord, I haue ſinned exceedingly, in that I haue done: therefore now, Lord, I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very foolithly.

f Whose God had appointed for Dauid and his time.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids f Seer, ſaying,

12 Goe, and ſay vnto Dauid, Thus ſaith the Lord, I offer thee three things, chuſe thee which of them I ſhall doe vnto thee.

g For three yeares of famine were 7 in for the Gibeonites matter: this was the ſame yeere to the which ſhould haue beene added other three yeeres more, 1. Chron. 21. 12.

13 So Gad came to Dauid, and ſhewed him, and ſaid vnto him, Wilt thou that g ſeuen yeeres famine come vpon thee in thy lande, or wilt thou

thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answere I shall gitue to him that sent mee.

14 ¶ And Dauid said vnto God, I am in a wonderfull streit: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen vnto the time appoynted: and there died of the people from [h] Dan euen to Beersheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord [*] repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, [i] holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and saide, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and sawe the king and his seruants comming towards him, and Araunah went out, and bowed himselfe before the King on his face to the ground.

21 And [l] Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah saide vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and chariots, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauorable vnto thee.)

24 Then the king said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offrings vnto the Lord my God of that which doth cost mee nothing. So Dauid bought the threshing floore, and the oxen for [n] fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, and offred burnt offrings & peace offrings, and the Lord was appealed toward the land, and the plague ceased from Israel.

[h] From the one side of the countrey to the other.

[*] 1. Sam. 15, 11.

[i] The Lord spared this place, because he had chosen it to build his Temple there.

[k] Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections as the onely cause of this euill.

[l] Called also Ornan, 1. Chron 21 20.

[m] That is, abundantly: for as some write, he was King of Ierusalem before Dauid wanne the tower.

[n] Some write that euery tribe gaue 50 which make 600 or that afterward he bought as much as came to 550 shekels, 1. Chron 21, 25.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his word is truely set forth) vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but allone people and now by the iust punishment of God were made two, where of Iudah and Beniamin clane to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri. Ahabs father. And because our Sauiour Christ according to the flesh, should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who raigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreeme age. 5 Adonijah vsurpeth the kingdome. 30 Salomon is anoynted king. 50 Adonijah fleeth to the altar.

NOw when King Dauid was [a] olde, and striken in yeeres, they couered him with cloathes, but no [b] heate came vnto him.

2 Wherefore his seruants sayd vnto him, Let there be sought for my lord the king a yong virgin, and let her ‖ stand before the king, and cherish him: and let her lie in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong maide thorowout all the coasts of Israel, and found one Abishag [c] a Shunammite, and brought her to the king.

4 And the maid was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate him chariets and horsemen, and [d] fifty men to runne before him.

6 And his father would not displease him from his † childhood, to say, Why hast thou done so? And he was a very goodly man, and *his mother* bare him next after Absalom.

7 And he † tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they *e* helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, & fat cattell by the stone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the kings sons, and all the men of Iudah the kings seruants,

10 But Nathan the Prophet, and Benaiah, and *f* the mighty men, and Salomon his brother hee called not,

11 Where-

[a] Hee was about 70 yeere olde, 2. Sam. 5, 4.

[b] For his naturall heate was worne away with trauels.

‖ Or, *frame him.*

[c] Which story was in the tribe of Nisachar, as Iosh. 19, 18.

[d] Reade 2 Sam. 15, 1.

† *Ebr. dayes.*

† *Ebr. his words were with Ioab.*

e They tooke his part and followed him.

‖ Or, *the fountaine.*

f Of the Chetheites and Pelethites.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard that Adonijah the sonne * of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, *and* I will now giue thee counsell, how to saue thine owne g life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O King, sweare vnto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and h confirme thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the King. And the king said, What is thy matter?

17 And she answered him, My Lord, thou swarest by the Lord thy God vnto thine handmayde, *saying*, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now *is* Adonijah king, and now my Lord, O King, thou knowest i it not.

19 And he hath offred many oxen, and fat cattell, and sheepe, & hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoaste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, *knowest* that the eyes of all Israel *are* on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe k reputed † vile.

22 And lo, while she ye talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the king vpon his face l to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoaste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy m seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I n sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne in my place: so will I certainely doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king said vnto them, Take with you the o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there king ouer Israel, and blow ye the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue † appointed him to be prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, *and* the Lord God of my lord the king † ratifie it.

37 As the Lord hath beene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethiithes, and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth † rang with the sound of them.

41 ¶ And Adonijah and all the ghestes that were with him, heard it. (and they had made an end of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vproare in the city?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a † worthy man, and bringest q good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue r caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon, and they are gone vp from thence with ioy, and the city is mooued: this is the noise that yee haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came r to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the t bed.

48 And thus sayd the king also, Blessed bee the Lord God of Israel, who hath made one to sit

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* 2. Sam. 3. 4.

g For Adon sah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers which kept it from the king.

k And so put to death as wicked transgressors. † Ebr. sinners.

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† Ebr. let the king Adonijah liue.

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

n Mooued by the Spirit of God so to doe, because hee foresaw that Salomon should be the figure of Christ.

o Meaning, the Kings seruants and such as were of his guard.

† Ebr. commanded.

† Ebr. say so.

p Wherewith they accustomed to anoynt the Priests and the holy instruments, Exod. 30. 23. † Ebr. drake.

† Ebr. a man of power.

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To salute him, and to pray and praise God for him.

s He gaue God thankes for the good successe.

sit on my throne this day, euen in my sight.

49 Then all the ghestes that were with Adonijah, were afraid, and rose vp, and went enery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the homes of the [c] altar.

51 And one told Salomon, saying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught hold on the homes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and hee came and did obeysance vnto King Salomon. And Salomon sayd vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roome.

THen the dayes of Dauid drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I goe the [a] way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his worde which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before mee in [c] trueth, with all their hearts, and with all their soules, * † thou shalt not (said he) want one of thy *posteritie* vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to mee, and what hee did to the two captaines of the hoastes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether, whom he slew, and [d] shed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wisedome, and let thou not his hoare head go downe to the graue in peace.

7 But shew kindnes vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for so they came to mee when I fled from Absalom thy brother.

8 ¶ And beholde, with thee * is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meet me at Iorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with [g] blood,

10 So * Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid* reigned vpon Israel, *were* fourtie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee said, [h] Commest thou peaceably? and hee sayd, Yea.

14 He said moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set [i] their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one requeſt, [k] refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and [l] bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to be set for the kings mother, and she sate at his right hand.

20 Then shee said, I desire a small requeſt of thee, say mee not nay. Then the King said vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the ‖ kingdome also: for he is mine elder brother, and hath for him both Abiather the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set mee on the throne of Dauid my father, who hath also made mee an house, as he * promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he died.

26 ¶ Then the King said vnto Abiathar the Priest, Go to Anathoth vnto thine owne ‖ fields: for thou art † worthy of death: but I will not this day kill thee, because thou [m] bareſt the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath beene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle

[c] Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

[a] I am ready to die as all men must.
[b] He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.
* *Deut. 29. 9. Iosh. 1, 7.*
‖ *Or, doe wisely.*

[c] And without hypocrisie.
* *2. Sam. 7, 12.*
† *Ebr. a man shall not be cut off to thee from off the throne.*
* *1. Sam. 3. 27.*
* *2. Sam. 20. 10.*
[d] He shed his blood in time of peace, as if there had beene warre.
[e] Hee put the bloody sword into his sheath.

* *2. Sam. 19, 31.*
† *That is, they dealt mercifully with me.*

* *2. Sam. 16, 5.*

* *2. Sam. 19, 23.*

[g] Let him be punished with death. (*Ioabs* name 4.)

* *Act. 1. 20. and 13. 36.*
* *2 Sam. 5, 4. and 1. Chron. 29. 26. 27.*

* *1. Chron. 29. 23.*

[h] For she feared least hee would worke treason against the king.

[i] In signe of their fauour & consent.

[k] *Ebr. cause not my face to turne away.*

[l] In token of reuerence, and that others by his example might haue her in greater honour.

[m] Meaning, that if he should haue granted Abishag, which was so deare to his father, hee would afterward haue aspired to the kingdome.

* *2. Sam. 7, 12, 13.*

‖ *Or, fell vpon him.*

‖ *Or, possessions.*
† *Ebr. man of death.*
[m] When hee fled before Absalom, *2. Sam. 15, 24.*

* *1. Sam. 2. 31. 33.*

[n] He tooke Adonijahs part when hee would haue vsurped the kingdome, Chap. 1, 7.

cle of the Lord, and caught holde on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is* by the altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and p smite him, and bury him, that thou maiest take away the blood, which Ioab shedde causeles from me, & from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then hee, and slew them with the sword, and my father Dauid knew not: *to wit*, * Abner the sonne of Ner, captaine of the hoast of Israel, and * Amasa the sonne of Iether captaine of the hoaste of Iudah.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and he was buried in his owne house in the wildernesse.

35 And the King put Benaiah the sonne of Iehoiada in his roume ouer the hoaste: and the king set Zadok the t Priest in the roume of Abiathar.

36 ¶ Afterward the king sent, and called Shimei and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shallbe vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the u seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants *be* in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and x Shimei went, and brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, *that* I haue heard.

43 Why then hast thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King said also to Shimei, y Thou knowest all the wickednesse whereunto thine heart is priuie, that thou didst vnto Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid established before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the * kingdome was z established in the hand of Salomon.

CHAP. III.

1 *Salomon taketh Pharaohs daughter to wife.* 5 *The Lord appeareth to him, and giueth him wisedome.* 17 *The pleading of the two harlots, and Salomons sentence thereon.*

SAlomon * then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the b hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely hee sacrificed and offered incense in the hie places.

4 And the King went to d Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, ‖ when he walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast e kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as *appeareth* this day.

7 And now O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to f goe out and in.

8 And thy seruant *is* in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbred for multitude.

9 * Giue therefore vnto thy seruant an ‖ vnderstanding heart, to iudge thy people: that I may discerne betweene good and bad: for who is able to iudge this thy g mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine h enemies: but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wise and vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there ‖ shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

15 And

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o Thinking to be saued by the holinesse of the place.

p For it was lawfull to take the willfull murtherer from the altar, Exod. 21, 14.

* 2. Sam. 3, 27.
* 2. Sam. 20. 10.

q Ioab shallbe iustly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

s Thus God appointed the wayes and meanes to bring his iust iudgements vpon the wicked.

t His enemies mind mooued him rather to venture his life, then to lose his worldly pompe, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling and doing wrong to my seruant. 2. Sam. 16, 5.

* 1. Chron. 1, 1.
z Because all his enemies were destroyed.

* Chap. 7, 8.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built, to offer vnto the Lord.
c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2, 3.
d For the e the Tabernacle was, 2. Chron. 1, 3.

‖ Or, as he walked.

e Thou hast performed thy promise.

f That is, behaue himselfe in executing this charge of ruling.

* 1. Chron. 1, 10.
‖ Or, obedient.

g Which are so many in number.

h That is, that thine enemie should die.

* Matth. 6, 33.
* Iud. 7, 12.
‖ Or, hath been none.

* Chap. 15.

15 And when Salomon awoke, behold it was *i* a dreame, and he came to Ierusalem, and stood before the Arke of the couenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two ‖ harlots vnto the king, and *k* stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together: no stranger *was* with vs in the house saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she arose at midnight, and I tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe shee said, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, *m* Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and shee said, Oh my lord, giue her the liuing child and *n* slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisedome of God was in him to doe iustice.

CHAP. IV.

a The princes and rulers vnder Salomon. 22 The prouysyon for his victuals, 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

2 And these were *a* his princes, *b* Azariah the sonne of Zadok the Priest;

3 Elihoreph and Ahiah the sonnes of Shisha, Scribes, Iehoshaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada *was* ouer the hoaste, and Zadok and *c* Abiathar, Priests,

5 And Azariah the sonne of Nathan *was* ouer the officers, & Zabud the sonne of Nathan, Priest, *was* the kings friend,

6 And Ahishar was ouer the household, and * Adoniram the sonne of Abda *was* ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided victuals for the king and his household: each man had a moneth in the yeere to prouide victuals.

8 All these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Shalbim and Beth-shemesh, and ‖ Elon *and* Beth-hanan:

10 The sonne of Hesed in Aruboth, to whom perteined Shochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean ‖ to Abelmeholah, euen till beyond ouer against Iokmeam.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of *d* Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

14 ¶ Ahinadab the sonne of Iddo *had* to Mahanaim:

15 Ahimaaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanath the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in *e* Issachar:

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel *were* many, as the sand of the sea in number, *f* eating, drinking, and making mercie.

21 * And Salomon reigned ouer all kingdomes, from the *g* Riuer *vnto* the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie † measures of fine floure, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside harts, and buckes, and ‖ gbgles, and fat foule.

24 For he ruled in all *the region* on ‡ other side of the Riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the *h* kings on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his fig-tree, from *i* Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided victuall for king Salomon, and for all that came to king Salomons table, euery man his moneth, *and* they suffered to lacke nothing.

28 Barley also and straw for the horses and mules, brought they vnto the place were the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wisedome and vnderstanding exceeding much, & *k* a large heart, euen as the sand that is on the sea shore,

i He knew that God had appeared vnto him in a dreame.

‖ Or, vituallers. *k* By this example it appeareth that God kept promise with Salomon in graunting him wisedome.

l She stile the quicke childe away, because she might both auoide the shame and punishment.

m Except God gaue iudges vnderstanding, the impudencie of the transgresser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth that she had rather indure the rigour of the Law, then see her childe cruelly slaine.

a That is, his chiefe officers. *b* Hee was the sonne of Achimaas and Zadoks nephew.

c Not Abiathar whom Salomon had put from his office, Chap. 2, 27. but another of that Name. * Chap. 5, 14.

‖ Or, Elon in Beth-anan.

‖ Or, to the plaine.

d which townes bare Iairs name, because hee tooke them of the Canaanites, Numb 32, 41.

e Salomon obserued not the diuision that Iosua made, but diuided it as might best serue for his purpose.

f They liued in all peace and securitie. * Deut. 17, 15.

g Which is Euphrates.

† Ebr. Corim.

‖ Or, Gaza.

h For they were all tributaries vnto him.

i Throughout all Israel. * 2. Chron. 9, 25.

* Deut. 17. 14. 15, 16.

k Meaning, great vnderstanding and able to comprehend all things.

30 And Salomons wisedome excelled the wisdome of all the children of the [i] East, and all the wisedome of Egypt.

31 For hee was wiser then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorowout all nations round about.

32 And Solomon spake three thousand [m] prouerbs: and his songs were a thousand and fiue.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all kings of the earth, which had heard of his wisedome.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth the stuffe for the building. 13 The number of the workemen.

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for hee had heard that they had anoynted him king in the roome of his father) because Hiram had euer loued Dauid.

2 * And Salomon sent him to Hiram, saying,

3 Thou knowest that Dauid my father could not built an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put ‖ them vnder the soles of his feete.

4 But now the Lord my God hath giuen me [o] rest on euery side, *so that* there is neither aduersarie nor euill to resist.

5 And beholde, I purpose to build an house vnto the Name of the Lord my God, *as* the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore commaund, that they hewe me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the [p] hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 ¶ And when [q] Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister food for [d] my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, *euen* his full desire.

11 And Salomon gaue Hiram twenty thousand † measures of wheate for foode to his household, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisedome, as hee * promised him. And there was peace betweene Hiram and Salomon, and they [e] two made a couenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram *was* ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the Mountaine,

16 Besides the ‖ princes, whom Salomon appointed ouer the worke, *euen* three thousand and three hundreth, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundations of the house, *euen* hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the [f] masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 11 The promise of the Lord to Salomon.

AND * in the foure hundreth and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the raigne of Salomon ouer Israel, in the moneth [a] Zif, (which is the second moneth) he built the [b] house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

3 And the [c] porch before the Temple of the house *was* twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, ‖ broad *without*, and narrow *within*.

5 And by the wall of the house he made ‖ galleries round about, euen by the wals of the house round about the Temple and the oracle, and made chambers round about:

6 And the nethermost gallery *was* fiue cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad: for hee made [e] rests round about without the house, that *the beames* should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, *before* it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the [f] house and finished it, and sieled the house, being vawted with sieling of cedar trees.

10 And he built the galleries vpon all the *wall* of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe all my commandements,

to

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[i] To wit, the Philosophers and Astronomers, which were iudged most wise.

[m] Which for the most part are thought to haue perished in the captiuitie of Babylon.

[n] From the hiest to the lowest.

‖ Or, Zor.

* 2. *Chron.* 2, 3.

[o] Or, *his enemies.* a He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.

* 2. *Sam.* 7, 13. 2. *chron.* 22, 10.

[p] This was his equitie, that hee would not receiue a benefite without some recompence.

[q] In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spirituall Temple.

‖ Or, *floates.*

[d] While my seruants are occupied about thy businesse.

† Ebr. *Corins.*
‖ Or, *pure.*
* *Chap.* 3, 12.
e As touching the furniture of wood and vitailes.

* *Chap.* 4, 6.

‖ Or, *masters of the worke.*

[f] The Ebrew word is Giblim, which some say were excellent masons.

* 2. *Chron.* 3, 1.

a Which moneth containeth part of Aprill and part of May.

b Whereby is meant the Temple and the Oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offrings stood.

‖ Or, *to open and to shut.*

‖ Or, *lofts.*

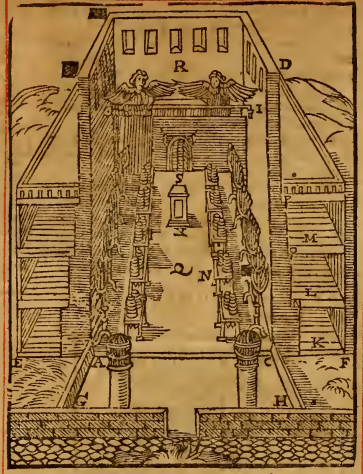
d Whence God spake betweene the Cherubims, called also the most holy place.

e Which were certaine stones comming out of the wall, as rayes for the beames to rest vpon.

‖ Or, *Galleries.*

[f] In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuarie, and the Oracle the most holy place.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting fourth the wall that is before it, is, that the order of those things that are within, might be seene more liuely. A B The length of the Temple of three score cubites. A C The breadth of twentie cubites within, & not measuring the thickenesse of the walles. This also was the length of the porch without the Temple. C D The height of thirtie cubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubites. I The windowes of the Temple. K The first chamber was fiue cubites broad. L The second fiue. M The third seuen. N O P The vestes or stayes of the wall, which bare vp the posts that did separate chamber from chamber. Q The holy place. R The holiest of all, where the Arke of the couenant was. S The gate to enter into the most holy place. T The fiue candlesticks on euery side of the Temple. V The ten tables on both sides for the shewbread. X The incense altar.

to walke in them, then will I performe vnto thee my promise,* which I promised to Dauid thy father.

* 2. Sam. 7. 13.

13 And I will ‖ dwell among the children of Israel, and will not forsake my people Israel.

‖ Accordings as he promised vnto Moses, Exo 25, 22.

14 So Salomon built the house, and finished it,

15 And built the walles of the house within, with boards of Cedar tree from the pauement of the house vnto ‖ the walles of the sieling, and within he couered them with wood, and couered the floore of the house with planks of firre.

‖ Meaning, vnto the roofe, which was also sieled.

16 And he built twentie cubites in the sides of the house with boards of Cedar, from the floore to the walles, and hee prepared *a place* within it for the oracle, *euen* the most holy place.

17 But the ‖ house, that is, the Temple before it, was fourtie cubits *long*.

‖ Or, when he spake of the house in the first verse, he meant both the Oracle, and the Temple.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all *was* Cedar, *so that* no stone was seene.

‖ Or, wilde cucumers.

19 ¶ Also he prepared the place of the oracle in the mids of the ‖ house within, to set the Arke of the couenant of the Lord there.

‖ That is, in the most inward place of the house.

20 And the place of the oracle within *was* twentie cubites long, and twentie cubites broad, and twentie cubites high: and he couered it with pure gold, and couered the altar with Cedar.

21 So Salomon couered the house within with pure golde: and hee † shut the place of the oracle with chaines of golde, and couered it with golde.

† Heb. he drew through chaines of gold before.

22 And he ouerlaid all the house with golde, vntill all the house was made perfite. Also he couered the ‖ whole altar, that was before the oracle, with golde.

‖ Meaning, the altar of incense, Exod. 30, 1.

23 And within the oracle he made two Cherubims of ‖ Oliue tree, ten cubites high.

‖ Or, Pine tree.

24 The wing also of the one Cherub *was* fiue cubites, and the wing of the other Cherub *was* fiue cubites: from the vttermost part of *one* of his wings vnto the vttermost part of the *other* of his wings, *were* ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one fashion.

THE TEMPLE COVERED.

This figure representeth the great court seuered into three parts whose separation was made of three orders of hewen stone and one of Cedar-boardes.

A The court of the Priestes next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B The Altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites and the breadth as much, and ten in height. C Ten lauers, 2 chron. 4, 6. D The sea, 2 Chron. 4, 2 E The court of the people, 2 chro 4, 9 and 6, 12. which is call the great porch, and in Actes 3, 11. the porch of Salomon. This court is often taken in the Scripture of the New Testament for the Temple, Matth. 21, Actes 3, 2, 3. for the people did not passe vp further, but did worship in this one. This is the place wherein Christ and his Apostles vsed to preach, and where Christ did cast the buyers and sellers. F A stage of brasse, whereon Salomon prayed, that he might be better seene and heard of the people. It was fiue long, fiue broad, and in height three, 2 Chron. 6, 13. G A gate on the East, 2 Chron. 4, 9. the gate of Sur, or Seir, 2 kings 11, 6. and the gate of the foundation, 2 Chron. 23, 5. It is also called beautifull, Acts 3, 2. for the Prince did onely enter in and not the people, Ezek. 44, 3. for the people entred in by the North. the South, Ezek. 46, 9.

26 *For* the height of the one Cherub, *was* ten cubites, and so *was* the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

* 2 Chron. 3, 10.

them,

the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the mids of the house.

28 And hee [m] ouerlaide the Cherubims with golde.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee couered with gold within and without.

31 And in the entring of the oracle hee made *two* doores of Oliue trees: *and* the vpper post *and* side postes *were* fiue square.

32 The two doores also *were* of Oliue tree, and he graued them with graining of Cherubims, and Palme trees, and grauen flowres, and couered them with golde, and laid [n] thin golde vpon the Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue trees foure square.

34 But the two doores *were* of firre tree, the two sides of the one doore *were* ‖ round, and thee two sides of the other doore *were* round.

35 And he graued Cherubims, & Palme trees, and carued floures, and couered the carued worke with gold finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

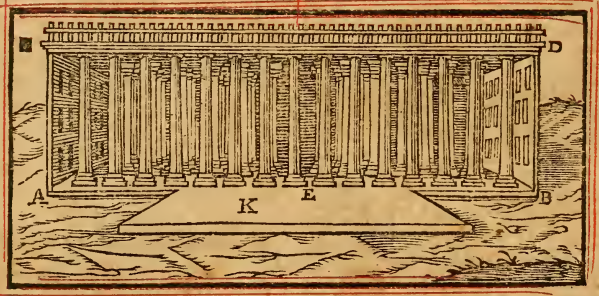
n So that the fashion of the carued worke might still appeare.

‖ Or, folding.

o Where the Priests were, and was thus called in respect of the great court, which is called, Ach. 13, 12. the porch of Salomon, where the people vsed to pray.

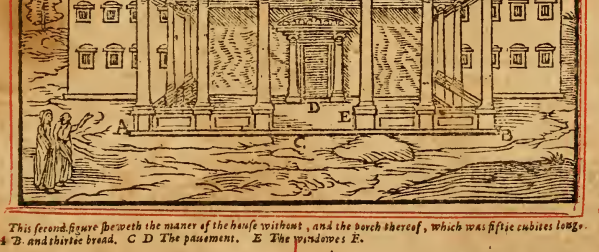
p Which containeth part of October and part of November.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundreth cubites. B C The breadth of fiftie. B D The height of thirtie. E F G H The foure rowes of pillars. I The three rowes of windowes. K The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long. A B and thirtie broad. C D The pauement. E The windowes F.

d as pie. fusti

† E ‖ Or, fr. ✠ Chap. 3. 12. e As touching the furniture of wood and vitailes.

CHAP. VII.

The building of the house of Salomon. 15. The excellent workeship of Hiram in the pieces which he made for the Temple.

25 Salomon was building his owne house thirteene yeeres, and [a] finished all his

2 He built also an house [b] *called* the foreset of Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars, and Cedar beames *were laid* vpon the pillars.

3 And it was couered aboue with Cedar vpon

b For the beautie of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon.

the beames, that lay on the forty and fiue pillars, fifteene in a rowe.

4 And the windowes *vvere* in three rowes, and window *vvas* against window in three rankes.

5 And all the doores, and the side posts *vvith* the windowes were foure square, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, and the porch was before them, *euen* before them *vvere* thirty pillars.

7 ¶ Then he made a porch for the throne, where he iudged, euen a porch of iudgement, and it was fieled with cedar from pauement to pauement.

8 And in his house where he dwelt *vvas* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were ‖ of costly stones, hewed by measure, *and* sawed with sawes within and without, from the foundation vnto the *stones* of an ‖ hand breadth, and on the outside to the great court.

10 And the foundation *vvas* of costly stones, *and* great stones, *euen* of stones of ten cubits, and stones of eight cubits.

11 Aboue also *vvere* costly stones squared by rule, and *boards* of cedar.

12 ¶ And the great court round about *vvas* with three rowes of hewed stones, and a row of cedar beames: *so vvas it* to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet *one* Hiram out of ‖ Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in brasse: he was full of wisdome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threed of twelue cubites did compasse it either of the pillars.

c There were as many, and like proportion on the one side as the other, and at euery end euen three in a rowe one aboue another.
d Before the pillars of the house.
e For his house which was at Ierusalem.

* Chap. 3, 1.

f Or, precious.
g Which were velts and stayes for the beames to lie vpon.
‖ Or, square.

g From the foundation vpward.

h As the Lorde house was build, so was this: onely the great court of Salomons house was vncouered.
‖ Or, Zor.
i Thus when God will haue his glory set forth, he raiseth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31. 1, 3.
k Hir. the second.

THE FORME OF THE PILLAR.

A B The height of a pillar eighteene cubits, the compasse of a pillar twelue cubits. D E The height of the chapiter or round head vpon the pillar of fiue cubits height. F In the middes were two rowes of pomegranates: the rest is the networke and feuredelists, or roses.

16 And hee made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters *vvas* fiue cubites, and the height of the other chapiter *vvas* fiue cubits.

17 He made grates like networke and ‖ wreathen worke like chaines for the chapiters that were on the top of the pillars, *euen* seuen for the one chapiter, and seuen for the other chapiter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars *vvere* after lilie worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars *had* also aboue, ‖ ouer against the belly ‖ within the networke *pomegranates*: for two hundreth pomegranates were in the *two* ranks about vpon † either of the chapiters.

21 And he set vp the pillars in the porch of the Temple. And when hee had set vp the right pillar, he called the name thereof Iachin: and when he had set vp the left pillar, hee called the name thereof Boaz.

22 And vpon the top of the pillars *vvas* worke of lilies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten sea of ten cubits wide from brim to brim, round in compasse, and fiue cubites high, and a line of thirty cubits did compasse it about.

‖ Or, pummels.

‖ Or, cords like chaines.

* As was seene commonly wrought in costly porches.
‖ Or, round about the midst.
† Or, beyond.
† Hir. the second.
‖ Which was in the inner court betweene the Temple and the oracle.
m That is, he will stablish, to wit, his promise toward this house.
n That is, in strength: meaning the power thereof shall continue
o So called for the hugenesse of the vessell.

THE SEA OR GREAT CALDRON.

A B Two cubites from one side to the other. C D The height of fiue cubits. E F This vessell was in compasse thirtie cubits. G The two rowes which compassed the vessell about, and were garnished with bulles heads, wherein were pipes to auoid the water.

24 And vnder the brim of it *vvere* knops like wilde cucumers compassing it round about, ten in one cubite, compassing the sea * round about: and the two rowes of knops were cast, when it was molten.

* 2. Citron. 4, 2.

25 It stood on twelue buls, three ward the North, and three ward the West, and three toward the South, and three toward the East: and the sea *stood* aboue vpon them, and all their hinder parts were inward.

26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 He made also ten bases of brasse: foure cubites was the length of one base, and foure cubites the breadth thereof, and three cubites the height of it.

28 And the worke of the bases was thus: they had borders, and the borders were betweene the ioynts:

29 And on the borders that were betweene the ioynts were lions, oxen, and cherubims: and vpon the ioynts there was a base aboue: and beneath the lions and oxen were certaine additions made of thin worke.

30 Euery base had foure brasen wheeles, and plates of brasse: and the foure corners thereof had vndersetters: vnder the lauer were vndersetters molten, at the one side of euery addition.

31 And the mouth of it within the chapiter and aboue was a cubite: but the mouth thereof was round after the worke of the base, a cubite and a halfe: and also vpon the mouth of it were graued certaine borders, foure square, not round.

32 And the foure wheeles were vnder the borders, and the axeltrees of the wheeles were in the base: and the height of euery wheele was a cubite and halfe a cubite.

33 And the wheeles were like the worke of a charet wheele: their axeltrees, their naues, their spokes, and their hubbes were all molten.

34 And there were foure vndersetters to the foure corners of euery base: and the vndersetters were of the base it selfe.

35 And in the top of the base was there a round compasse of halfe a cubite high: and on the top of the base the ioynts thereof and the borders thereof were of the same.

36 For on the tables of the ioynts thereof, and on the borders thereof he graued cherubims, lions, and palme trees, according to the proportion of euery one, and additions round about.

37 After this manner he made the ten bases: all of one casting, one measure, and one size.

38 Then made he ten layers of brasse: euery layer contained fourtie baths, and euery layer was foure cubites: and vpon euery one of the ten bases one layer.

39 And he put the bases, fiue on the right side of the house, and fiue on the left side of the house: and he set the sea on the right side of the house toward the East, ouer against the South.

40 Hiram also made pots, and shouels, and basins: so Hiram made an end of doing all the worke that he wrought for King Salomon in the house of the Lord:

41 The two pillars, and the two bowles of the chapiters that were on the top of the two pillars, and the two networkes to couer the two bowles of the chapiters that were on the top of the pillars,

42 And foure hundreth pomegranates for the two networkes, euen two rowes of pomegranates for one networke, to couer the two bowles of the chapiters that were vpon the pillars,

43 And the ten bases, and ten layers vpon the bases,

44 And one sea, and twelue buls vnder the sea,

45 And the pots, and the shouels, and the basins: all these vessels which Hiram made to King Salomon for the house of the Lord, were of bright brasse.

46 In the plaine of Iordan did the king cast them, in the clay ground betweene Succoth and Zarthan.

47 And Salomon left all the vessels vnweighed, because they were exceeding many: neither was the weight of the brasse found out.

48 And Salomon made all the vessels that were for the house of the Lord: the altar of gold, and the table of gold, whereupon the shewbread was,

49 And the candlesticks of pure gold, fiue on the right side, and fiue on the left before the oracle, with the flowers, and the lamps, and the tongs of gold,

50 And the cups, and the snuffers, and the basins, and the spoones, and the censers of pure gold: and the hookes of gold, both for the doores of the inner house, the most holy place, and for the doores of the house, that is, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord. And Salomon brought in the things which Dauid his father had dedicated, euen the siluer, and the gold, and the vessels, and put them among the treasures of the house of the Lord.

p Or, stands.
q Or, shoulders.
r Or, ouerlayings.
s Or, ouerlayings.
t Or, ouerlayings.
u Or, ouerlayings.
x Or, ouerlayings.
y Or, ouerlayings.
z Or, ouerlayings.
a Or, ouerlayings.
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y Or, ouerlayings.
z Or, ouerlayings.

cup with flowres of lilies: it contained two thousand ᵖ baths.

27 ¶ And he made ten baſes of braſſe, one baſe *vvas* foure cubites long, and foure cubites broad, and three cubits high.

28 ¶ And the worke of the baſes was on this maner, They had borders, and the borders *vvere* betweene the ledges:

29 And on the borders that were betweene the ledges, where lions, bulles and Cherubims: and vpon the ledges there was a baſe aboue: and beneath the lions and bulles, were additions made of thinne worke.

30 And euery baſe had foure braſen wheeles, and plates of braſſe: and the foure corners had † vnderſetters: vnder the caldron were vnderſetters molten at the ſide of euery addition.

31 And the mouth of it was within the chapiter and aboue *to meaſure* by the cubite: for the mouth thereof *vvas* round, made like a baſe, and it was a cubit and halfe a cubit: and alſo vpon the mouth thereof *vvere* grauen works, whoſe borders *vvere* foure ſquare, *and* not round.

32 And vnder the borders *vvere* foure wheeles, and the axeltrees of the wheele *ioyned* to the baſe: and the height of a wheele *vvas* a cubit, and halfe a cubit.

33 And the faſhion of the wheeles was like the faſhion of a chriet wheele, their axeltrees, and their naues and their ‖ felloes, and their ſpokes *vvere* all molten.

34 And foure vnderſetters *vvere* vpon the foure corners of one baſe: *and* the vnderſetters thereof were of the baſe *it ſelfe*.

35 And in the toppe of the baſe was a round ᶻ compaſſe of halfe a cubite high round about: and vpon the top of the baſe the ledges thereof and the borders thereof *vvere* of the ſame.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmetrees, on the ſide of euery one, and additions round about.

37 Thus made hee the ten baſes. *They* had all one caſting, one meaſure, *and* one ſize.

38 ¶ Then made hee ten caldrons of braſſe, one caldron contoined fourtie baths, and euery caldron *vvas* foure cubits, one caldron *vvas* vpon one baſe throughout the ten baſes.

39 And he ſet the baſes, fiue on the right ſide of the houſe, and fiue on the left ſide of the houſe. And he ſet the ſea on the right ſide of the houſe Eaſtward toward the South.

40 ¶ And Hiram made caldrons, and ſcopmes, and baſens, and Hiram finiſhed all the worke that hee made to King Salomon for the houſe of the Lord:

41 To wit, two pillars, and *two* bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars,

43 And ten baſes, and ten caldrons vpon the baſes,

44 And one ſea, and twelue buls vnder that ſea,

45 And the pots, and the ſhouels, and the baſens: and all theſe veſſels of Hiram *vvhich he made for* king Salomon, *was* for the houſe of the Lord, *of* braſſe poliſhed.

46 In the plaine of Iorden did the King caſt them in ‖ clay betweene Succoth and Zarthan.

47 And Salomon left *to vveigh* all the veſſels, becauſe of the exceeding abundance, neither could the weight of the braſſe be counted.

48 So Salomon made all the veſſels that pertained vnto the houſe of the Lord, the ˣ golden altar, and the golden table, whereon the ſhew-bread was,

49 And the candleſticks, fiue at the right ſide, and fiue at the left, before the oracle of pure gold, and the flowers, and the lamps, and the inuſters of gold,

50 And the bowles, ʸ and the hookes, and the baſens, and the ſpoones, and the aſh-pannes of pure golde, and the hindges of golde for the doores of the houſe within, *euen* for the moſt holy place, *and* for the doores of the houſe, *to vvit*, of the Temple.

51 So was finiſhed all the worke that King Salomon made for the houſe of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the ſiluer and the golde and the veſſels, *and* layed them among the treaſures of the houſe of the Lord.

CHAP. VIII.

4 *The Arke is borne into the Temple.* 10 *A cloud filleth the Temple.* 14 *The king bleſſeth the people*

THen * King Salomon aſſembled the Elders of Iſrael, euen all the heads of the tribes, the chiefe fathers of the children of Iſrael vnto ᵃ him in Ieruſalem, for to ᵃ bring vp the Arke of the couenant of the Lord from the city of Dauid, which is Zion:

2 And all the men of Iſrael aſſembled vnto King Salomon at the feaſt in the moneth of ᵇ Ethanim, which is the ſeuenth moneth.

3 And ‖ all the Elders of Iſrael came, and the

A B The baſe whereupon ſtood the caldrons, which was foure cubites long. B C Foure cubites broade. A D Three cubites high. E The emboſſment and figures of Lions, Bulles, Cherubims. F The border of wookemanſhip folding to and fro. G The foure wheeles which had a cubite and an halfe of height. H The foure ſtaues or vpholders, which were vpon the baſe whereupon the Caldron ſtoode. I The Caldron.

p Bath and ephah ſeeme to be both one meaſure, Ezec. 45, 14. euery bath conteined about ten pottels.

† Ebr. ſhoulders.

q The mouth of the great baſe or ſeame entred into the chapiter, or pillar that bare vp the caldron.

‖ Or, rings.

r Which was called the pillar, chapiter, or ſmall baſe, wherein the caldron ſtood.

s To keepe waters for the vſe of the ſacrifices.

t To wit, of the Temple or Sanctuary.

This ſecond, A B and thirde

u E

‖ Or, y.

* Chap. 3, 1.

x As touching the furniture of wood and veſſells.

The building of the houſe of Salomon: and baſens: and all

a Or, bring

b Ethanim, which is the ſeuenth moneth.

‖ Or, clay ſtiffe.

y This was done according to the forme that the Lord preſcribed vnto Moſes in Exodus.

Some take this for ſome inſtrument of muſicke.

* 2. Chron. 5, 1.

‖ 1 Chron. 5, 3.

* Ebr. Salomon.

a For Dauid brought it from Obed edom, and placed it in the Tabernacle, which he had made for it, 2 Sam. 6, 17.

b Conteining part of September, & part of October, in the which moneth they held three ſolemne feaſts, Num. 29, 1.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.

6 So the [c] Priestes brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they [d] drewe out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing [e] was in the Arke [f] saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priestes were come out of the Sanctuary, the [g] cloud filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord [h] said that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

14 [i] And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And hee sayd, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen [k] Dauid, to be ouer my people Israel.

17 And it was in the heart of Dauid my father, to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou didst well, that thou wast so minded:

19 Nenertheles thou shalt not build the house, but thy sonne that shall come out of thy loines, he shall build the house vnto my Name.

20 And the Lord hath [l] made good his word that he spake, and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the [m] couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 [n] Then Salomon stoode before [o] the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, [p] O Lord God there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee, with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore, now Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, [q] Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 [r] Is it true indeed that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house night and day, euen toward the place whereof thou hast sayd, [s] My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercie.

31 [t] When a man shall trespasse against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar into this house,

32 Then heare thou in heauen, and [u] doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

33 [x] When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and [y] confesse thy Name, and pray and make supplication vnto thee in this house:

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 [z] When heauen shall be [a] shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, [b] when thou doest afflict them.

36 Then heare thou in heauen, and be merciful vnto the sinne of thy seruants, and of thy people Israel, when thou hast taught them the good way wherein they should walke, and giue [c] raine vpon thy land, which thou hast given thy people for an heritage.

37 [d] When there shall be in the land dearth, when there shall be pestilence, when there shall be blasting, mildew, grashoppers, or when there shall be caterpillers, when their enemie besiegeth them in the land of their cities, whatsoeuer plague, whatsoeuer sickenesse there be,

38 What prayer and supplication soeuer shall be made of any man, or of all thy people Israel, which shall know euery man the plague of his owne heart, and spread forth his hands toward this house,

39 Then heare thou in heauen thy dwelling place, and forgiue, and doe, and giue vnto euery man according to all his waies, whose heart thou knowest: (for thou only knowest the hearts of the children of men)

40 That they may feare thee all the dayes that they liue in the land which thou gauest vnto our fathers.

41 [e] Moreouer concerning a stranger, which is not of thy people Israel, but commeth out of a farre country for thy Names sake,

42 (For they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) when he shall come and pray toward this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth to thee for: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel, and that they may know that this house which I haue built, is called by thy Name.

44 [f] If thy people goe out to battell against their enemie by the way that thou shalt send them, and they pray vnto the Lord toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

45 Then heare thou in heauen their prayer and their supplication, and maintaine their cause.

46 [g] If they sinne against thee (for there is no man which sinneth not) and thou be angrie with them, and deliuer them ouer before their enemies, and they carie them away captiues vnto a land farre off or neere,

47 And consider it in the land whither they were caried captiues, and repent, and make supplication vnto thee in the land of their captiuitie, saying, We haue sinned, we haue done amisse, we haue committed wickednesse,

48 And so returne vnto thee with all their heart, and with all their soule in the land of their enemies which led them away captiues, and pray vnto thee toward their land which thou gauest vnto their fathers, the citie which thou hast chosen, and the house which I haue built for thy Name:

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and maintaine their cause,

50 And forgiue thy people that haue sinned against thee, and all their transgressions wherein they haue transgressed against thee, and giue them compassion before them which caried them captiues, that they may haue compassion on them:

51 For they be thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the yron furnace,

52 That thine eyes may be open vnto the supplication of thy seruant, and vnto the supplication of thy people Israel, to heare them in all that they call for vnto thee.

53 For thou diddest separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lord God.

54 [h] And it was so, that when Salomon had made an end of praying all this prayer and supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread vp to heauen,

55 And stood, and blessed all the Congregation of Israel with a loude voice, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers: let him not leaue vs nor forsake vs,

58 That he may incline our hearts vnto him, to walke in all his waies, and to keepe his commandements, and his statutes, and his iudgements, which he commanded our fathers.

59 And let these my words wherewith I haue made supplication before the Lord, be neere vnto the Lord our God day and night, that he may maintaine the cause of his seruant, and the cause of his people Israel, euery day as it shall be needfull,

60 That all the people of the earth may know that the Lord is God, and that there is none other.

61 Let your heart therefore be perfect with the Lord our God, to walke in his statutes, and to keepe his commandements, as at this day.

62 [i] Then the King and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which he offered vnto the Lord, two and twentie thousand beeues, and an hundreth and twentie thousand sheepe: so the King and all the children of Israel dedicated the house of the Lord.

64 The same day did the King consecrate the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meate offerings, and the fat of the peace offerings: because the brasen altar that was before the Lord was too little to receiue the burnt offerings, and meate offerings, and the fat of the peace offerings.

65 So Salomon held a feast at that time, and all Israel with him, a great Congregation, from the entring in of Hamath vnto the riuer of Egypt, before the Lord our God, seuen dayes and seuen dayes, euen fourteene dayes.

66 The eight day he sent the people away, and they blessed the King, and went vnto their tents ioyfull and glad of heart, for all the goodnesse that the Lord had shewed vnto Dauid his seruant, and to Israel his people.

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[c] That is, the Ecclesiastes, Numb. 4.

[d] They drew them out, to put the Priestes out of sight, that they might be seene: for they might not spell them altogether out. Exod. 25. 15.

[e] For in it he put the manners when they and the Arke in their hands, took away the rodde of Aaron and the pot with Manna. * Exod. 25. 30.

[f] He spake according to the reuelation of Gods promise which was conditionally, that they should serue him aright.

[g] The two tables wherein the articles of the couenant were written. * 2. Chron. 6. 13.

[h] 2. Chron. 6. 1.

[i] Heb. Saw 7. 8.

[k] 2. Sam. 7. 8.

[l] Heb. confirmed.

[m] The two tables wherein the articles of the couenant were written. * 2. Chron. 6. 13.

[n] 2. Chron. 6. 12. Ezra. 9. 5.

[o] Heb. before.

[p] Exod. 15. 11. Deut. 3. 24. & 4. 39. & 7. 9. 2. Sam. 7. 22. Psal. 86. 8. & 89. 6. Esay. 45. 5. Ier. 10. 6.

[q] 1. King. 2. 4. & 8. 25. & 9. 5. 2. Chron. 6. 16. & 7. 17.

[r] Esay. 66. 1. Acts. 7. 49.

[s] Deut. 12. 11. 1. King. 8. 29. 2. Chron. 6. 20.

[t] Exod. 22. 11.

[u] Heb. doe.

[x] Leuit. 26. 17. Deut. 28. 25.

[y] Heb. confesse.

[z] Deut. 11. 17. & 28. 23. 1. King. 17. 1. & 18. 1. Luke. 4. 25. Iames. 5. 17.

[a] Heb. shut.

[b] Heb. when thou afflictest them.

[c] Heb. raine of thy land.

[d] Leuit. 26. 25. Deut. 28. 22. 2. Chron. 6. 28. Amos. 4. 9. Hag. 2. 17.

[e] Esay. 56. 3. Dan. 6. 25. Zach. 8. 22.

[f] Deut. 20. 1. 2. Chron. 6. 34.

[g] Leuit. 26. 40. Deut. 30. 1. 2. Chron. 6. 36.

[h] 2. Chron. 6. 12.

[i] 2. Chron. 7. 4.

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* Chap. 2. 46.

* Deut. 12. 11.

Or, sinned.

* To wit, the iudge or priest.

* Exod. 22. 11.

* That is, make his answere.

* Or, So that there be a drought or dearth ouer the land.

* Opposite vnto, with the great thirst, which we are not able to sustaine.

* Or, had leaue of his maiestie to offer.

* They shewed him that there was no way to win the peoples hearts, but to grant them their iust petitions.

shalbe made of any man *or* of all thy people Israel, when euery one shall know the plague in his owne o heart, and stretch forth his hands in this house.

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his waies, as thou knoweſt his heart, (for thou onely knoweſt the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gaueſt vnto our fathers.

p Hee meaneth such as should be turned from their idolatry to serue the true God.

41 Moreouer as touching the p ſtranger that is not of thy people Israel, who ſhall come out of a farre countrey for thy Names ſake,

42 (When they ſhall heare of thy great Name, and of thy mighty hand, and of thy ſtretched-out arme) and ſhall come and pray in this houſe,

43 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Israel: and that they may know that thy q Name is called vpon in this houſe which I haue built.

q That this is the true religion where with thou wilt be worshipped.

44 ¶ When thy people ſhall go out to battell againſt their enemie by the way that thou ſhalt ſende them, and ſhall pray vnto the Lord * *toward* the way of the citie which thou haſt choſen, and *toward* the houſe that I haue built for thy Name,

* Dan. 6. 10.

45 Heare thou then in heauen their prayer and their ſupplication, and ‖ iudge their cauſe.

‖ Or, maintaine their right.

46 If they ſinne againſt thee, (* for there is no man that ſinneth not) and thou be angry with them, and deliuer them vnto the enemies, ſo that they carie them away priſoners vnto the land of the enemies, either farre or neere,

* 2. Chron. 6. 36. Eccles. 7. 22. 1. Ioh. 1. 8, 10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee s in the land of them that caried them away captiues, ſaying, Wee haue ſinned, wee haue tranſgreſſed, and done wickedly,

‖ Or, if they repent

s Though the Temple was the chiefe place of prayer, yet hee ſeeſindeth not them, that being let with neceſſity call vpon him in other places.

t As Daniel did, Dan. 6. 10.

48 If they turne againe vnto thee with all their heart, and with all their ſoule in the land of their enemies, which led them away captiues, and pray vnto thee *toward* t the way of their land, which thou gaueſt vnto their fathers, *and toward* the citie which thou haſt choſen, and the houſe which I haue built for thy Name,

49 Then heare thou their prayer and their ſupplication in heauen thy dwelling place, and ‖ iudge their cauſe,

‖ Or, auenge their wrong.

50 And be mercifull vnto thy people that haue ſinned againſt thee, and vpto all their iniquities (wherein they haue tranſgreſſed againſt thee) and cauſe that they which led them away captiues, may u haue pitie and compaſſion on them.

u Hee vnderstood by faith, that God of enemies would make friends of them that were

Chapters. For they be thy people, and thine inheri- and two gi- ch thou broughteſt out of Egypt from chapiters which vron fornace.

52 And ſome hi- s be open vnto the prayer of grates, euen two- he prayer of thy people Is- to couer th- hem, in all that they call

This seemeth to be the ſecond part of the prayer. A. B. and thirty

vpon the p- baſes, and- e them to thee from

‖ E

‖ Or, p-

* Chap. 3. 12.

a As touching the furniture of wood and vtailes.

C H A P. VIII.

The building of the houſe of Salomon. The hyring of the houſe of Hiram. The ſhip- to the places whither made for the Salo- as

for an inheritance, as thou ſpakeſt by the hand of Moſes thy ſeruant, when thou broughteſt our fathers out of Egypt, O Lord God.

53 Then Salomon was building his owne houſe thirteene yeeres, and a finiſhed all his

a Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

praying all this a prayer and ſupplication vnto the Lord, hee roſe from before the altar of the Lord, from kneeling on his knees, and ſtretching of his hands to heauen,

55 And ſtood and bleſſed all the Congregation of Israel, with a loud voyce, ſaying,

56 Bleſſed be the Lord that hath giuen reſt vnto his people Israel, according to all that he promiſed: there hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes his ſeruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forſake vs not, neither leaue vs,

58 That hee may x bow our hearts vnto him, that we may walke in all his wayes, and keep his commandements, and his ſtatutes, and his lawes, which he commanded our fathers.

x He concludeth that man of himſelfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

59 And theſe my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cauſe of his ſeruant, and the cauſe of his people Israel † alwayes as the matter requireth,

† Ebr. the thing of a day in his day.

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfit with the Lord our God, to walke in his ſtatutes, and to keepe his commandements, as this day.

62 ¶ * Then the king and all Israel with him offered ſacrifice before the Lord.

* 2. Chron. 7. 4.

63 And Salomon offered a ſacrifice of peace offerings which he offered vnto the Lord, *to wit*, two and twenty thouſand beeues, and an hundreth and twenty thouſand ſheepe: ſo the King & all the children of Israel dedicated the y houſe of the Lord.

y Before the oracle where the Arke was.

64 The ſame day did the King hallow the middle of the court, that was before the houſe of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, becauſe the * braſen altar that was before the Lord, was too little to receiue the burnt offrings, and the meate offerings, and the fat of the peace offrings.

* 2. Chron. 7. 7.

65 And Salomon made at that time a feaſt and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, z ſeuen dayes and ſeuen dayes, *euen* fourteen dayes.

z That is, from North to South: meaning all the countrey

66 And the eight day he ſent the people away: and they † thanked the King, and went vnto their tents ioyous, and with glad heart, becauſe of all the goodneſſe that the Lord had done for Dauid his ſeruant, and for Israel his people.

a Seuen dayes for the dedication, and ſeuen for the feaſt.

† Ebr. bleſſed.

C H A P. IX.

1 The Lord appeareth the ſecond time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He ſendeth for 120 talents of gold.

WHen * Salomon had finiſhed the building of the houſe of the Lord, and the Kings palace, and all that Salomon deſired and minded to doe,

* 2. Chron. 7. 11.

2 Then the Lord appeared vnto Salomon the ſecond time, as he * appeared vnto him at Gibeon.

* Chap. 3. 5.

3 And the Lord ſayd vnto him, I haue heard thy prayer and thy ſupplication, that thou haſt made before mee: I haue hallowed this houſe (which thou haſt built) to * put my Name there for euer, and mine eyes, and my heart ſhall be

* Chap. 8. 29. Deut. 12. 11.

3 And if I was con-

4 And

a If thou walke fitly my feare, and withdraw thy selfe from the common maunet of men, which follow their fensualitie.

4 And a if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart and in righteouſnes) to doe according to all that I haue commanded thee, *and* keepe my ſtatutes, and my iudgements,

5 Then will I ſtabliſh the throne of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſaying, * Thou ſhalt not want a man vpon the throne of Iſrael.

6 *But* if yee and your children turne away from mee, and b will not keepe my Commandements, *and* my ſtatutes (which I haue ſet before you) but goe and ſerue other gods, and worſhip them,

7 Then will I cut off Iſrael from the lande, which I haue giuen them, and the houſe which I haue hallowed * for my Name, will I caſt out of my ſight, and Iſrael ſhall be a c prouerbe, and a common talke among all people.

8 Euen this high houſe ſhall be *ſo*: euery one that paſſeth by it, ſhalbe aſtonied, and ſhall hiſſe, and they ſhall ſay, * Why hath the Lord done thus vnto this land, and to this houſe?

9 And they ſhall anſwere, Becauſe they forſooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worſhipped them, and ſerued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houſes, the houſe of the Lord, and the Kings palace,

11 (*For the which* Hiram the king of ‖ Tyrus had brought to Salomon timber of Cedar, and firre trees, and golde, and whatſoeuer he deſired) then king Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

12 And Hiram came out from Tyrus to ſee the cities which Salomon had giuen him, and they pleaſed him not,

13 Therefore hee ſayd, What cities are theſe which thou haſt giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

14 And Hiram had ſent the King d ſixe ſcore talents of gold.

15 ¶ And this is the cauſe of the tribute, why King Salomon raiſeth tribute, *to wit*, to build the houſe of the Lord, and his owne houſe and f Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and ſlewe the Canaanites that dwelt in the citie, and gaue it for a preſent vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethhoron the nether,

18 And Baalath, and Tamor in the wilderneſſe of the land,

19 And all the cities ‖ of ſtore, that Salomon had, euen cities for charets, and cities for horſemen, and *all* that Salomon deſired and would build in Ieruſalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebuſites, which were not of the children of Iſrael:

21 *To wit*, their children that were left after them in the land whom the children of Iſrael were not able to deſtroy, thoſe did Salomon make tributaries vnto this day.

22 But of the children of Iſrael did Salomon no bondmen: but they were men of warre and his ſeruants, and his princes, & his captaines, and rulers of his charets and his horſemen.

23 Theſe were the princes of the officers, that were ouer Salomons worke: *euen* i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the houſe which *Salomon* had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt offrings and peace offrings vpon the altar which he built vnto the Lord: and he burnt incenſe vpon *the altar* that was before the Lord, when hee had finiſhed the houſe.

26 ¶ Alſo king Salomon made a nauie of ſhips in Ezeon-geber, which is beſide Eloth, and the brinke of the red ſea, in the land of Edom.

27 And Hiram ſent with the nauie, his ſeruants, that were mariners, and had knowledge of the ſea, with the ſeruants of Salomon.

28 And they came to Ophir, & fet from thence k foure hundreth and twentie talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſedome of Salomon. 28 His royall throne. 23 His power and magnificence.

A Nd the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard queſtions.

2 And ſhee came to Ieruſalem with a very great traine, *and* camels that bare ſweete odours, and golde exceeding much, and precious ſtones: and ſhee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her queſtions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba ſaw all Salomons wiſedome, and the houſe that he had built.

5 And the b meat of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparell, and his drinking veſſels, and his burnt offrings, that he offered in the houſe of the Lord, and t ſhe was greatly aſtonied.

6 And ſhee ſayd vnto the King, It was a true word that I heard in mine owne land of thy ſayings, and of thy wiſedome.

7 Howbeit I beleeued not this report, till I came, and had ſeene it with mine eyes, but loe, the one halfe was not tolde mee: *for* thou haſt more wiſedome and proſperitie, then I haue heard by report.

8 Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy c wiſedome.

9 Bleſſed be the Lord thy God, which d loued thee, to ſet thee on the throne of Iſrael, *becauſe* of the Lord loued Iſrael for euer, and *therefore* made thee king, that thou ſhouldeſt e execute equitie and righteouſneſſe.

10 And ſhe gaue the king an hundreth and twentie golde, and of ſweete odours great plentie, and precious ſtones. There came no ſuch abundance of ſweete odours as the Queene of Saba gaue to king Salomon.

11 The nauie alſo of Hiram, that had brought gold from Ophir, brought from Ophir great plentie of Almuggim trees, and precious ſtones.

12 And the king made of the Almuggim trees a terraſſe for the houſe of the Lord, and for the kings houſe, harpes alſo and pſalteries for ſinging men: there came no ſuch almuggim trees, nor were ſeene vnto this day.

13 And king Salomon gaue vnto the Queene of Saba all her deſire, whatſoeuer ſhee aſked, beſide that which Salomon gaue her of his royall bounty. So ſhee returned, and went into her land, ſhee and her ſeruants.

14 Now the weight of golde that came to Salomon in one yeere, was ſixe hundreth threeſcore and fiftene golden talents,

15 Beſide that he had of the merchants, and of the trafficke of the marchants, and of all the kings of Arabia, and of the gouernours of the land.

16 And king Salomon made two hundreth ſhields of beaten golde: ſixe hundreth golde went to one ſhield.

17 And three hundreth ſhields of beaten golde: three pound of golde went to one ſhield: and the king put them in the houſe of the wood of Lebanon.

18 Alſo the king made a great throne of yuorie, and couered it with the beſt golde.

19 The throne had ſixe ſteppes, and the toppe of the throne was round behinde: and there were ſtayes on either ſide on the place of the ſeate, and two lyons ſtanding beſide the ſtayes.

20 And twelue lyons ſtood there on the ſixe ſteppes on the one ſide and on the other: there was not the like made in any kingdome.

21 And all king Salomons drinking veſſels were of golde, and all the veſſels of the houſe of the wood of Lebanon were of pure golde: none were of ſiluer, it was nothing eſteemed in the dayes of Salomon.

22 For the king had at ſea the nauie of Tharſis with the nauie of Hiram: once in three yeeres came the nauie of Tharſis, bringing golde, and ſiluer, yuorie, and apes, and peacocks.

23 So king Salomon paſſed all the kings of the earth in riches and wiſedome.

24 And all the earth ſought the preſence of Salomon, to heare his wiſedome, which God had put in his heart.

25 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of golde, and garments, and armour, and ſpices, horſes, and mules, a rate yeere by yeere.

26 ¶ And Salomon gathered charets and horſemen: and he had a thouſand and foure hundreth charets, and twelue thouſand horſemen, which he placed in the charet cities, and with the king at Ieruſalem.

27 And the king made ſiluer in Ieruſalem as ſtones, and cedars made he as plentifull as the ſycomore trees that are in the low plaines.

28 And they brought horſes to Salomon out of Egypt, and out of all lands.

29 And the reſt of the acts of Salomon, firſt and laſt, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiah the Shilonite, and in the viſions of Iedo the Seer againſt Ieroboam the ſonne of Nebat?

30 And Salomon reigned in Ieruſalem ouer all Iſrael fourtie yeeres.

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* Leuit. 25, 39.

i The ouerſeers of Salomons workes, were diuided into three parts: the firſt contained 3300. the ſecond 300. and the third 250. which were Iſraelites: ſo here are contained the two laſt parts, which make 550. Ioake more, 2. Chron. 8, 10.

k In the 2. Chron. 8, 18. is made mention of thirtie more, which ſeeme to haue beene employed for their charges.

* 2. Chron. 9, 1. matth. 12. 42. luke. 11. 31.

a Ioſephus ſaith that ſhee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nile.

b That is, the whole order, and trade of his houſe.

† Ebr. there was no more ſpirit in her.

c But much more happy are they, which heare the voice of God with ſo great change, which we are not able to ſuſtaine.

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18 Alſo the king made a great throne of yuorie, and couered it with the beſt golde.

19 The throne had ſixe ſteppes, and the toppe of the throne was round behinde: and there were ſtayes on either ſide on the place of the ſeate, and two lyons ſtanding beſide the ſtayes.

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22 For the king had at ſea the nauie of Tharſis with the nauie of Hiram: once in three yeeres came the nauie of Tharſis, bringing golde, and ſiluer, yuorie, and apes, and peacocks.

23 So king Salomon paſſed all the kings of the earth in riches and wiſedome.

24 And all the earth ſought the preſence of Salomon, to heare his wiſedome, which God had put in his heart.

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26 ¶ And Salomon gathered charets and horſemen: and he had a thouſand and foure hundreth charets, and twelue thouſand horſemen, which he placed in the charet cities, and with the king at Ieruſalem.

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palace, and made harps and psalteries for singers. There came no more such Almuggim trees, nor were no more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her of his †kingly liberalitie: so she returned and went to her owne countrey, *both* she and her seruants.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was sixe hundreth threescore and sixe * talents of gold,

15 Besides that *he had* of merchant men and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the ‡ countrey.

16 And King Salomon made two hundreth targets of beaten golde, sixe hundreth *shekels* of gold went to a target:

17 And three hundred shields of beaten gold, three pound of gold went to one shield: and the King put them in the * house of the wood of Lebanon.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best golde,

¶ THE ROYAL THRONE OF SALOMON.

19 And the throne had sixe steps, and the top of the throne *was* round behinde, and there were § stayes on either side on the place of the throne, and two lyons standing by the stayes.

20 And there stood twelue lyons on the sixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Labanon *were* of pure golde, none [illegible] for it was nothing esteemed in the chapiters white.

42 And some [illegible] on the sea the nauie of Hiram: once in three [illegible] Tharshish and brought [illegible] apes and peacocks.

This seemeth vpon the [illegible] *A.D. and thirtie.* [illegible] exceeded all the kings [illegible] in wisedome.

CHAP. X.

The building of the house of Salomon. 8 His wife. 9 His prayer. 14 His riches. 23 His wisedome.

Twelue yeeres to see Salomon, Salomon was building his owne house thirteene yeeres, and [illegible] finished all his

vessels of siluer, and vessels of golde, and raiment, and armour, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand and foure hundred charets, and twelue thousand horsemen, whom he placed in the caret cities, and with the King at Ierusalem.

27 And the King ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ¶ the kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt *some* chareth *worth* sixe hundreth *shekels* of siluer: that is, one horse, an hundreth and fifty. And thus they brought *horses* to all the Kings of the Hittites and to the Kings of Aram by their † meanes.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 His death.

BVt King Salomon loued * many [a] outlandish women: both the daughter of Pharaoh, *and* the women of Moab, Ammon, Edom, Zidon, and Heth,

2 Of the nations whereof the Lord had sayd vnto the children of Israel, * Goe not yee in to them, nor let them come in to you: *for* surely they will turne your hearts after their gods, to them, *I say*, did Salomon ioyne in loue.

3 And he had seuen hundreth wiues, *that were* ‖ princesses, and three hundreth [b] concubines, and his wiues turned away his heart.

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not [c] perfect with the Lord his God, as *was* the heart of Dauid his father.

5 For Salomon followed * Ashtaroth the God of the Zidonians, and [d] Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as *did* Dauid his father.

7 Then did Salomon build an hie place for Chemosh, the [e] abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayd vnto Salomon, Forasmuch as ‡ this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee), * I will surely rent thy kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not do it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, *but* will giue one § tribe to thy sonne, because of

3 And it was so, Dauid

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† Heb. by the hand of the King.

* 2. Chron. 1, 14.

‖ Or, he made siluer as plentifull as stones.

‖ Or, for the company of the Kings merchants did receiue a number at a price.

† Heb. bands.

* Deut. 17, 17. Ecclus. 47, 22, 23.

a Which were idolaters.

* Exod. 34, 16.

‖ Or, Queenes.

b To whom appertained no dowrie.

c He serued not God with a pure heart.

* Iudg. 2, 13.

d Who was also called Molech, verse 7. reade 2. King. 23, 10.

e Thus the Scripture termeth whatsoeuer man doeth reuerence and serue vnto God.

* Chap. 3, 5. and 9, 2.

* Chap. 6, 12.

‡ That thou hast forsaken me and worshipped idoles.

* Chap. 2, 12.

§ Because the tribe of Iudah, and Beniamin had their possessions mixed, & they are here taken as one tribe.

† Heb. by the hand of the King.

‡ 2. Chron. 9, 30.

§ Or, yron.

* Chap. 7, 2.

‖ Or, yron.

* Chap. 3, 1.

a As touching the furniture of wood and vitailes.

§ As the chiefe bowes, or places to leane vpon.

Dauid my seruant, and because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, *euen* Hadad the Edomite, of the kings [h] seede, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the host had [i] smitten all the males in Edom, and was gone vp to bury the [i] slaine.

16 (For sixe moneths did Ioab remaine there and all Israel, till hee had destroyed all the males in Edom.)

17 Then this Hadad [k] fled, and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victailes and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, *euen* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid slept with his fathers, and that Ioab the captaine of the hoaste was dead, Hadad sayd to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh sayd vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp *another* aduersary, Rezon the sonne of Eliada, which [m] fled from his lord Hadadezar king of Zobah.

24 And hee gathered men vnto him, and had bin captaine ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad *did*, he also abhorred Israel, and reigned ouer Aram.

26 ¶ * And Ieroboam the sonne of Nebat an Ephratite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp *his* hand against the king, *When* Salomon built Millo, hee repaired the breaches of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and [p] rent it in twelue pieces,

31 And sayd to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to [q] do right in mine eyes, & my statutes, and my lawes) as *did* Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before mee in Ierusalem the citie, which I haue chosen mee to put my Name there.

37 And I will take thee, and thou shalt reigne [r] euen as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commandements as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will [s] for this afflict the seede of Dauid, [t] but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that hee did, and his wisedome, are they not written in the [u] booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeere.

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father; and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 *Rehoboam succeedeth Salomon.* 3 *He refuseth the counsell of the Ancients.* 20 *Ieroboam reigneth ouer Israel.* 21 *God commandeth Rehoboams not to fight.* 28 *Ieroboam maketh golden calues.*

AND * Rehoboam went to Shechem: for all Israel were come to Shechē, to make him king.

2 And when Ieroboam the sonne of Nebat heart of it (who was yet in Egypt, * whither Ieroboam had fled from king Salomon, and [x] dwelt in Egypt.)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came and spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which hee put vpon vs, [y] lighter, and we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counsell with the old men that [z] had stood before Salomon his father, while hee yet liued, and sayd, What counsell giue yee, that I may make an answere to this people?

7 And they spake vnto him, saying, If thou be [a] b seruant vnto this people this day, and serue them,

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h Of the king of Edoms flocke.
* 1. Sam. 8, 14.
i Of the Edomites.
k That God reserued this idolater to be a scourge to punish his people's sinnes.
l God brought him to honor, that his power might be more able to compasse his enterprises against Salomons house.
* 1. Sam. 8, 3. m When Dauid had discomfited Hadadezer and his armie,
n To wit, the men whom hee had gathered vnto him.
* 2. Chron. 13, 6.
o He was ouerseer of Salomons workes, for the tribe of Ephraim and Manasseh.
p By these visible signes the Prophets would more deeply paint their message into their hearts to whom they were sent.
q He hath respect vnto the Messiah which should be the bright starre that should shine thorow all the world.
r Heb. in all that thy soule.
s For this idolatry that Salomon hath committed.
t For the whole spirituall kingdome was reserued in Messiah.
u Which booke was as thought, wast lost in their captiuitie.
* 2. Chron. 9, 30.
* 2. Chron. 10, 2.
* Chap. 11, 40.
x Or, returne from Egypt.
* Chap. 4, 7.
y Oppresse vs not with so great charges, which we are not able to sustaine.
z Or, had bene of his ancient counsellers.
a They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.
|| Or, to do that that pleaseth me.
q Light.
r Heb. according to all that thy soule desireth.
s For the sinnes of Dauid.
t Heb. but not all the dayes.
b Heb. seruant.

them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forsooke the counsell that the olde men had giuen him, and asked counsell of the young men that had beene brought vp with him, and waited on him.

9 And hee sayd vnto them, c What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *euen* thus shalt thou say vnto them, My ‖ least part shall be d bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had e appointed, saying, Come to me againe the third day.

13 And the king answered the people sharpely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: My father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for it was the ‖ ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue wee in f Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then the king Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house g of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he h gathered all the house of Iudah with the tribe of Beniamin, an hundreth and foure-score thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the i man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus sayth the k Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord l at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euen* to Rehoboam king of Iudah: so shall they kill me, and goe againe to Rehoboam king of Iudah.

28 Wherevpon the king tooke counsell, and made two calues of golde, and sayd vnto them, m It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an n house of hie places, and made priests of the loweſt of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the o fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made: and he placed in Beth-el the Priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (*euen* in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel, and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 13 The Prophet is seduced, 24 and is killed of a lion. 33 The obstinacie of Ieroboam.

AND behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto b Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a childe shalbe borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the c signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, d Lay holde on him: but his hand which hee put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell

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c There is nothing harder for them that are in authoritie, then to bridle their affections, and to follow good counsell.

‖ Or, *little finger.*

‖ Or, *scorpions.*

e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

‖ Or, *the Lord was the cause.*

* Chap. 11, 31.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

† Ebr. *strengthened himselfe.*

g By the iust iudgement of God for Salomons sinnes.

* Chap. 12. 13.

h For as yet hee perceiued not that the Lord had so appointed it.

* 2 Chro. 11. 2.

i That is, the Prophet.

k Who of his iust iudgement will punish the trespasses, and of his mercy spare the innocent people.

l He feared lest his people should leaue by this meanes beene excited to rebell against him.

m So crafty are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple, where altars were built for idolatry.

o Because hee would the more binde the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

‖ That is, a Prophet.

b Not that that was called Luzin Beniamin, but an other of that name.

* 2 *Kings.* 23. 17.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, *he powred out.*

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

fell out from the altar, according to the signe, which the man of God had giuen by the † commandement of the Lord.

6 Then the king answered and said vnto the man of God, e I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

7 Then the King sayd vnto the man of God, Come home with me, that thou mayest ‖ dine, and I will giue thee a reward.

8 But the man of God sayd vnto the King, If thou wouldest giue me halfe thine house, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For so ‖ was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works that the man of God had done that day in Bethel, and the words which he had spoken vnto the king, told they their father.

12 And their father said vnto them, What way went hee? and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who sadled him the asse, and hee rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God, that camest from Iudah? And he sayd, † Yea.

15 Then he sayd vnto him, g Come home with me, and eat bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, *saying*, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee sayd vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: *but* he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayth the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was goue, k a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lion stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath been disobedient vnto the Commandement of the Lord: therefore the Lord hath deliuered him vnto the Lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they sadled him.

28 And hee went and found his body cast in the way, and the asse and the Lion stood by the corps: and the lion had not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his l owne graue, and they lamented ouer him, *saying*, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this Ieroboam m conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

a Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, a and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should be king ouer this people.

3 And take † with b thee, tenne loaues and ‖ crekmels, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his † sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: *for* when shee commeth in

† Ebr. mouth.

e Though the wicked humble themselues for a time, when they feele Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

‖ Or, take sustenance.

‖ Or, he charged me vnto me, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom neither for the perswasion of man nor Angel.

† Ebr. looked.

† Ebr. I am.

g This he did of a simple mind, thinking it his dutie to declare friendship to a Prophet.

h His fault is here double: first, in that he sufficeth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

i God would reproue his folly by him, who was the occasion to bring him into errore.

k By this feareful example, God setteth foorth how dangerous a thing it is for men to be bare themselues coldly, or deceitfully in their charge wherevnto God hath called them.

l To declare that this was onely the iudgement of God: for if the Lion had done it for hunger, hee would also haue deuoured the body. m Which he had prepared for himselfe.

n So the wicked profit not by Gods threatnings, but go backward, and become worse and worse, 2. Tim. 3. 13.

† Ebr. fill his hand.

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections, which was a wicked man.

* Chap. 11. 31.

† Ebr. in their hand.

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

† Or, wafers.

† Ebr. eyes stood.

in

c Then the wife of Ieroboam.

d For God oft times discloseth vnto his the craft and subtiltie of the wicked.

e Which was but a seruant.

f To wit, two calues.

* Chap. 21. 21. and 2. King. 9. 8.

g Euery male eaten to the dogs, 2. Sam. 21, 22.

h As well him that is in the strong hold, as him that is abroad.

i They shall lacke the honour of buriall in token of Gods malediction.

k In the middes of the wicked, God hath some on whom he doeth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused when they doe euill at the commandement of their governors.

o The Lord smote him but he died, 2. Chron. 13, 20.

p And died before Ieroboam about some yeeres.

in, she shall feine her selfe *to be* c another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he sayd, Come in thou d wife of Ieroboam: why feinest thou thus thy selfe to be another? I am sent to thee *with* heauy tidings.

7 Go tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted e thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not beene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and f molten images, to prouoke mee, and hast cast me behind thy backe,)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that * g pisseth against the wall, as well him that h is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away doung till it be all gone.

11 The dogges shall eate him of Ieroboams *stocke* that dieth in the citie, and the foules of the aire shall eat him that dieth in the field: i for the Lord hath sayd it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Ieroboam shall come to the graue, because in him there is found k some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: l what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the m Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and n made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee o slept with his fathers, and Nadab his sonne reigned in his steade,

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere old, when he began to reigne, and reigned seuenteene p yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites in the q land, they did according to all the abominations of the nations, which the Lord haſt cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: so he caried away all the shields of gold * which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in r the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam f continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of Dauid: his mothers name *was* Naamah an t Ammonite: and Abijam his sonne reigned in his stead.

CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of King * Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

2 Three yeere reigned hee in Ierusalem, and his mothers name *was* Maachah the daughter of a Abishalom.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a b light in Ierusalem, and set vp his sonne after him, and esta blished Ierusalem,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, * saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the acts of Abijam, and all that he did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ * And in the twenty yeere of Ieroboam King of Israel, reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere,

‖ Or, besides all that their father did.

q Where idolatry reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

* Chap. 10, 16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophete, 2. Chro. 12, 15.

f That is, all the dayes of Rehoboams life.

t Whose idolatry Rehoboam her sonne followed.

* 2. Chron. 11, 20.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

* 2. Sam. 11, 4. 12, 13.

* 2. Chron. 13, 23.

* 2. Chron. 14, 1.

c That is, his grandmother, as David is oft times called father of them, whose grand father he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

* 2. Chron. 15, 16.

e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, least they should follow Asa.

* 2 Chron. 16, 2.

‖ Or, Syria.

g And vexe me no longer.

‖ Or, make a proclamation.

† Ber. none innocent,

h Hee had the gout and put his trust rather in Physicions then in the Lord, 2 Chron. 16, 12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednesse of another.

yeere, and his c mothers name was Maachah, the daughter of Abithalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee d put downe * Maachah his mother also from her estate, because she had made an idole in a groue: And Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheless Asas heart was e vpright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, and built f Ramah, so that he would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

19 *There is a* couenant betweene mee and thee, *and* betweene my father and thy father: Behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that he may g depart from mee.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hoasts, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled all Iudah, † none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his h feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his i father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee k smote all the house of Ieroboam, hee left none aliue to Ieroboam, vntill he had destroyed him, according to the * word of the Lord which he spake by his seruant Ahijah the Shilonite,

30 Because of the sinnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his l prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in m Tirzah, *and reigned* foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 * Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke mee with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make b thine house like the * house of Ieroboam, the sonne of Nebat.

4 * He that dieth of Baashas *stocke* in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

5 And the rest of the actes of Baasha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also c by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed d him.

8 ¶ In the sixe and twentieth yeere of Asa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, *and reigned* two yeeres.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah e drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twenty yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when hee was king, and sate on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the f Prophet,

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, and made Israel

* Chap. 14, 10.

i By causing the people to commit idolatry with his calues, and to prouoke King God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha.

* Chap. 15, 29.

* Chap. 14, 11.

‖ Or, valiantnesse.

* 1. Chron. 16, 1.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, & the people was then in campe g against Gibbethon, which *belonged* to the Philistims.

16 And the people of the hoast heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoaste, king ouer Israel that same day, *euen* in the hoaste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged h Tirzah.

18 And when Zimri saw, that the city was taken, he went into the palace of the kings house, and † burnt himselfe, and the kings house with fire, *and* so died,

19 For his sinnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel diuided into two parts: *for* i halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirty yeere of Asa king of Iudah began Omri to reigne ouer Israel, *and reigned* twelue yeere. Sixe yeere reigned he in Tirzah.

24 And hee bought the mountaine § Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did k worse then all that were before him.

26 For hee walked in all the way of Ieroboam the sonne of Nebat, and in his sins wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab § sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except he tooke Iezebel also the daughter of Ethbaal king of the Zidonians m to wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build n Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake † by Ioshua the sonne of Nun.

CHAP. XVII.

1 *Elijah foreseeuarneth of the famine to come.* 4 *Hee is fed of Rauens.* 9 *He is sent to Zarephath, where he restoreth his hoste life sonne to life.*

AND Elijah the Tishbite one of the inhabitants of Gilead saide vnto Ahab, * As the Lord God of Israel liueth, before whom I a stand, there shall be neither dew nor raine these yeeres, but b according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the § riuer Cherith, that is ouer against Iorden.

4 And thou shalt drinke of the riuer: and I haue commanded the rauens to feed thee there.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 ¶ And the c word of the Lord came vnto him, saying,

9 * Vp, *and* get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when hee came to the gate of the citie, behold, the widow was there gathering sticks: and he called her, and said, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but onely an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering † a few sticks for to goe in, and dresse it for me and my sonne, that we may eat it, and ‡ die.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, and bring it vnto mee, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, § The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Elijah said, and she did eate: so did hee and her house k for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickneſſe was so sore, § that there was no † breath left in him.

18 And she said vnto Elijah, What haue I to doe with

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g The siege had continued from the time of Nadab Ieroboams sonne.

h where Zimri kept himselfe in hold

† Or, burnt the Kings house vpon him,

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri,

§ Or, Shemeron.

k For such is the nature of idolatry, that the imitation thereof doe hinder safe, and the wickeder it is the more abominable it is before God and his seruants.

l Here was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By which meanes he fell to all wicked and strange idolatry and Israel perished.

n Reade Iosh. 6.26.

† Or, by the hand of Iehoshua,

a Ecclus. 48, 3. Iam. 5, 16, 17. That is, whom I serue.

b but as I shall declare it by Gods reuelation.

† Or, brooke.

c To strengthen his faith against persecution. God promiseth to feed him miraculously.

d As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them.

* Luke 4, 25, 26.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.

† Or, two.

f For there is no hope of any more sustenance.

§ God receiueth no benefit for the vse of his, but he promiseth a most ample recompence for the same.

h That is, till he had raine and food on the earth.

† Or, that he died

§ God would try whether the child learned by his meruelous prouidence to make him her onely stay and comfort,

with thee, O thou man of God: art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and carried him vp into a chamber, where he aboade, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and said, O Lord my God, hast thou a punished also this widow, with whom I soiourne, by killing her sonne?

21 And he stretched himselfe vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childs soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 *Elijah is sent to Ahab.* 13 *Obadiah hideth an hundreth Prophets.* 40 *Elijah killeth all Baals prophets.* 45 *Hee obtaineth raine.*

AFter many dayes, the word of the Lord came to Elijah, in the a third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah b feared God greatly:

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, & hid them by fiftie in a caue, and he fed them with bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, least wee deprive *the land* of the beasts.

6 And so they diuided the lande betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah c met him: and he knew him, and fell on his face, and said, Art not thou my Lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah *is here*.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the Spirit of the Lord shall carry thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: But I thy seruant a feare the Lord from my youth.

13 Was it not told me my lord, What I did when Iezebell slew the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou saiest, Goe, tell thy lord, Behold, Elijah *is here*, that he may slay me.

15 And Elijah said, As the Lord of hosts liueth, before whom I stand, I will surely shew e my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meet Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And hee answered, I haue not troubled Israel, but f thou and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to mee all Israel vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophets of the groues foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long halt ye betweene two opinions? If the Lord be God, follow him, but if Baal be hee, then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people. I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let them therefore giue vs two bullocks, and let them chuse the one, & cut him in pieces, and lay him on the wood, but put no fire *vnder*, & I will prepare the other bullocke, and lay him on the wood, and will put no fire *vnder*.

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that answereth h by fire, let him be God. And all the people answered, and sayd, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire *vnder*.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere: and they i leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie aloude: for hee is a k god: either hee talketh or pursueth *his enemies*, or is in his iourney, or it may be that hee sleepeth, and must be awaked.

28 And they cryed lowd, and cut themselues as their maner was, with knines and launcers, till the blood gushed out vpon them.

29 And when middey was passed, and they had prophecied vntill the offering of the *euening* sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Elijah said vnto all the people, Come to mee. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue stones, according to

a He was afraid lest Gods name should haue beene blasphemed and his miracles contemned, except he should haue continued his mercies as he had begunne them, especially while he there remained.

b So hard a thing is it to depend on God, except we be confirmed by miracles.

a After that he departed from the riuer Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is all requisite in the godly: that is, to professe his Name openly.

c God pitieth oftimes the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens sake.

d I am none of the wicked ones, that thou shouldest procure vnto me such displeasure, but feare God and fauour his children.

e By my presence I will declare that thou hast told him the truth.

f The true ministers of God ought not onely not to suffer their truth to be vniustly slandered, but to rep. one boldly the wicked slanderers without respect of person.

g Be constant in religion, as a mate is not as a thing indifferent, whether ye follow God or Baal, or whether ye serue God wholly or in part. Zeph. 1. 5.

h By sending downe fire from heauen to deuour the sacrifice.

i As men rauished with some strange spirit.

k You see one hath as a God
I. Hee mocketh them bycall mad-nesse, which they shall answer him in vain: or else, they vse and vide idolatrous sacrifices them worshippers in their necessitie.

to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, * Israel shalbe thy name)

32 And with the stones hee built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would conteine two † measures of seed.

33 And he put the wood in order, and hewed the bullocke in pieces, and laid him in the wood:

34 And sayd, Fill foure barrels with water, and powre it vpon the burnt offering & on the wood. Againe he sayd, Doe so againe. And they did so the second time. And he sayd, Doe it the third time. And they did it the third time,

35 And the water ranne round about the altar: and he [m] filled the ditch with water also.

36 And when they should offer the *euening* sacrifice, Elijah the Prophet came, and sayd, Lord God of Ahrahaim, Izhak, and of Israel, let it be knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare mee, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe [n] at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and sayd, The Lord is God, the Lord is God.

40 And Elijah sayd vnto them, Take the prophets of Baal, let not [o] a man of them escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slew them there.

41 ¶ And Elijah sayd vnto Ahab, Get thee vp, eate and drinke, for *there is* a found of much raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,

43 And said to his seruant, Goe vp now, and looke toward the way of the Sea. And hee went vp, and looked, and said, There is nothing. Againe he said, Goe againe seuen times.

44 And at the seuenth time he sayd, Behold, there ariseth a litte cloude out of the Sea like a mans hand. Then he sayd, Vp, and say vnto Ahab, Make ready *the charet*, and get thee downe, that the raine stay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp, and came to Izreel.

46 And the hand of the Lord was on Elijah, and he girded vp his loynes, and ranne before Ahab till he came to Izreel.

CHAP. XIX.

Elijah fleeing from Iezebel, is nourished by the Angel of God. 15 *He is commanded to anoynt Hazael, Iehu, and Elisha.*

NOw Ahab told Iezebel all that Elijah had done, & how hee had slaine all the [a] prophets with the sword.

2 Then Iezebel sent a messenger vnto Elijah, saying, [b] The gods doe so to me, and more also, if I make not thy life like one of their liues by to morrow this time.

3 ¶ When he saw that, hee arose, and went ‖ for his life, and came to Beersheba, which is in Iudah, and left his seruant there.

4 But hee went a dayes iourney into the wilderneſſe, and came and sate downe vnder a Iuniper tree, and desired that he might die, and sayd, It is now enough: O Lord, [c] take my soule, for I am no better then my fathers.

5 And as hee lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and sayd vnto him, Vp, *and* eat.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Vp, *and* eat: for [d] thou hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and behold, the Lord spake to him, and sayd vnto him, What doest thou here, Elijah?

10 And he answered, I haue [e] beene very iealous for the Lord God of hoastes: for § children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And hee sayd, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, & brake the rockes before the Lord: *but* the Lord was [f] not in the winde: and after the winde *came* an earthquake: *but* the Lord was not in the earthquake:

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came a* still and soft voyce.

13 And when Elijah heard it, hee covered his face with his mantle, and went out, and stood in the entring of the caue, and behold, *there came* a voyce vnto him, and sayd, What doest thou here, Elijah?

14 And he answered, I haue beene very iealous for the Lord God of hoasts, § because § children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord sayd vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou commest *there*, anoynt Hazael king ouer ‖ Aram.

16 And Iehu the sonne of Nimshi shalt thou anoynt King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoynt to be Prophet in thy roome.

17 And* him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, *euen* all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelft: and Elijah went towards him, and cast his mantle

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* Gen. 28, 19.
§ 2 Kings. 17, 34.

† Ebr. *Seah*, which some take to be about three pottles and a third part a pint.

m Herebyhe declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

n Though God suffer his to runne in blindenesse and error for a time, yet at the length he calleth them home to him by some notorious signs and workes.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his aduersaries.

p At Gods spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued still till he had obtained.
‖ *Or, here and there.*

q Hee was so strengthened with Gods spirit, that he ran faster then the chariet was able to runne.

a To wit, of Baal.
b Though the wicked rage against Gods children, yet he holdeth them backe, that they cannot execute their malice.

‖ *Or, wither the wind led him.*

c So hard a thing is it to bridle our impatience in affliction, that the Saints could not ouercome the same.

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complaineth that the more zealous that he shewed himselfe to maintaine Gods glory, the more cruelly was hee persecuted.
* Rom 11, 13.

f For the nature of man is not able to come neere vnto God, if her should appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duttie so requireth, we ought to doe it.

‖ *Or, Syria.*

* 2 King. 9, 1, 3. ecclus. 48, 8.

† Rom. 11, 4.
h He declareth that wicked dissemblers and idolaters are not his.

mantle vpon him.

20 And he left the oxen, and ranne after Elijah, and said, [i] Let mee, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the [k] instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Elijah, and ministred vnto him.

i Though this naturall affection is not to be contemned, yet it ought not to moove vs when God calleth vs to serue him.

k He would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet 31 The King of Israel made peace with Ben-hadad, and is reprooued therefore by the Prophet.

THen Ben-hadad the king of ‖ Aram assembled all his army, and two and thirty [a] kings with him, with horses, and charets, and went vp, and besieged ‖ Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy fayre children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, [b] I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children,

6 [c] Or else I will send my seruants vnto thee by to morow this time, and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken & not vnto him, nor consent.

9 Wherefore hee saide vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, if the [d] dust of Samaria be enough to all the people that follow me, for euery man an handfull.

11 And the king of Israel answered, and said, Tell *him*, Let not him that girdeth *his harneis*, boast himselfe, as he that [e] putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he said vnto the seruants, ‖ Bring forth *your engines*. And they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab king of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I [f] will deliuer it into thine hand this day, that thou mayest know, [g] that I am the Lord.

14 And Ahab said, By whom? and hee said, Thus sayeth the Lord, By the seruants of the princes of the prouinces. He said againe, Who shall order the battell? and he answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them hee numbred the whole people of all the children of Israel, *euen* seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, *both* he and the kings: *for* two and thirtie kings helped him.

17 So the [h] seruants of the princes of the prouinces went out first; and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue

19 So they came out of the citie, *to wit*, the seruants of the princes of the prouinces, and the hoaste which followed them.

20 And they slew euery one his [†] enemie: and the ‖ Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with *his* horsemen.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the king of Aram said vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled, and went against them, and the children of Israel pitched before them like two little flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that [m] I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footemen in one day.

30 But the rest fled to Aphek into the city; and there fell a wall vpon seuen and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into * a secret chamber.

a That is, gouernours and rulers of prouinces

b I am content to obey and pay tribute.

c Hee would not accept his answere except he did out of hand deliuer whatsoeuer he should aske, for he sought an occasion how to make warre against him.

d They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray that is worth any thing, when they shalbe so many.

f Boast not before the victory be gotten.

‖ *Or, put your selues in order.*

g Before God went about with signes and miracles to pull Ahab from his impietie, and now against with wonderfull victories,

h That is, young men trained in the seruice of princes.

† *Ebr. man.*

‖ *Or, Syrians.*

i When them that were appointed for the prefixation of his peace.

k Thus the wicked blaspheme God in their lustie, whom notwithstanding he suffreth not vnpunished.

l All they, which were in the battell of the foremost yeere verse 15.

m Who am of like power in the valley, as I am on the hill: and can as well destroy a multitude with few as with many.

† *Ebr. from chamber, to chamber.*

31 ¶ And his seruants said vnto him, Behold now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloath about our [n] loynes, & ropes about our heads, and goe out to the King of Israel: it may be that he will saue thy life.

32 Then they girded sackecloath about their loynes, and *put* ropes about their heads, and came to the King of Israel, and said, Thy seruant Benhadad saith, I pray thee, let mee liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, [‖] if they could catch *any thing* of him, and made haste, and said, Thy brother [o] Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp into the chariot.

34 And *Ben-hadad* said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in [p] Damascus, as my father did in Samaria. Then *said Ahab*, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the [‖] children of the Prophets saide vnto his neighbour by the commandement of the Lord, [q] Smite mee, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from mee, a lyon shall [r] slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and said, Smite mee, I pray thee. And the man smote him, and in smiting wounded *him*.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, [s] Thy seruant went into the middes of the battell, and behold, there went away a man, whom *another man* brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shall go for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone. And the King of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And hee hasted, and tooke the ashes away from his face: and the King of Israel knewe him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, [*] Because thou hast let goe out of *thine* handes a man whom I appoynted to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to [‖] Samaria.

CHAP. XXI.

1 Iezebel commandeth to kill Naboth for the vineyard that hee refused to sell to Ahab. 19 Elijah reproueth Ahab, and hee repenteth.

AFter [‖] these things, Naboth the Izreelite had a vineyard in Izreel, hard by [‖] the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, [t] Giue mee thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: *or* if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him. For hee had said, I will not giue thee the inheritance of my fathers, and he lay [b] vpon his bed, and turned his face and would eat no bread.

5 Then Iezebel his wife came vnto him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee *another* vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife saide vnto him, [c] Doest thou now gouerne the kingdome of Israel? Vp, eate bread, and [†] be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, saying, Proclaime a [d] fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnesse against him, saying, Thou didest blaspheme God and the King: then cary him out, and stone him that he may die.

11 And the [e] men of the citie, *euen* the Elders and gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people.

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did [†] blaspheme God and the King. Then they caried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned and was dead, Iezebel said to Ahab, [f] Vp, *and* take possession of the vineyard of Naboth the Izreelite, which hee refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, *he is* in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, [h] In the place where dogs licked the blood of Naboth, shall dogs licke euen thy blood also.

20 And Ahab said to Elijah, Hast thou found mee, O mine enemie? And hee answered, I haue found *thee*: for thou hast sold thy selfe to worke wickednes in the sight of the Lord.

21 *Behold,

[n] In signe of submission, and that we haue deserued death: if he will punish vs with sigour.

[‖] Or, *and caught it of him* He is aliue.

[o] Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.

[p] Or, *of the disciples.*

[q] By this extremall signe he would more liuely touch the kings heart.

[r] Because thou hast transgressed the commandement of the Lord.

[s] By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, and let him escape, whom God had appointed to be slaine.

[*] Chap. 22, 31.

[‖] Or, *Iesraeel.*

[‖] Or, *at this time.* a Though Ahabs tyranny to be condemned by the holy spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

[t] Thus the wicked consider not what is iust and reasonable, but fier in wrath, when they cannot haue their inordinate appetites satisfied.

[c] As though she said, Thou knowest not what it is to be a King. Commaund and intreat not. [*Ecc. 1. thine, boast be merry.*]

[d] For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

[e] Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of princes, then the iust lawes of God

[†] *Ecc. blesse.*

[f] This example of monstrous crueltie the holy Ghost leaueth to vs, to the intent that we should abhorre all tyrannie, and specially in them whom name and kind should moone to be pitifull and enclined to mercy.

[g] Doest thou thinke to haue any aduantage by murthering of an innocent?

[h] This was fulfilled in Ioram his sonne, as 2. King. 9, 25. 26.

* Chap. 14. 1 0. a King. 9 8.
* 1 Sam 25. 22.
* Chap. 14. 10.

* Chap. 15. 29.
* Chap. 16. 3.

*2 King. 9. 33 36. ‖ Or, fortresse, or possession.

§ By the wicked counsell of his wife he became a vile idolatar, and cruell murderer, as one that gate himselfe wholly to sinne.

† Heb. his flesh. k In token of mourning, or as some reade, bare-footed.

l Meaning, in long time, 2. King. 9. 26.

* 2. Chron. 18. 1. 2. a Ben-hadad the king of Syria, and Ahab made a peace which endured three yeeres.
b To see and visit him.
c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore Ben-thought not himselfe bound thereby to restore it.
d I am ready to ioyne and goe with thee, and all mine is at thy commandement.
e Hee seemed that he would not goe to the warre, except God approoued it, yet when Michaiah counselled the contrary, he would not obey
f Meaning, the false prophets, which were flatterers and fauored for loare, whom Iehoshaphat should assemble and keepe after the death of those whom Elias slew.
g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them. h Whereby wee see that the wicked cannot abide but hate the Prophets of God and molest them,

21 * Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, as well him that is * shut vp, as him that is left in Israel,
22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahijah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.
23 And also of Iezebel spake the Lord, saying, * The dogs shall eate Iezebel ‖ by the wall of Izreel.
24 The dogs shall eate him of Ahabs *stocke*, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eat.
25 (But there was none like Ahab, who did § sell himselfe to worke wickednes in the sight of the Lord, whom Iezebel his wife prouoked.
26 For hee did exceeding abominably in following idols, according to all that the Amories did, whom the Lord cast out before the children of Israel.)
27 Now when Ahab heard those wordes, hee rent his cloathes, and put sackcloth vpon † him, and fasted, and lay in sackcloath, and went k softly.
28 And the word of the Lord came to Elijah the Tishbite, saying,
29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that euill in his dayes, *but* in his l sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

1 *Iehoshaphat and Ahab fight against the King of Syria.* 15 *Michaiah sheweth the king what shalbe the successe of their enterprise.* 24 *Zidkijah the false prophet smiteth him.* 34 *Ahab is slaine.* 40 *Ahaziah his sonne succeedeth.* 41 *The reigne of Iehoshaphat,* 50 *and Ioram his sonne.*

AND * they continued a three yeere without warre betweene Aram and Israel.
2 And in the third yeere did Iehoshaphat the king of Iudah b come downe to the king of Israel.
3 (Then the king of Israel said vnto his seruants, Know yee not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)
4 And hee said vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.
5 Then Iehoshaphat said vnto the King of Israel, e Aske counsell, I pray thee, of the Lord to day.
6 Then the king of Israel gathered the f prophets, vpon a foure hundreth men, and said vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the King.
7 And Iehoshaphat said, Is there here neuer a Prophet of the g Lord more, that we might enquire of him?
8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but I hate him: for he doth not prophecie good vnto mee, but euill. And Iehoshaphat said, Let not the king say so.
9 Then the king of Israel called an i Eunuch, and said, Call quickely Michaiah the sonne of Imlah.
10 And the king of Israel and Iehoshaphat the king of Iudah sate either *of them* on his throne in their k apparell in the void place at the entring in of the gate of Samaria, and all the prophets prophecied before them.
11 And Zidkijah the sonne of Chenaanah made him l hornes of yron, and sayde, Thus sayeth the Lord, With these shalt thou push the Aramites, vntill thou haste consumed them.
12 And all the prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.
13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the words of the prophets *declare* good vnto the king with m one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.
14 And Michaiah sayd, As the Lord liueth, whatsoeuer the Lord sayeth vnto me, that will I speake.
15 ¶ So hee came to the King, and the king sayde vnto him, Michaiah, shall wee goe against Ramoth Gilead to battell, or shall wee leaue off? And hee answered him, n Goe vp, and prosper: and the Lord shall deliuer it into the hand of the king.
16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?
17 Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no sheepheard. And the Lord sayd, o These haue no master, let euery man returne vnto his house in peace.
18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that hee would prophecie no good vnto me, but euill?)
19 Againe he sayd, Heare thou therefore the word of the Lord. I sawe the Lord sit on his throne, and all the p hoast of heauen stood about him on his right hand and on his left hand.
20 And the Lord sayd, Who shall ‖ entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.
21 Then there came forth a spirit, and q stood before the Lord, and sayd, I will entise him. And the Lord sayd vnto him, Wherewith?
22 And he sayd, I will goe out, and be a r false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entise *him*, and shalt also preuaile: goe forth, and doe so.
23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.
24 Then Zidkijah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, * s When went the spirit of the Lord from me, to speake vnto thee?
25 And Michaiah said, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.
26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Ioash the kings sonne,
27 And say, Thus saith the King, Put this man in

i Reade Gene. 37. 36.

k In their kingly apparell.

l The false Prophets of God were accustomed to vse signes for the confirmation of their doctrine. Isa 20. 2. Iere 27. 2. Whereof the false Prophets did imitate them, thinking thereby to make their doctrine more commended. Ed.

m Heb. mouth.

n This is the common argument of the wicked, who think he that none should speake against a thing, if the greatest part approue it, be they neuer so vngodly.

o Hee speaketh this in derision, because the king attributed so much to the false prophets, meaning, that by experience he should trie that they were but flatterers.

p It is better they returne home them to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

q Meaning, the Angels.

r Or, a counsaile and decree.

s Hereto we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him

t I will cause all his prophets to tell lies,

R 4

c Let him be pined away with hunger, and be fed with a small portion of bread and water.

in the prison house, and feed him with c bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, u Hearken all yee people.

n That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat x cryed.

x That is, to the Lord for helpe.

33 And when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow ‖ mightily, and smote the king of Israel betweene the ioynts † of his brigandine. Wherefore hee sayd vnto his charet-man, Turne thine hand, and cary me out of the hoaste: for I am † hurt.

‖ Or, in his simplicity, and ignorantly.

† Ebr. and betweene the brigandine.

† Ebr. sicke.

35 And the battell increased that day, and the y king stood still in his charet against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charet.

y To wit, Ahab, king of Israel,

36 And there went a proclamation thorow-out the z hoaste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

z Of the Israelites.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they washed his armour) according * vnto the word of the Lord which he spake.

‖ Or, the harlots washed in it.

* Chap. 21. 19.

39 Concerning the rest of the actes of Ahab, and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

* 2. Chron. 20. 31.

42 Iehoshaphat was fiue and thirtie yeere old when he began to reigne, and reigned fiue and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheleese, a the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the b deputie was king.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

48 Iehoshaphat made ships of c Tharshish, to saile to d Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

c By Tharshish the Scripture meaneth Cilicia and all the sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafficke for gold.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of § Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, ‖ according vnto all that his father had done.

Or, in all points as his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGVMENT.

THis second booke conteineth the Actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatry and disobedience to God led into captiuity. And also of Iudah, from the raigne of Iehoram sonne of Iehoshaphat vnto Zedechias who for contemning the Lords commandement by his Prophets and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed the Temple burnt, and he and all his people were led do awaye captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and imbrace his word and contrariwise, of his plagues towards those common-weales which neglect his ministers, and doe not obey his commandements.

CHAP.

CHAP. I.

2 *Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub.* 3 *He is reproued by Elijah.* 10 *The captaines ouer fiftie were sent to Elijah, whereof two were burnt with fire from heauen by his prayer.* 17 *Ahaziah dieth, and Iehoram his brother succeedeth him.*

THen Moab rebelled against Israel after the death of Ahab:

2 And [2] Ahaziah fell thorow the latteſſe window in his vpper chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom hee ſaid, Goe, *and* inquire of [o] Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, *and* goe vp to meete the meſſengers of the king of Samaria, and ſay vnto them, [c] Is it not becauſe there is no God in Israel, that yee goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayeth the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Elijah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, There came a man and met vs, and ſaid vnto vs, Goe, *and* returne vnto the king which ſent you, & ſay vnto him, Thus ſaith the Lord, [d] Is it not becauſe there is no God in Israel, that thou ſendeſt, to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſaid vnto them, What maner of man was hee which came and met you, and told you theſe wordes?

8 And they ſaid vnto him, He was an [e] hairie man, and girded with a girdle of leather about his loynes. Then ſaid hee, It is Elijah [f] Tiſhbite.

9 Therefore *the King* ſent vnto him a captaine ouer fiftie with his fiftie *men*, who went vp vnto him: *for* behold, hee ſate on the toppe [f] of a mountaine, and he ſayd vnto him, O man of God, the king hath commanded *that* thou come downe.

10 But Elijah anſwered, and ſaid to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifty. [g] So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe alſo he ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpake, and ſayd vnto him, [h] O man of God, thus the king commandeth, Come downe quickly.

12 But Elijah anſwered, and ſayd vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifty. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe hee ſent the third captaine ouer fiftie with his fifty. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Elijah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fiftie ſeruants be [l] precious in thy ſight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayd vnto Elijah, Goe downe with him, be [m] not afraid of his preſence. So he aroſe, and went downe with him vnto the king.

16 And he ſaid vnto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Israel to enquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So hee died according to the word of the Lord which Elijah had ſpoken. And [n] Iehoram began to reigne in his ſtead in the ſecond yeere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

1 *Elijah diuideth the waters with his cloake.* 11 *Hee is taken vp into heauen.* 13 *Elisha taketh his cloake and diuideth Iorden.* 20 *The bitter and venemous waters are healed.* 23 *The children that mocke Elisha, are rent in pieces with beares.*

AND when the Lord would take vp Elijah into heauen by a whirlewinde, Elijah went with Elisha from [a] Gilgal.

2 Then Elijah ſaid to Eliſha, Tarie here, I pray thee: for the Lord hath ſent me to Beth-el. But Eliſha ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Eliſha, and ſaid vnto him, Knoweſt thou that the Lord will take thy maſter from [c] thine head this day? And he ſaid, Yea, I [d] know it: holde ye your peace.

4 Againe Eliſh ſayd vnto him, Eliſha, tarie here, I pray thee: for the Lord hath ſent mee to Ieriche. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at [e] Ieriche, came to Eliſha, and ſaid vnto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And hee ſayd, Yea, I know it: holde ye your peace.

6 Moreouer Elijah ſayd vnto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iorden. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they went both *together*.

7 And fifty men of the ſonnes of the Prophets went and ſtood on the other ſide a farre off, and they two ſtood by Iorden.

8 ¶ Then Elijah tooke his cloake, and wrapt it together, and ſmote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were paſſed ouer, Elijah ſayd vnto Eliſha, Aſke, what I ſhall doe for thee before I be taken from thee. And Eliſha ſaid, I pray thee, let thy Spirit [g] be double vpon me.

10 And he ſayd, Thou haſt asked an hard thing: *yet* if thou ſee me when I am taken from thee, thou ſhalt haue it ſo: and if not, it ſhall not be.

11 And as they went walking and talking, behold, there *appeareth* a chariet of fire, and horſes of

a So that he was punished for his idolatry after two ſortes: for the Moabites which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.

b The Philiſtims which dwelt at Ekron, worshipped this idole, which ſignifieth the god of flies, thinking that he could preſerue them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.

c He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.

d Ignorance is the mother of error and idolatry.

e Some thinke that this is meant of his garment, which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods iudgments againſt the wicked.

h He ſpake this in mockery, and therefore prouoked Gods wrath ſo much the more

i Meaning, that God would shew by effect whether hee was a true Prophet or not.

k Which humble my ſelfe before God and his ſeruant.

l That is, ſpare my life, and let mee not die as the other two.

m Thus he lord giueth boldnes to his, that they fear not the threatnings of tyrants, which otherwiſe of themſelues are afraid to doe. Gods meſſage to Iehoſhaphat going to battell againſt the Syrians, made his ſonne Iehoram king in the 17 yere of his reigne: and in the 18 yeare which was the ſecond yeere of his ſonne, Iehoram the ſonne of Ahab ſet-gned in Israel: & ſo in the fifteene yeere of this Iehoram Iehoſhaphat died, and the kingdome of Iuda was confirmed to his ſonne.

a Which was that place where the children of Israel were circumcised after they came ouer Iorden, and had done ſtil exercise in the wilderneſs, as Iosh. 5. 9.

b So called, becauſe they are begotten as it were a new by the heauenly doctrine

c That is, from being any more thine head for to be as the head, is to be the maiſter, as to be at the feete, is to be a ſcholler.

d For the Lord had reuealed it vnto him,

e Not onely at Bethel, but at Iericho and other places were theſe Prophets which had ſchollers, whom they inſtructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, becauſe of theſe dangerous times, or let me haue twife ſo much as the reſt of the Prophets: or thy ſpirit being deuided into three parts, let me haue two,

of fire, and did separate them twaine. * So Elijah went vp by a whirlewinde into b heauen.

12 And Elisha saw it, and hee cryed, My father, my father, the chatet of Israel, and the horsemen thereof; and he saw him no more: and hee tooke his *ovvne* clothes, and rent them in two pieces.

13 ¶ Hee tooke vp also the cloake of Elijah, that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloake of Elijah, that fell from him and smote the waters, and sayd, Where is the Lord God of Elijah? And so hee also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, *euen* Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, c The Spirit of Elijah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And sayd vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy d master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, e Yee shall not send.

17 Yet they were instant vpon him, till hee was ashamed: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for hee tarried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie said vnto Elisha, Behold, wee pray thee, the situation of the city is pleasant, as thou, my lord, seest, but the water *is* naught, and the ground ‖ barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there m the salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse *to the ground.*

22 So the waters were healed vnto this day, according to the word of Elisha which hee had spoken.

23 ¶ And hee went vp from thence vnto Bethell. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and n cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *The reigne of Iehoram.* 6 *He and Iehoshaphat goe to warre against Moab, which rebelled.* 13 *Elisha reproueth him.* 17 *and giueth their hoste water.* 24 *The Moabites are ouercome.* 27 *Their King sacrificeth his sonne.*

NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the a eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made,

3 Neuertheless, hee cleaued vnto the b sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, *and* departed not therefrom.

4 ¶ Then c Mesha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundreth thousand lambes, and an hundreth thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe vp: *for* d I am, as thou art, my people, as thy people, *and* mine horses, as thine horses.

8 Then sayd he, What way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the e king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoaste, nor for the cattell that † followed them.

10 Therefore the king of Israel sayd, Alas, that ỹ Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and sayd, Here is Elisha the sonne of Shaphat, which f powred water on the hands of Elijah.

12 Then Iehoshaphat said, g The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha sayd vnto the king of Israel, h What haue I to doe with thee? get thee to the Prophets of thy father, and to the Prophets of thy mother. And the king of Israel said vnto him, i Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha sayd, As the Lord of hoasts liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would k not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell. And when the minstrell l played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke: *both* ye and your cattell, and your beasts.

18 But this is a m small thing in the sight of the Lord: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne, and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and n marre euery good field with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings

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* Eccles. 48. 9. 2. Macc. 2. 5. 8.

b Thus God hath left a testimony in all ages (both before the Law, in the Law, and in the time of the Gospell) of our resurrection.

c The Spirit of prophecie is giuen to him, as it was to Eliiah.

d Meaning, Elisha: for thy thought his body had beene cast in some mountaine.

e Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

f Or, *killeth the* ‖ *inhabitants.*

m Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord & his word, he desireth God to take vengeance of that iniurie done vnto him.

a Read the annotation in the first chapter and seuenteenth verse.

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successours.

d Reade 1. King. 22. 4.

e Meaning, the viceroy, or lieutenant of the king of Iudah, reade: 2 King. 22. 47.

† *Ebr. that were at their feete.*

f That is, who was his seruant.

g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessity and feare of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly that are among them.

l He sang songs to Gods glory, and so stirred vp the Prophets heart to prophecie.

m Hee will not only miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benefites for a time vpon the enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance which is prepared against them.

† *Eli. to gird himselfe with a girdle.*

o The sudden joy of the wicked is but a preparation to their destruction, which is at hand

p Meaning, they followed them into the townes,

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemeth to be his owne sonne, whom he offered to his gods, to pacifie them: which barbarous cruelty moued the Israelites hearts of pitie to depart,

kings were come vp to fight against them, they gathered all that was able† to put on harnesse, and vpward, and stood in *their* border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they said, o This is blood: the Kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoast of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field euery man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in q Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundreth men that drewe the sword, to breake thorow vnto the King of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and r offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their country.

CHAP. IV.

4 God increaseth the oyle to the poore widowe by Elisha. 12 Hee obteineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 hee raiseth him vp againe. 40 Hee maketh sweete the pottage, 42 and multiplieth the loaues.

A Nd one of the wiues a of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did b feare the Lord: and the creditour is come to take my two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmayd hath nothing at home, saue a d pircher of oyle.

3 And he said, Goe, and borrow thee vessels abroad of all thy neighbours, emptie vessels, *and* spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into e all those vessels, and set aside those that are full.

5 So shee departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And hee said vnto her, There is no more vessels: And the oyle f ceased.

7 Then shee came and tolde the man of God. And he said, Goe, *and* sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great *estimation* constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10. Let vs make h him a little chamber, I pray thee, with walles, & let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs: i what shall we do for thee? Is there any thing to be spoken for thee to the king or to the captaine of the hoaste? And she answered, I k dwel among mine owne people.

14 Againe hee said, What is then to be done for her? Then Gehazi answered, Indeed she hath no sonne, and her husband is old.

15 Then said he, Call her. And hee called her, and she stood in the doore.

16 And he said, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lye vnto thine handmayd.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the child was growen, it fell on a day, that hee went out to his father, *and* to the reapers.

19 And he said vnto his father, m Mine head, mine head. Who said to *his* seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut *the doore* vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with mee, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? *it is* neither n new moone nor Sabbath day. And she answered, † All shall be well.

24 Then she sadled an asse, and said to her seruant, Drive, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her ‖ ouer against him, he said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? *and* is thy childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she o caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is p vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe sayd, As the Lord liueth, and as thy soule liueth, I will not leaue

a Reade Chap. 2. 3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercie.
e The Prophet declareth hereby vnto her, that God meant to succour his seruants, their wiues, & children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debts should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to studie and prayers.

i That the seruants of God are not vnthankfull for the benefits they receiue.
k I am content with that that God hath lent me, and can want nothing that one can doe for another.
l Which then was a reproach, & therefore he would that his master should pray to God for her that she might be fruitfull.
* Gen. 18. 10.

m His head ached sore, and therefore he cryed thus,

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.
Ex. grau.

† Or, *Fare well.*

o In token of humilitie and as vnfit he had met with him
Ele. he shal in stantly go.

p Meaning that nothing may let her in the way. Luke 10. 4.

leaue thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe vpon the face of the childe, but hee neither spake nor heard: Wherefore hee returned to meet him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and q lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the child waxed warme.

35 And he went *from him*, and walked vp and downe in the house, and went vp and spread himselfe vpon him: then the childe neesed † seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fell at his feet, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine *was* in the † land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found *as it were* a wilde vine, and gathered thereof † wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out and said, O thou man of God, [u] death *is* in the pot: and they could not eate *thereof*.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, *euen* twentie loaues of barley, and full eares of corne in the huske. And he said, Giue vnto the people that they may eate.

43 And his seruant answered, How should I set this before an hundreth men? He said againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eat, and there [x] shall remaine.

44 So hee set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because hee tooke money and raiment of Naaman.

NOw was there one Naaman captaine of the hoaste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had [a] deliuered the Aramites. He also was a mighty man *and* valiant, *but* a leper.

2 And the Aramites had gone out by bands, and had taken a little mayd of the land of Israel, and she † serued Naamans wife.

3 And she said vnto her mistresse, Would God my lord *were* with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And [c] he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the king of Aram said, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and [d] tooke † with him ten talents of siluer, and sixe thousand *pieces of* golde, and ten change of rayments.

6 And brought the letter to the king of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, hee rent his cloathes, and said, Am I God, to kill and to giue life, that he doth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his cloathes, hee sent vnto the King, saying, [e] Wherefore hast thou rent thy cloathes? Let him come now to me, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was [f] wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, [g] Father, *if* the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, and * washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stood before him, and said, Behold now, I know that *there is* no God in all the world but in Israel: now therefore, I pray thee, take a † reward of thy seruant.

16 But hee said, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, [h] but hee refused.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offring vnto any other god, saue vnto the Lord.

18 Herein the Lord be [i] mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bow my selfe in the house of Rimmon: when I doe bow downe, *I say*, in the

q The like did Elijah to the widowes sonne at Sarephta, 1 King 17.21. and S. Paul, Acts 20. to. signifying the care that ought to be in them, that beare the word of God, and are distributers of the spirituall life.

† Meaning, often times.

† That is, in the land of Israel.

c Which the Apothecaries call colloquintida, and is most vehement and dangerous in purging.

u They feared that they were poysoned, because of the bitternesse.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.

† Ebr. she was before.

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.

† *Ebr. in his hand.*

e The Prophet rebuketh the king because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.

f Mans reason mutmuteth, when it considering onely the figure and outward things, and hath not regard to the word of God, which is there conteined.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants, must be affectioned as toward their children.

* Luke 4. 27.

† *Ebr. blessing.*

h So the Lord commandeth that they that receiue freely, should giue also freely.

i Hee feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, least others by his example might fall to idolatry: for as for his owne part he confesseth that he will neuer serue any but the true God.

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom hee said, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: As the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, hee light downe from the charet to meete him, and said, Is all well?

22 And hee answered, All is well: my master hath sent mee, saying, Behold, there be come to mee euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman said, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the [l] tower, hee tooke them out of their hands, and layd them in the house, and sent away the men: and [m] they departed.

25 ¶ Then hee went in, and stood before his master. And Elisha said vnto him, Whence *comest thou*, Gehazi? And he said, Thy seruant went no whither.

26 But hee sayd vnto him, [n] Went not mine heart *with thee*, when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and to thy [p] seede for euer. And hee went out from his presence a leper *white* as snow.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the king of Syrias counsel to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

AND the children of the Prophets said vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants, And he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the [b] yron fell into the water: then he cryed, and said, Alas master, it was but borowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe *a piece* of wood, and cast in thither, and he caused the yron to [b] swimme.

7 Then he sayd, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In *such* and such a place *shalbe* my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and [d] saued himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will yee not shew me, which of vs *bewrayeth our counsell* to the king of Israel?

12 Then one of his seruants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, *euen* the wordes that thou speakest in thy [e] priuie chamber.

13 And he said, Goe and espie where he is, that I may send and fetch him. And one told him, saying, Behold, *he is* in Dothan.

14 ¶ So he sent thither horses, and charets, and a [f] mighty hoaste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, beholde, an hoaste compassed the city with horses and charets. Then his seruant said vnto him, Alas master, how shall wee doe?

16 And hee answered, [g] Feare not: for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, [h] that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and behold, the mountaine was full of horses and charets of fire round about Elisha.

18 So [i] they came downe to him, but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And hee smote them with blindnesse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the city: follow mee, and I will leade you to the man whom yee seeke. But he led [k] them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes [l] that they may see. And the Lord opened their eyes, and they saw, and behold, *they were* in the middes of Samaria.

21 And the king of Israel said vnto Elisha when he saw them, [l] My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bow? *but* set bread and water before them, that they may eate and drinke and goe to their master.

23 And he made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoaste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore *pieces* of siluer, and the fourth part of a kab of doues [n] dounge at fiue *pieces* of siluer.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O King.

27 And he said, *Seeing* the Lord doeth not succour

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k The Prophet did not approue his acte, but after the common manet of speach hee biddeth him fare well,

l Declaring thereby, what honour and affection he bare to the Prophet his master,

[f] Or, fortresse, or fenced place.

m Naamans seruants,

n Wist I not present with thee in spirit?

o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes

p To be an example to all such, as by whose contentmentesse Gods word might be slandered.

a Or a piece of wood fit to build with.

[b] Or, the axe head.

b God wrought this miraculously to confirme the authority of Elisha, to whom he had giuen such abundance of his Spirit.

c Meaning, that he would lie in ambush, and take the Israelites at vnawares,

d The wicked conspire nothing so craftily, but God can reuele it to his seruants, and cause their counsell to be disclosed,

e There is nothing so secret that thou canst goe about, but he knoweth it, and discouereth it vnto his King.

f Though it had beene nothing in mans iudgement to haue take Elisha, yet the wicked euer doubt, and thinke they are neuer able to prepare power enough, though it be but against one or a few.

g For he was afraid of Gods helpe, and that millions of Angels campted about the godly to deliuer them.

e 1. Cron 32. 7.

h That he may behold how thou hast prepared an armie to resiste vs.

i Meaning, the Syrians his enemies, which came downe thinking themselues sure of him.

k Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set foorth the glory of God.

l The wicked vse reuerence and grace wordes toward the seruant of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.

m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin ouercome in battell: for they returned no more at that time to fight against Israel, or in that Kingsdayes.

n The Ebrewes write, that they burned it in the siege for lacke of wood,

courthee, how should I helpe thee with the o barne, or with the winepresse?

28 Also the king said vnto her, What ayleth thee? And she answered, This woman said vnto me, Giue thy sonne that wee may eate him to day, and we will eate my sonne to morrow.

29 * So we sod my sonne, and did eate him: and I said to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his cloathes, (and as he went vpon the wall, the people looked, and behold, he had sackecloath ‖ within vpon his flesh)

31 And he said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him.) And *the King* sent a man before him: *but* before the messenger came to him, he said to the Elders, See ye not how this q murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, *and* shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While hee yet talketh with them, behold, the messenger came downe vnto him, and said, Behold, this euill commeth of the Lord: r should I attend on the Lord any longer?

CHAP. VII.

1 *Elisha prophecieth plentie of vitailes, and other things to Samaria.* 6 *The Syrians run away, and haue no man following them.* 17 *The prince that vvould not beleeue the vvord of Elisha, is troden to death.*

THen Elisha said, Heare yee the word of the Lord: thus saith the Lord, a To morrow this time a measure of fine flowre *shalbe* sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king ‖ leaned, answered the man of God, and said, Though the Lord would make c windowes in the heauen, could this thing come to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

3 Now there were foure leprous men at the e entring in of the gate: and they said one to another, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if wee sit heere, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a f noise of charets, and a noise of horses, *and* a noise of a great armie, so that they said one to another, Beholde, the King of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, *euen* the campe as it was, and g fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence *also*, and went and hid it.

9 Then sayd one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tarie till day light, some ‖ mischiefe will come vpon vs. Now therefore, come, let vs goe, and tell the kings houshold.

10 So they came and called vnto the porters of the citie, & told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tents *are* as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, h I will shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselues in the field, saying, When they come out of the citie, wee shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, and are left in the *citie*, (behold, they are euen as all the i multitude of Israel that are left therein: behold, *I say*, they are as the multitude of the Israelites that are consumed) & we will send to see.

14 So they tooke ‖ two charets of horses, and the king sent after the hoaste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and lo, all § way was full of cloathes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flowre was at a shekel, and two measures of barley at a shekel k according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people[l] trode vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flowre shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windowes in the heauen, could it come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 *Elisha prophecieth vnto the Shunammite the dearth of seuen yeeres.* 12 *He prophecieth to Hazael, that hee shall be king of Syria.* 15 *Hee reigneth after Benhadad.* 16 *Iehoram reigneth ouer Iudah.* 20 *Edom falleth from Iudah.* 25 *Ahaziah succeedeth Iehoram.*

THen spake Elisha vnto the woman, * whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and sojourne where thou a canst sojourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And

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o Meaning, any kinde of vitaile, as corne and wine, &c.

* Deut 28.55.57.

§ Or, vnder his cloathes

p Thus hypocrites vse to hide their foule God iudgements, think to please him with outward ceremonies, whom in prosperity they will not know.

q Meaning, Iehoram albeit Ioame, who killed the Prophets, and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions,

a The godly are euer assured of Gods help in their necessitie, but in the times and houres are onely reuealed by Gods Spirit.

b To whom the king gaue the charge and ouersight of things, as verse 17.

c He mocked at the Prophets words, saying, that if God should powre corne from heauen, yet this could not come to passe.

d Thy infidelitie shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many: for hee can scatter them with a small noyse, or shaking of a leafe.

g The wicked neede no greater enemie then their owne conscience to pursue them.

h He mistrusted the Prophets words, and therefore could beleeue nothing, as they which are more politicke then godly euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine, as the rest of the people

k Or, two horses of the chariot, which were ouerthrowne in the chariot.

l Which he spake by the mouth of Elisha, verse 2.

* Chap 4.38.

a Where thou canst finde a commodious place to dwell, where as is plentie,

2 And the woman arose, and did after the saying of the man of God, and went both she and her houshold, and sojourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeeres end, the woman returned out of the land of the Philistims, and went out [b] to call vpon the king for her house and for her land.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told [c] the king, how he had restored one dead to life, behold, the woman, whose sonne hee had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the king asked the woman, she told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruits of *her* lands since the day that she left the land, euen vntill this time.

7 ¶ Then Elisha came to Damascus, and Benhadad the king of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou maiest enquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meet him, and tooke the present in his hand, and of euery [e] good thing of Damascus, *euen* the burden of fourtie camels, and came and stood before him, and said, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elisha said to him, Goe, *and* say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till *Hazael* was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the euill that thou shalt do vnto the children of Israel: *for* their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants *against the stones*, and rent in pieces their women with child.

13 Then Hazael said, What is thy seruant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, Hee tolde mee that thou shouldest recouer.

15 And on the morowe hee tooke a thicke cloath and dipt it in water, and [h] spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ * Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

17 Hee was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light, *and* to his children for euer.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a King ouer themselues.

21 Therefore Ioram went to Zair, and all his charets with him, and he rose by night, and smote the Edomites which were about him, with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft yeere of Ioram the sonne of Ahab King of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in [q] Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Ochozias, the king of Iudah. 33 And causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and said vnto him, * Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him † to a secret chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him vnto Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, & [r] said vnto him, Thus saith the Lord God of Israel, I haue anoynted thee *for* king ouer the people of the Lord, *euen* ouer Israel.

7 And thou shalt smite the house of Ahab thy

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[b] That is, to complaine on them which had taken her possessions while she was absent.

[c] Gods wonderfull prouidence appeareth in this, that he caused the King to be desirous to heare of him, whom before he contemned, and also hereby prepared, an entrance to the poore widowes suite.

[d] The King caused that to be truly restored, which was wrongfully holden from her.

[e] Of all the chiefest and precious things of the countrey.

[f] Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obtaine the kingdome.

[g] That I should be without all humanitie and pitie.

[h] Vnder pretence to refresh: or ease him, he stifled him with this cloath.

* 2. Chron. 22. 4.

[i] Read Chap. 1 17.

[k] Hee was confirmed in his kingdome after his fathers death.

[l] The holy Ghost sheweth hereby what danger it is to ioyne with infidels,

* 2. Sam 7. 13.

[m] Which had been subiect from Dauids time, vntill this time of Iehoram.

[n] This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from King Iehoram, because of his idolatrie.

* 2. Chron. 22. 1.

[o] Which is to be vnderstood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was some two yeere old, 2. Chro 22. 2.

[p] Which was a citie in the tribe of Gad beyond Iordan

[q] This is a citie belonging to the tribe of Iudah.

* 1. King. 1. 39.

† Iosa calleth Iehu to goe aside orderly about the company, for fear of trouble and tumult: for they vsed long gainsaying when they were vp: when they went about earnest matters.

[r] Read from Ramoth vnto Izreel.

thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab, like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahijah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [c] seruants of his lord. And *one* said vnto him, Is all well? wherefore came this [d] mad fellow to thee? And he said vnto them, Yee know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I haue anoynted thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the city, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and * Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel spyed the company of Iehu as hee came, and said, I see a company. And Iehoram said, Take an horseman and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, & said, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? ‖ Turne behind me. And the watchman told, saying, The messenger came to them, but he commeth not againe.

19 Then hee sent out another on horsebacke, which came to them, & said, Thus saith the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman told, saying, He came to them *also*, but commeth not againe, and the marching *is* like the marching of Iehu the sonne of Nimshi: for he marcheth [f] furiously.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And he answered, What [g] peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts *are* yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, *there is* treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then said *Iehu* to Bidkar a captaine, Take, *and* cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ layed this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his [h] sonnes, said the Lord, and I will render it thee in this field, saith the Lord: Now therefore take *and* cast him in the field according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the charet: *and they smote him* in the going vp to Gur, which is by Ibleam. And he fled to [i] Megiddo, and there died.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the [k] eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entred at the gate, shee sayd, Had [m] Zimry peace, which slew his master?

32 And he lift vs his eyes to the window, and said, Who is on my side, who? Then two *or* three of her ‖ Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a [o] Kings daughter.

35 And they went to bury her, but they found no more of her, then the [p] skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord, which he spake † by his seruant Elijah the Tithbite, saying, * In the field of Izreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shalbe as doung vpon the ground in the fielde of Izreel, so that none shall say, [p] This is Iezebel.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine.
14 And after that fourtie and two of Ahaziahs brethren. *25 He killeth also all the Priests of Baal.*
35 After his death his sonne reigneth in his stead.

AHab had now seuentie [a] sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, *and* to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and [b] set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And

* 1. *King.* 21, 15, 25
* 1. *King.* 14. 10. and 21. 21.
* 1. *King.* 14 10. and 21. 22.
* 2. *King.* 16. 3. ††
b That is, the rest of the armie, whom he called before, his brethren, verse 2.
d In this estimation the world hath the ministers of God: now with standing for as much as the world hath euer slandered the children of God (yea they called the Sonne of God a deceiuer, and said he had the deuill) therefore they ought not to be discouraged.
* Chap. 8. 29.
e God had thus ordeined, as it is read 2. Chron. 22. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue beene stronger.
‖ *Or, follow me.*
f An one that went earnestly about his enterprise.
g Meaning, that so as much as God is their enimie because of their sinnes, that he will euer stirre vp some to reuenge his cause.
h Or, *spake the prophecie against him.*
* 1. King. 21. 29.
h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession
i After that he was wounded in Samaria, fled to Megiddo, which was a citie of Iudah.
k That is, eleuen whole yeeres: for chap. 8. 25. before, when he fled that he began to reigne the twelfe yeere of Ioram, he taketh part of the yeere for the whole.
l Being of an hastie and cruell nature, he would still reteine her princely state and dignity. m Although she would say, Can any traitour, or any that traiteth against his superiour, haue good successe? teade 1. King. 16, 10.
‖ Or, *chiefe seruants.*
n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.
o To wit, of the king of Zidon, 1. King. 16. 31.
† *Or, by the hand of.*
* 1. King. 21. 23.
p Thus Gods iudgements appeare euen in his world against them that suppresse his word and persecute his seruants.
a The Scripture vseth to call them sonnes, which are either children or nephewes.
b Hee wrote this to proue them whether they would take his part or no.

5 And he that was gouernour of *Ahabs* house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will do all that thou shalt bid vs: we will make no king: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, e take the heads of the men *that are* your masters sonnes, and come to me to Izreel by to morowe this time. (Now the kings sonnes, *euen* seuentie persons *were* with the great men of the citie, which brought them vp.)

7 And when the letter came to them, they tooke the Kings sonnes, and slewe the seuentie persons, and layd their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day he went out, and stood and said to all the people, Ye be d righteous: behold, I conspired against my master, and slewe him: but who slew all these?

10 Knowe nowe that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake † by his seruant * Elijah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars, and his e priests, so that he let none of his remaine.

12 ¶ And he arose, and departed, and came to Samaria, *And* as Iehu was in the way by an house where the shepheards did sheare,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are yee? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them aliue. And they tooke them aliue, and slew them at the well beside the house where the sheepe are shorne, *euen* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and hee g ‖ blessed him, and said to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. *Then* giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued h Baal a little, *but* Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, † Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee sayde vnto him that had the charge of the vestry, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he saide vnto the seruants of Baal, Search diligently, and looke, least there be here with you *any* of the i seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appoynted fourescore men without, and sayd, If any of the men whom I haue brought into your handes, escape, ‖ his soule *shall be* for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the guard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went into the k city, *where was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither from* the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, *and* hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy l sonnes vnto the fourth *generation* sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: *for* hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to ‖ loathe Israel, and Hazael smote them in all the coasts of Israel.

33 From Iorden Eastward, *euen* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bathan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

1 *Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah.* 4 *Ioash is appointed King.* 15 *Iehoiada causeth Athaliah to be slaine.* 17 *He maketh a couenant betweene God and the people.* 18 *Baal and his priests are destroyed.*

THen * Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and

S destroyed

c God will not iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement.

† *Ebr. vpon the hand of.*

* 1. King. 21, 29

e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

g For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ierem. 35, 6.

‖ *Or, praised God for him.*

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as is also to vied, 2. King. 16, 32. and 23, 13.

Ebr. sanctifie.

i That God would haue his seruants preserued, and idolaters destroyed, as in his law he plainely commandeth, Deut. 13

‖ *Or, he shall be left him.*

k Which stoode without Samaria,

l That God inquireth & reuengeth his wrath, in reuenging Gods iudgement, albeit his wicked nesse was sometward punished

‖ *Or, to smite him of.*

* 2 Chron. 22, 10.

a Meaning, all the posterity of Iehoshaphat, to whom the Kingdome appertained: Thus God vsed the cruelties of this woman to destroy the whole family of Ahab.

b The Lord prouided to maintaine the family of David, and not to quench the light thereof, therefore he moued the heart of Iehosheba to preserue him.

c Where the Priests did lie.

* 2. Chron. 23. 12. d The chiefe Priest Iehoiada the husband of the Leuites, which had charge of the keeping of the Temple, and kept watch by course.

e That none should come vpon them, while they were crowning the King.

f Called the hie gate of the Temple, 2. Chron. 23. 5.

g Or that none broke his order.

h Whose charge is ended.

i Reade verse 5. and 7.

k To wit, Iehoiada.

l That is, Ioash, which had beene kept secret six yeeres.

m Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is established.

n Where the Kings place was in the Temple.

§ Or, out of the Temple.

o To take her part.

destroyed all the a Kings seede.

2 But Iehosheba the daughter of king Ioram, *and* sister to Ahaziah b tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes that should be slaine, *both* him and his nource, *keeping them* in c the bed chamber, and they hid him from Athaliah, so that hee was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere, and Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere d Iehoiada sent and tooke the captaines ouer hundreths, with *other* captaines and them of the gard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an oathe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that yee must doe, The third part of e you that commeth on the Sabbath, shall f ward toward the Kings house:

6 And *another* third part in the gate of g Sur: and *another* third part in the gate behind them of the guard: and ye shall keepe watch § in the house of Massiah.

7 And two parts of you, *that is*, all that h goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And yee shall compasse the King round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the King, as hee goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in *to their charge* on the i Sabbath with them that went out *of it* on the Sabbath, and came to Iehoiada the Priest.

10 And the k Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the guard stood, euery man with his weapon in his hande, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out l the kings sonne, and put the crowne vpon him, and *gaue him* m the Testimony, and they made him king: also they anointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, behold, the King stood by a n pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her cloathes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoaste, and said vnto them, Haue her § forth of the ranges, and he that o followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lord, and p the King and the people, that they should be the Lords people: likewise betweene the q King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the Priest of Baal before the r altars: and the s Priest set a gard ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the *other* captaines, and the gard, and all the people of the lande: and they brought the King from the house of the Lord, and came by the way of the gate of the garde to the Kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the city was in quiet: t for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yeere old was Iehoash when he began to reigne,

CHAP. XII.

6 Iehoash maketh prouision for the repayring of the Temple. 16 He payeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by twoo of his seruants.

IN * the seuenth yeere of Iehu Iehoash began to reigne, and reigned fourty yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.

3 But b the hie places were not taken away: for the people offried yet and burnt incense in the hie places.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, *that is*, the money of them that are vnder the c count, the money that euery man is set at, *and* all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repayre the d broken places of the house, where soeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the *other* Priests, and sayd vnto them, Why repaire yee not the ruines of the Temple? now therefore e receiue no more money of your acquaintence, except yee deliuer it to *repaire* the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decaied places of the Temple.

9 Then Iehoiada the Priest tooke a cheft and bored a hole in the lid of it, and set it beside the altar, on the f right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the § doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the cheft, the kings secretary came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made ready into the handes of them, g that vndertooke the worke,

p That both the King and the people should maintaine the true worship of God, and destroy all idolatry.

q That he should gouerne and they obey in the feare of God.

r Euen in the place where he had blasphemed God, and thought to haue beene holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada t Which by her cruelty and persecution had vexed the whole land before.

* 2. Chron. 24. 1.

a So long as rulers giue eare to the true ministers of God, they prosper, b So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God

c That is, the money of redemption, Exo. 30. 12. also the money which the Priest valued the vowes at, Lev. 27. 2. and their free bestality.

d For the Temple which was built an hundreth fifty and fiue yeeres before, had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wicked deuise of his idolaters.

e He taketh from them the ordering of the money, because of their negligence.

f That is, on the Southside.

§ Or, wall.

g For the King had appoynted other which were meete for that purpose, Chap. 22. 5.

worke, *and* that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the repiration of the Temple.

13 Howbeit there was [h] not made for the house of the Lord bowles of siluer: instruments of musicke, basons, trumpets, nor any vessels of gold, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offrings was not brought into the house of the Lord: *for* it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, and Ahaziah, his father, kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the gould that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that hee did, are they not written in the booke of the Chronicles of the king of Iudah?

20 ¶ And his seruants arose and wrought treason, and [k] slew Ioash in the house of Millo, when he came downe to Silla.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 Hee prayeth vnto God, and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, *and he reigned* seuenteene yeere.

2 And hee did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, *and* departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all [b] *his* dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel [d] dwelt in their tents as † beforetime.

6 Neuerthelesse, they departed not from the sinnes of the house of Ieroboam which made Israel sinne, *but* walked in them, euen the [e] grone also remained still in Samaria.)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, and ten charets, and ten thousand footmen, because the king [f] of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king [g] of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, *and reigned* sixteene yeere,

11 And did euill in the sight of the Lord: *for* he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash, and all that hee did, and his valiant deedes, *and* how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof hee died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and said, [h] Oh my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And hee tooke vnto him bow and arrowes.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And said, Open the window [i] Eastward. And when he had opened it, Elisha said, Shoote. And hee shot. And he said, *Behalde*, the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou haste consumed them.

18 Againe he said, Take the arrowes. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was [k] angrie with him, and said, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise

20 ¶ So Elisha died, and they buried him. And *certaine* bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast [l] man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, [m] he [n] reuiued, and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them & pitied them, and had respect vnto them, because of his couenant with Abraham, Izhak, and Iazkob, and would not destroy them, neither cast he

h For those men had only the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused their successors to be made, 2. Chron. 24. 14.

i After the death of Iehoiada, Ioash fell to idolatrie: therefore God reiected him, and stirred vp his enemie against him, whom he pacified with the treasures of the Temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death. 2 Chron. 24. 25. † Read 2 Sam. 3. 9. ‖ Or, Iezabar.

a By worshipping the calues which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz. d Safely and without danger † Or as yesterday and before yesterday.

e Wherein they did commit their idolatrie: and which the Lord had commanded to be destroyed. Deut. 16. 21.

f That is, Hazael & Benhadad his sonne, as ver. 3. read of Hazael, Chap. 8. 12.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of Dauid: but by the way he shewes how Israel was afflicted and punished for their great idolatry, who though they had now degenerate, yet God both by sending them lawfull Prophets and diuers punishments did call them vnto him againe.

h That they vsed to call the Prophets & seruants of God, by whom God ministereth his people, as Chap. 2. 12. meaning that by their preaching they did more profite their countrey, then by force of armes.

i That is, toward Syrie: for that he did not onely prophesie with words, but also confirmed him by these signes that hee should haue the victorie.

k Because hee seemed content to haue victorie against the enemies of God for feare of charity, and had not a zeale to ouercome them continually, and to destroy them vtterly.

l Exod. 21. 14.

m By this miracle God confirmed the authoritie of Elisha, whose doctrine to his life they esteemed that at the least they might seeme and imitate the same doctrine.

them from him as [m] yet.

24 So Hazael the king of Aram died: and Benhadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: *for* three times did Ioash beate him, and recovered the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slewe his father. 7 and after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel, reigned * Amaziah the sonne of Ioash king of Iudah.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name *was* Iehoadan of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lord, yet not like Dauid his father, *but* did according to all that Ioash his father had done.

4 Notwithstanding the high places were not taken away *for* as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdome was confirmed in his hand, he slew his seruants which had * killed the king his father.

6 But the children of those that did slay *him*, he [b] slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.

7 He slew *also* of [c] Edom in the valley of salt, ten thousand, and tooke ‖ *the citie* of Sela by warre, and called § name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, [d] let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the [e] Cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 *Because* thou hast smitten Edom, thine heart hath made thee proude: [f] bragge of glory, and tary at home. Why doest thou prouoke to *thine* hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Ioash the sonne of Ahaziah at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And hee tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in [g] hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoash which he did, and his valiant deeds, and how hee fought with Amazi h king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel, fiftеene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i] Azariah which was sixteene yeere old, and made him king for his father Amaziah.

22 Hee built [k] Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, *and reigned* one and fortie yeere.

24 And hee did euill in the sight of the Lord: *for* he departed not from all the [l] sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the sea of the wildernesse, according to the word of the Lord God of Israel, which he spake [†] by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none [m] shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord * had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, *and* how he fought, and how hee restored Damascus, and [n] Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, *even* with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 3 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

IN the * seuen and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee when hee was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did [o] vprightly in the sight of the Lord,

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m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendement.

* 2. Chron 25, 2.

a In the beginning of his reigne hee seemed to haue an ontward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.

* Chap. 12. 20.

b Because they neither consented nor were partakers with their fathers in that act.

* Deut. 24. 16. Iere. 31. 30.

c For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Iehoram sonne of Iehoshaphat.

‖ Or, *the tower, or rocke*, 2. Chron. 25. 12.

d Let vs fight hand to hand, and trie it by battell, and not destroy one another by cities.

e By this parable Iehoash compareth himselfe to a ceder tree, because of his great kingdome ouer Israel: and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers, that spoiled the cities of Iudah.

f Brag of the victorie, to thatthou tarrie at home, and manage me not.

g That is, which he Israelites had giuen of them of Iudah for an assurance of peace.

h Which city Roboam built in Iudah for a fortresse, 2 Chron. 11, 9.

i Who is also called Vzziah, 2 Chro. 26, 1.

k Which is also called Elanon or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God, to worship calues, the worke of mans hands, therefore the Scripture doth oft times repeat it in the reproach of all idolaters.

† Heb, by the hand of, as Read 1. King. 14. 19.

* Heb. had not spoken.

m Which was also called Antiochia of Syria, or Riblah.

* Heb. in the twentieth yeere and seuenthyeere.

o So long as hee tooke care to Zachariah the Prophet,

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered, and burned incense in the hie places.

5 And the Lord b smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne gouerned the house, *and* c iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria six d moneths.

9 And did euill in the sight of the Lord, as did his fathers: *for* hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and e killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth *generation* after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed f Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, *and reigned* ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand g talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels, of siluer a piece: so the king of Asshur returned, and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead,

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, *& reigned* two yere.

24 And he did euill in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captain conspired against him, and smote him in Samaria in the place of the kings palace with h Argob and Arieh, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, *and reigned* twentie yeere.

28 And he did euill in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne.

29 In the dayes of Pekah king of Israel i came Tiglath Pileser king of Asshur, and took Iion, and Abel, Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, *and* all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of ‖ Vzziah King of Iudah to reigne.

33 Fiue and twentie yeere old was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierushа the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: he did according k to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offered and burnt incense in the hie places: he built the higheſt gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In l those dayes the Lord began to send against Iudah, Rezin the king of Aram, and m Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz King of Iudah consecrateth his sonne in fire.
5 Ierusalem is besieged. 9 Damascus is taken, and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz.
20 Hezekiah succeedeth him.

THe seuenteenth yeere of Pekah the sonne of Remaliah, n Ahaz the sonne of Iotham King of Iudah, began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, & he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel

Yea, vnsetteth it is to depend on the dignity of our fathers.

b His father and grandfather were leaue by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26, 21. c As viceroy, or deputie to his father. d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Israel, that had the kingdome by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres. * Chap. 10, 30.

f Which was a city of Israel that would not receiue him to be king.

g That is, of Israel. h In stead of the king helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his country, and led his people away captiue.

i Which were of the same confederate.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron. 5, 26.

* 2. Chron. 27, 1.

‖ Or, Azariah.

l He sheweth that his vprightnes was not such, but that he had many and great faults.

m After the death of Iotham n Which shew of Iudah in one day sixteene thousand fighting men, 2. Chron. 28, 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercie. b That we see

b That is, offered him to Moloch, or made him to passe betweene two fires, as the manner of the Gentiles was. Leuit. 18. 21. Deut. 18. 10. Ier. 7. 31.

yea, and made his sonnes to b go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the hie places, and on the hils, and vnder euery greene tree.

5 * Then Rezin King of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not ouercome c him.

6 At the same time Rezin king of Aram restored d Elath to Aram, and drone the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent e messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the golde that was found in the f house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus. And when he had taken it, he caried the people away to Kir, and slew Rezin.

10. And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: and when king Ahaz saw the altar that was at Damascus, he sent to Vrijah the Priest the paterne of the altar, and the fashion of it, and all the workemanship thereof.

11 And Vrijah the Priest made an altar g in all points like to that which King Ahaz had sent from Damascus, so did Vrijah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drew neere to the altar, and offered h thereon.

13 And hee burnt his burnt offering, and his meate offring, and powred his drinke offring, and sprinkled the blood of his peace offrings besides the altar,

14 And *set it by* the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the i Northside of the altar.

15 And king Ahaz commanded Vrijah the Priest, and said, Vpon the great altar set on fire in the morning the burnt offring, and in the euen the meate offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meate offring, and their drinke offrings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the k brasen altar shall be for me to enquire *of God*.

16 And Vrijah the Priest did according to all that King Ahaz had commanded.

17 And Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, & put it vpon a pauement of stones.

18 And the l vaile for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, m because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And hee and all his realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshipeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, *and reigned* nine yeeres.

2 And hee did euill in the sight of the Lord, a but not as the kings of Israel, that were before him.

3 And Shalmanesar king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, b as *he had done* yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 ¶ * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.

7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the Heathen, whom the Lord had cast out before the children of Israel, and *after the maners* of the kings of Israel, which they vsed,

9 And the children of Israel had done secretely things that were not vpright before ỹ Lord their God, and throughout all their cities had built hie places, *both* from the tower e of the watch, to the defenced citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had said vnto them, * Ye shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Iudah † by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandements, *and* my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse they would not obey, * but hardened their neckes, like to the neckes of their f fathers, ỹ did not beleeue in ỹ Lord their God.

15 And they refused his statutes and his couenant, that he made with their fathers, and his testimonies (where with he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

16 Finally

a Though he inuented no new idolatry, or impieties as others did, yet he fought for helpe at the Egyptians, which God had forbidden.

b For hee had payd tribute for the space of eight yeere.

* Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d Hee setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

e Meaning, throughout all their borders.

* Deut. 4. 19.

† Ier. 18. 11. and 25. 5. and 35. 15.

* Deut. 31. 27.

f So that to alledge the authoritie of our fathers, or great antiquity, except we can proone that they were godly, is but to declare that we are the children of the wicked,

g Wee see that there is no prince so wicked, but he shall find ministers and false ministers to serue his turne. Either offring, as for peace or prosperity, or of thankfulnes, as Leu. 3. 1. & 7. 11. & 22. 21. & 23. 19. & Num. 6. 14. & 15. 3. & 28. 11. & 29. 39. and thus he contemned the meanes and the altar which God had commanded by Solomon, to serue God after his own fancie.

h That is, at the right hand. As men were wont in the Temple.

i Here he abolisheth by commandement his owne wicked deuises, dings, and doeth shew that the commandement and ordinance of God.

k It, that is, wherein they lay on the Sabbath, which had serued their weeke in the Temple, and so departed home.

l Either to flatter the king of Assyria, whom he should thus see him charge the ordinance of God, or else that the Temple might be a refuge for him, if the King should suddenly inuade his house.

m Or, for the king of Assyria.

16 Finally they left all the commandements of the Lord their God, and made them molten images, * euen two calues, and made a groue, and worshipped all the ‖ hoaste of heauen, and serued Baal.

17 And they made their sonnes and their daughters h passe thorowe the fire, and vsed witchcraft and inchantmens, yea, i sold themselues to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill hee had cast them out of his l sight.

21 m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, *and* departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said † by all his seruants § * Prophets, and caried Israel away out of their land to Assyria vnto this day.

24 And the king of Assyria brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent Lions among them, which slewe them,

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast remooued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carrie thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God p of the countrey.

28 So one of the Priests which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made q Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuim.

32 Thus they feared the Lord, and appointed out Priests out of themselues for the hie places, who prepared for them *sacrifices* in the houses of the hie places:

33 * They r feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they do after the old maner: they neither feare God, neither doe after l their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iaakob, * whom he named Israel,

35 And with whom the Lord had made a couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods,

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

41 So these t nations feared the Lord, and serued their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idols. 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sancherib.

NOw in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zacharich.

3 And hee did u vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it ‖ Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For ‖ he claue to the Lord *and* departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, *and* he prospered in all things which he tooke in hand, also hee rebelled against the king of Assyria, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, ‖ from the watch tower vnto the defenced citie.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea

* Deut. 32. 8.
‖ Or, Host. 2 King. 17. 28.
‖ That is, the sun, the moone, and starres. Deut. 4. 19.
h Reade Chap. 16. 3.
i Reade of this phrase, 1. King. 21. 20 25.
k No whole tribe was left but Iudah, and they of Beniamin and Leui, which remained, were counted with Iudah.
l Out of the land where hee shewed the greatest tokens of his presence and fauour.
m That is, God cut off the tenne tribes, 2. King. 22. 16, 20.
† Heb. by the hand of.
* Iere. 25. 9.
n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4. 9.
o That is, they serued him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he shewed him of his ghtie power among them by this strange punishment.
p That is, how to worship him: thus the wicked rather then to loose their commodities, will change to all religions.
q Meaning that euery countrey serued that idol, which was most esteemed in that place whence they came.
r 2 King. 17. 33. Zeph. 1. 5.
s That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth verf. 34.
t He meaneth this by the Heathens whom God had giue his commandements.
* Gen 32. 28. 2. King. 17. 34.
* Iudge 6. 2. Iere. 16. 2.
* That is, these strangers which were sent into Samaria by the Assyrians.
* 2 Chron. 28. 27. and 29. 1.
u Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise take vnto mercie vnto the house of Dauid, and ye by his iudgement toward the other, prouoked them on repentance.
* Numb 21. 8. 9.
‖ That is a peece of Brasse, vnto be contemned as the serpent by contempt, which notwithstanding was set vp by his word of God, and miracles were wrought by it, yet wee see it was abused to idolatrie this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.
‖ Read Chap. 17. 8.
* Chap. 17. 21.

sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *euen* in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur did carie away Israel vnto Asshur, and put them in Halah and in Habor, *by* the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his couenant: *that is*, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreouer, in the foureteenth yeere of king Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, [d] I haue offended: depart from me, *and* what thou layest vpon me, I will beare it. And the king of Asshur appoynted vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off *the plates* of the doores of the Temple of the Lord, and the pillars (which the [e] same Hezekiah king of Iudah had couered ouer) and gaue them to the king of Asshur.

17 ¶ And the king of Asshur sent * Tartan, and Rab-saris, and Rabshakeh from Lachith to king Hezekiah with a great hoaste against Ierusalem. And they went vp, and came to Ierusalem. And when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the ‖ recorder.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus saith the great king, *euen* the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue * eloquence, † *but* counsell and strength *are* for the warre. On whom then doest thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, *to wit*, on [g] Egypt, on which if a man leane, it will goe into his hand, and pierce it: *so is* Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath [h] taken away, and hath sayd to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

23 Now therefore giue [i] hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I now come vp without the [k] Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake I pray thee, to thy seruants in the * Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne doung, and drinke † their owne pisse with you?

28 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Asshur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you * out of mine hand

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the king of Asshur, Make † appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figtree, and drinke euery man of the water of his owne well,

32 Till [l] I come and bring you to a land like your owne land, *euen* a land of wheat and wine, a land of bread and vineyards, a land of olines, oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the [m] Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace and answered him not a word: for the kings commandement was, saying, Answere ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the recorder came to Hezekiah with their cloathes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 *God promiseth by Isaiah victorie to Hezekiah.*
35 *The Angel of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians.*
37 *Sancherib is killed of his owne sonnes.*

AND * when King Hezekiah heard it, hee rent his cloathes, and put on sackcloath, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, and Shebnah the chancellor, and the Elders of the Priests cloathed in sackcloth [a] to Isaiah the Prophet the sonne of Amoz.

3 And they sayd vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to [b] the

* Chap. 17, 6.

* Heb. Chron. 32, 1. Isa. 36, 1. Eccles. 48, 18, 19.

d As his zeale was before praised, so his weakenesse is here set forth, that none should glory in himselfe.

e After certaine yeeres, when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him.

‖ Or, *writer of Chronicles, or secretarie*

* *Ebr. talkest the lips.*

† Thou thinkest that words will serue to perswade the people, or to moue my maiestie.

g Egypt shall not onely not be able to succour thee, but shall be an hurt vnto thee

h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses

k The wicked alwaies in their prosperitie flatter themselues, that God doth fauour them. Thus he speaketh as some Heb. Iewes, that by resisting him he should assist God.

* Or, *Syriake*

† *Eat the water of their feete.*

* Or, *by his hand.*

† *Heb. blessing: meaning the conditions of peace.*

l He maketh himselfe so sure, that he will not grant them truce, except they rendet themselues to him to be led away captiue.

m This is an execrable blasphemie against the true God, to make them equall with the idols of other nations: therefore God did most sharply punish it.

* Isa. 37, 1. &c.

a To heare some new prophecie, and to haue comfort of him.

b The dangers are so great, that we can neither auenge this blasphemie, nor helpe our selues no more then a woman in her trauaile.

c Meaning, for Ierusalem which onely remained of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Sanacheribs

* Or, blacke Moore.

f For the Kings of Ethiopia and Egypt ioyned together against the King of Assyria because of his oppression of other countreyes.

g The more meete that the wicked are to their destruction, the more they blaspheme.

h Before the Arke of the couenant.

i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by natural prayer.

k Shew by effect that thou wilt not suffer thy name to be blaspheamed.

l By this title he differenceth God from all idoles and false gods,

m He sheweth for what end the faithfull desire of God to be deliuered, to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not beene taken by the enemie, therefore he calleth her virgin.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Hiskiah calleth the height of his borders, to wit, of Iudah, Ita. 37. 24.

* Or, plaines

† Or, for waters of siege.

q He declareth that Ierusalem at he is the author and beginning of this Church, he will neuer suffer it vtterly to be destroyed, as other cities and kingdomes.

r That he deferreth the wicked, which for a time flourish, and afterward fade and decay like rootes.

s I will bridle thy rage, and turne thee to and fro as pleaseth me.

t God did not onely promise him the victory, but giueth him a signe to confirme his faith

u The Lord will multiply in great number that small remnant of Iudah that is escaped.

x The loue that God beareth to vnto his Church shall ouercome the counsels and enterprises of men.

* Esa. 33. 14.

Iob. 1. 21.

Eccles. 48. 24.

1. Mac. 3. 42.

2. Mac. 8. 19.

y This was the first iudgement of God for his blasphemy, that he should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue been defended.

z Chron. 32. 9. Isa. 37. 9.

a The birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whom the king of Asshur his master hath sent to raile on the liuing God, and to reproach him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the [c] remnant that are left.

5 ¶ So the seruants of king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Behold, I will send a blast [d] vpon him, and hee shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 [e] He heard, also men say of Tirhakah king of [*] Ethiopia, [f] Behold, hee is come out to fight against thee: he therefore departed and sent *other* messengers vnto Hezekiah, saying,

10 Thus shall yee speake to Hezekiah king of Iudah, and say, Let not thy [g] God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the [h] Lord.

15 And Hezekiah [i] prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, [k] bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the words of Sancherib, who hath sent to blaspheme the [l] liuing God.

17 Trueth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans handes, *euen* wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou O Lord, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Sancherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O [n] Virgin daughter of Zion, he hath despised thee, *and* laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railed on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, & lifted vp thine eyes on high? *euen* [o] against the holy One of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the high cedars thereof, *and* the faire firre trees thereof, and I will goe into the [p] lodging of his borders, and into the forest of his * Carmel.

24 I haue digged and drunke the waters of others, and with the plat of my feete haue I dried all the * floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, *and laid on* ruinous heapes, *as* cities defenced?

26 Whose [r] inhabitants haue small power, *and* are afraid, and confounded: they are like the grasse of the field, and greene herbe, *or* grasse on the house tops, or as corne blasted before it be grown.

27 I know thy dwelling, yea, thy going out and thy comming in, and thy fury against me.

28 And because thou rageest against mee, and thy tumult is come vp to mine eares, I will put mine [s] hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And his shall be a [t] signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such things as grow of themselues, and the next yeere such as grow without sowing, and the third yeere sow ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take [u] roote downeward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the [x] zeale of the Lord of hoasts shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Asshur, Hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it;

33 *But* hee shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it: for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angel of the Lord went out and smote in the campe of Assiur an hundreth fourescore and fiue thousand: so when they rose early in the morning, behold, they were all dead corples.

36 So Sancherib king of Asshur departed, and went his way, and returned and dwelt in Nineueh.

37 And as he was in the Temple worshipping Nisroch his god, Adrameleech and Sharezer his sonnes y slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 *Hezekiah is sicke and receiueth the signe of his health,* 12 *He receiueth rewards of Berodah,* 13 *Sheweth his treasures, & is reprehended of Isaiah.* 22 *He dieth, & Manasseh his sonne reigneth in his stead.*

A Bout that time * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz

* 2 Chron. 32. 24. Isa. 38. 1.

Amoz came to him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the [z] wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in trueth and with a [a] perfit heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy [d] prayer, *and* seene thy teares: behold, I haue healed thee, *and* the third day thou shalt goe vp to the [e] house of the Lord.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this city out of the hand of the king of Assiur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a plumpe of drie figs. And they tooke it, and laid it on the boile, and he recouered.

8 ¶ For Hezekiah had said vnto Isaiah, What *shalbe* the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Wilt thou* that the shadow goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so *then*, but let the shadow [g] go backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *to wit*, the siluer, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and said vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They be come from a farre country, *euen* from Babel.

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layed vp in store vnto this day, * shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, *and* which thou shalt beget, shall they take away, and they shalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord, which thou hast [l] spoken, is good: for said he, Shall it not *be good* if [m] peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a people and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh reserueth idolatry, 16 And vseth great crueltie. 18 He dieth and Amon his sonne succeedeth. 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

MAnasseh * was twelue yeeres olde when hee began to reigne, and reigned fiftie and fiue yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the hoaste of heauen and serued them.

4 Also hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And he built altars for all the hoast of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes [a] to passe through the fire, and gaue himselfe to witchcraft and sorcerie, and hee vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And hee set the image of the groue, that hee had made in the house, where of the Lord had said to Dauid & to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel moue any more out of the land, which I gaue their fathers: so that they will [b] obserue and doe all that I haue commanded them, *and* according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe,

14 And

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a That his minde might not be troubled.

b Meaning, without all hypocrisie.

c Most much for his owne dutch, as for feare that Idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured.

d Because of his vnfained repentance and prayer, God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet hee therewith that he will not haue these inferiour meanes contemned.

* Eccles. 48. 24.

g Let the sunne goe so many degrees backe, y the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the staires that Ahaz had made.

* Isa. 39. 1.

i Mooued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sancherib his enemie which was now destroyed.

k Being mooued with ambition and vaine glory, and also because hee seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

* Chap. 24. 13 & and 25. 13. Ester. 7. 10.

1 He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

m Seeing that God hath shewed me this fauour to graunt me quietnesse during my life: for he was afraid least the enemies should haue had occasion to, [illegible] religion.

reioyce, if the Church had decayed in his time, because he had restored religion.

* 2. Chron. 33. 1.

* Deut. 18. 9.

* Chap. 18. 4.

* Ierem 32. 34. & 2. Sam. 7. 13.

a Reade Chap. 16. 3.

* 2. King. 5. 27. and 9. 2. Chap. 23. 27.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land, which obey had but on condition.

* Ierem. 25. 4.

* 1. Sam 3. 11. c Meaning, that whosoeuer shall heare of this great Plague, shall be astonished.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shalbe robbed and spoiled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer, Manasseh shed f innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *euen* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twentie yeere old, when hee began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And * they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the prophetesse to enquire the Lords will.

IOsiah was * eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor, to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that hee may * summe the siluer which is brought into the house of the Lord, which the keepers of the * b doore haue gathered of the people.

5 And let c them deliuer it into the hand of them that doe the worke, *and* haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 *To wit,* vnto the artificers and carpenters, and masons, and to buy timber, and hewed stone to repaire the house,

7 Howbeit, let no reckoning be made with them of the money, that is deliuered into their hand: for they deale d faithfullly.

8 And Hilkiah the high Priest said vnto Shaphan the chancellor, I haue found the e booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and sayd, They seruants haue † gathered the money that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, *and* haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asahiah the kings seruant, saying,

13 Goe ye *and* inquire of the Lord for me and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindle against vs, because our fathers haue not obey ed the wordes of this booke, to doe according vnto all that which it written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Hathas keeper of the wardrobe: (and she dwelt in Ierusalem in the g colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, *euen* all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the h workes of their handes: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The words that thou hast heard, *shall come to passe.*

19 *But* because thine heart did i melt, and thou hast humbled thy selfe before † God when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit,* that it should be destroyed and accursed, and hast rent thy cloathes, and wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

1 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idols, after he had killed their Priests. 22 He keepeth Passeouer. 24 He destroyeth the coniurers. 29 He is killed in Megiddo. 30 And his sonne Iehoahaz reigned in his stead. 33 After hee was taken, his sonne Iehoiakim was made King.

Then

e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

f The Ebrewes write that he slew Isaiah the Prophet, who was his father in law.

‡ 2. Chro. 33. 20, 21.

g That is, according to his commandements.

* Or, he buried him, to wit, Iosiah his sonne.

* 2. Chron. 34. 1.
a His zeale was prophecied of, and his name mentioned by Iaddo the Prophet, more then three hundreth yeeres before, 1. King. 13. 2. and hoeing him eight yeere old, he sought the God of his father Dauid, 2. Chron. 34. 3.
* Or, coine, as verse. 9.
* Or, vessell.
b Certaine of the Priests were appointed to this office, as chap. 12. 9.
c From the time of Iosiah, for the space of 244. yeeres, the Temple remained without reparation through the negligence of the priests, but scolasted, that they that haue a charge, and ought not, ought to haue it taken from them.

d So God promised him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.
e This was the copy that Moses left them, as appeareth, 2 Chron. 34. 14. which either by the negligence of the Priests had been lost, or els by the wickednesse of idolatrous kings had been abolished.
† Or, mocked.

f Meaning, to some Prophet whom God reuealeth the knowledge of things vnto, as Ieremie. 32. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Of the house of Ieremie, which was next to the people, and where the learned assembled to interpret the Scripture, and the doctrine of the Prophets.

h The wicked of mans hand here signifie all the sinnes committed before the word of God, which are shamefull in Gods sight.
i Meaning, that he had repented, as they should do, that are sorie for their sinne.
† Or, before God.
Mat. 23. 6.

k Whereupon we may gather, that the anger of God is stayed from the wicked, when God vseth not his iudgements out of hast.

* 2. Chron. 34. 30.

a Because he saw the great plagues of God that were threatned, he knew no more speedie way to auoid them, then to come to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

b Where the king had his place, Chap. 11. 14.

c As Iosiua did, Iosh. 24. 22. 25.

d Meaning, them which were next in dignity to the high Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice vn his calues.

f Meaning, the priests of Baal, which were called Chemarims, either because they ware blacke garments, or else were smoked with burning incense to idoles.

g Hee temooued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Dent. 16. 21. or 25 some reade, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idols and reproach of them which had worshipped them in their liues.

i Because that those that had forsaken the Lord to serue idols, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, and signifieth a tabret, because they smote on the tabret while their children were burning, that their crie should not be heard, Leuit. 18. 21. where after Iosiah commanded cauions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them as a sacrifice most agreeable.

* Or, valley.

THen * the King a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the couenant, which was found in the house of the Lord.

3 And the king stood by b the pillar, and made a c couenant before the Lord, that they should walke after the Lord, and keepe his commandements, and his testimonies, and his statures, with all *their* heart, and with all *their* soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stood to the couenant.

4 Then the king commanded Hilkiah the hie Priest, and the d Priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoaste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried e the powder of them into Beth-el.

5 And he put downe the f Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, *and* in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoaste of heauen.

6 And he brought out the g groue from the Temple of the Lord, without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also hee brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, *euen* from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Iosiua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheless the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleautened bread among their brethren.

10 Hee defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe thorow the fire to Molech.

11 Hee put downe also the l horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was *ruler* of the suburbs, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King breake downe, and hasted thence, and cast the dust of them in the * brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the m mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon.)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore n the altar that was at Bethel, *and* the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake he downe, and burnt the hie place, *and* stampt it to powder, and burnt the groue.

16 And as Iosiah turned himselfe, hee spied the graues that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the o man of God proclaimed, which cried the same words.

17 Then he said, What title is that which I see? And the men of the city sayd vnto him, *It is* the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remone his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Passeouer vnto the Lord your God, * as it is written in the booke of this couenant.

22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated vnto the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the r fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord saith, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this city Ierusalem, which I haue chosen, and the house whereof I sayd, * My Name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

m That was the mount of olines, so called because it was full of idols.

* 2. King. 11. 7.

n Which Ieroboam had built in Israel, 1. King. 12. 28. 29.

o According to the prophecie of Iaddo, 1. King. 13. 2.

p Meaning, the Prophet which came after him, and caried him to eare contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13. 31.

* 2. Chron. 35. 1. 2. Esdr. 2. 1.

* Exod. 12. 3. Dent. 16. 2.

q For the multitude and zeale of the people with the great preparation.

* Leuit. 20. 27. Deut. 18. 11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

* 1. King. 8. 29. and 9. 3. Chap. 8. 7.

booke of the Chronicles of the kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Assiur to the riuer Perath. And king Iosiah ‖ went against him, whom when *Pharaoh* saw, hee slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 * Iehoahaz *vvas* three and twenty yeere olde when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his [c] fathers had done.

33 And Pharaoh Nechoh put him in bondes [u] at Riblah in the land of Hamath, ‖ while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee lenied of euery man of the people of the land according to his value, siluer and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 *Iehoiakim made subiect to Nebuchad-nezzar, rebelleth* 3 *The cause of his ruine and all Iudahs.* 6 *Iehoiachin reigneth.* 15 *Hee, and his people are carted vnto Babylon.* 17 *Zedekiah is made king.*

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the [b] commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin *vvas* eighteene yeere old, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also *vvas* Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the city was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere [e] of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, *euen* ten thousand into captiuity, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the lande, caried hee away into captiuity from Ierusalem to Babel,

16 And all the men of warre, *euen* seuen thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutall the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 *Ierusalem is besieged of Nebuchad-nezzar, and taken.* 7 *The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out.* 21 *Iudah is brought to Babylon.* 25 *Gedaliah is slaine.* 27 *Iehoiachin is exalted.*

AND * in the [a] ninth yeere of his reigne, the [b] tenth *moneth*, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built ‖ forts against it round about.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth *day* of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre *fled* by night, by the way of the [d] gate *vvhich is* betweene two walles that was by the kings garden: now the Chaldees *vvere* by the city round about: *and the king* went by the way of the wilderneſſe,

¶ But

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* 2. Chron. 35. 20.

‖ Because he passed ahorow his countrey, he feared lest he would haue done him harme, and therefore would those stayed him, yet he consulted not with the Lord, and therefore was slaine.

* 2. Chron. 36. 1. 2.

c Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath. ‖ Or, *that he should not reigne.*

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 2. 1.

* Chap 20. 17. and 23. 27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice,

c Not that hee was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon, reade Ieremi. 22. 19.

‖ Or, Euphrates,

* Deut. 1. 9.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon.

* Chap 20. 17. & Isai. 39. 6.

* 2 Chron. 36. 10. & Ester 2. 6.

* Ieremi. 37. 1. and 52. 1.

f Out of Ierusalem and Iudah into Babylon.

* Ieremi. 39. 1. and 52. 4.

a That is, of Zedekiah

b Which the Ebrewes call Tebet, and it contained part of December, and parte of Ianuary.

‖ Or, *a mount.*

c In so much that the mothers did eate their children. Lament. 4. 10.

d Which was the portcrne doore, or some secret gate for issue out.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoaste was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they e gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, & bound him in chaines, & caried him to Babel.

8 ¶ And in the fift moneth, *and* f seuenth *day* of the moneth, which was the nineteenth yeere of king Nebuchadnezzar king of Babel, came Nebuzar-adan ‖ chiefe steward *and* seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem; and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 And the pots h also and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashpannes, and the basens, *and all* that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, & the chapiter thereon *was* brasse, and the height of the chapiter *was* with network three cubites, and pomegranates vpon the chapiter round about, all of brasse: & likewise *was* the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the i second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and k fiue men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the hoaste, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoaste and *their* men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpih, to wit, Ishmael & sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama, of the kings seede, came, & ten men with him, & smote Gedaliah, and hee died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after n Iehoiachin king of Iudah was caried away, in the twelft moneth, *and* the seuen and twentieth *day* of the moneth, Euil-merodach king of Babel in § yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his o portion *was* a continuall portion giuen him by the king, euery day a certaine, all the dayes of his life.

e Or, condemned him for his periurie and treason. 2. Chron. 36, 13.

f Ieremie writeth Chap 52, 12, the tenth day, because the fire continued from the seuenth day to the tenth.

‖ Or, captaine of the guard.

g While the siege endured.

* Chap. 20, 17. Ieremi. 27, 19. 20.

h Of these reade Exod. 27, 3.

* 2. King. 7, 15. Ieremi 52, 21. 2. Chron. 3, 15.

i That is, one appointed to succeede in the hie Priests roome, if he were sicke or els otherwise letted

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefe.

* Ieremi. 40, 5. 9.

l That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord.

* Ieremi. 41, 1. 2

m Contrary to Ieremies counsell, Ieremi. 40, 41, 42. and 43. chapters.

n Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning, that he had an ordinarie in the court.

THE FIRST BOOKE OF

the * Chronicles, or ‖ Paralipomenon.

THE ARGVMENT.

The Iewes comprehend both these bookes in one, which the Grecians because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Ishak, Iaakob, and the twelue Patriarches, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernment, and also the administration and care of things concerning religion, for the good successe whereof he reioyceth and giueth thankes to the Lord.

* Ebr. number of dayes.

‖ Or of things omitted, to wit, in the bookes of the kings.

CHAP.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham.*
27 *And from Abraham to Esau.* 33 *His children.*
43 *Kings and Dukes came of him.*

1 Adam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.

5 ¶ * The sonnes of Iapheth *vvere* Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.

7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and ‖ Dodanim.

8 ¶ The sonnes of Ham *vvere* Cush, and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba, and Hauilah, and Sabtah, and Raamah, and Sabtecha. Also the sonnes of Raamah *vvere* Sheba and Dedan.

10 And Cush begate [c] Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:

12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Simite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ * The sonnes of Shem *vvere* Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.

19 Vnto Eber also were borne two sonnes: the name of the one *vvas* Peleg: for in his dayes was the earth diuided, and his brothers name *vvas* Ioktan.

20 Then Ioktan begat Almodad and Sheleph, and Hazemaueth and Ierah,

21 And Hadoram, and Vzal and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah, and Iobab; all these were the sonnes of Ioktan.

24 [f] Shem, Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.

28 ¶ The sonnes of Abraham *vvere* Izhak, and Ishmael.

29 These are their generations. * The eldest sonne of Ishmael *vvas* Nebaioth, and Kedar, and Adbeel, and Mibtam,

30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and § sonnes of Iokshan, Sheba, and Dedan.

33 And the sonnes of Midian *vvere* Ephah, and Epher, and Henoch, and Abdia, and Eldaah: * All these are the sonnes of Keturah.

34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.

35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal *vvere* Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibgan, Aiah and Anah.

41 The sonne of Anah *vvas* Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer *vvere* Bilhan, and Zaauan, *and* Iaakan. The sonnes of Dishon *vvere* Vz, and Aran.

43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, *to vvit*, Bela the sonne of Beor: and the name of his citie *vvas* Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.

45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie *vvas* Auith.

47 So Hadad died, and Samlah of Masrecah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city *vvas* ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke ‖ Aliah, duke Ietheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

2 *The genealogie of Iudah vnto Isai the father of Dauid.*

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Isshachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.

3 * The sonnes of [a] Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: *so* all the sonnes of Iudah were fiue.

5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah *vvere* ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.

7 And the sonne of Carmi, ‖ * Achar, that troubled

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had beene sufficient to haue named Shem of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham and Iapheth. * Gen. 10, 2. ‖ Or, Riphath. ‖ Or, Rodanim.

c Who did first lift vp himselfe aboue others, Gen. 10, 8, 9.

* Gen 10, 22. and 11. 10
d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.
e Of him came the Ebrewes, which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.
f Hee repeateth Shem againe, because he would come to the stocke of Abraham.
g Who came of Shem, and of him Sheba.
* Gene. 11, 20, and 17, 6, and 21, 2.
* Gene 25. 13.

‖ Or, Hadar.

h Reade Gene. 25. 2

* Gen 25. 4.

i These were borne of three diuers mothers, reade Gen 36 4.
* Gen 21. 22. ‖ Or, Z pho.
k Which was Eliphaz concubine, reade Gen 36 12.
l Hee is also called Seir the Horite, which inhabited mount Seir, Gen 36 20.

m Hee maketh mention of the Kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their country
n which was the principalitie of the Idomites.

‖ Or, Pau.

‖ Or, Aliah.

a These were the sonnes of Iudah, Gen 38. 3. and 46. 12. chap. 4. 1.
a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.
* Gene. 38, 29. matth. 1. 3.
* Ruth 4. 18.
‖ Or, Zabdi.
b Of these reade 1 King. 4. 31.
‖ Or, Ethan.
* Iosh. 7. 1. 2.

troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon [d] prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‖ Ishai,

13 * And Ishai begate his eldest sonne Eliab, and Abinadab the second, and ‖ Shimma the third,

14 Nathaneel the fourth, and Raddai the fift,

15 Ozem the sixt, *and* Dauid the seuenth.

16 Whose sisters *were* Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.

17 And Abigaill bare Amasa: and the father of Amasa *was* Iether an Ishmeelite.

18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah *his* wife, and her sonnes are these, Iesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair [g] from them, *and* Kenath and the townes thereof, *euen* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Asshur the [i] father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren and Ozen *and* Ahijah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur *was* called Abiahil, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab *were* Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim *was* Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.

32 And the sonnes of Iada the brother of Shammai *were* Iether and Ionathan: but Iether dyed without children.

33 And the sonnes of Ionathan *were* Peleth and Zara. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian named Iarha,

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, and Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama,

42 Also the sonnes of Caleb the brother of Ierahmeel, *were* Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Maresha the father of Hebron.

43 And the sonnes of Hebron *were* Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai *were* Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Caleb a concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, *and* Sheua the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Bethlehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee ‖ was the ouerseer of halfe Hammenoth.

53 And the families of Kiriath-iearim *were* the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the house of Ioab, and ‖ halfe the Manahthites *and* the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Ammon of Ahinoam the Izreeliteſſe; the second [b] Daniel of Abigaill the Carmeliteſſe:

2 The third Absalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:

3 The fift Shephatiah of Abitall, the sixt Ithream by Eglah his wife.

4 *These* sixe were borne vnto him in Hebron: and there hee reigned seuen yeere and sixe moneths: and in Ierusalem hee reigned three and thirty yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

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c Whom Saint Matthew calleth Aram, Mat. 1. 3. d That is, chiefe of the family.

‖ Or, *Eghi.* e 1. Sam. 16. 10. and 17. 12. ‖ Or, *Saamah.*

f Who was called Chelubai the sonne of Hezron, verse 9.

g Exod. 32. 24.

h That is, the Gethrites and Syrians tooke the townes from Iairs children. i Which was a towne named of the husband and wife, called also Beth-lehem Ephratah. i Meaning, the chiefe and prince.

k Who died whiles his father was aliue, and therefore it is said, verse 34. that Sheshan had no sonnes.

l That is, the chiefe gouernour or prince of the Zephims, because the prince ought to haue a fatherly care and affection toward his people. m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite: the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money giuen them. * Iosh. 15. 27.

‖ Or, *he that saw the halfe, because the prince ought to ouersee his subiects.*

n Meaning, the chiefe and principall. ‖ Or, *the Zorites, the halfe of the Manahthites.* o Which were men learned, and expert in the law. p Reade Numb. 10. 29. and Iudg. 1. 16.

a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke. b Which 2. Sam. 3. 3. is called Chileab, borne of her that was Nabals wife the Carmelite.

Salomon of [c] Bathshua the daughter of Ammiel:
6 Ibhar also, and [d] Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet, nine *in number*.
9 *These are* all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.
10 ¶ And Salomons sonne *was* Rehoboam, whose sonne *was* Abia, *and* Asa his sonne, *and* Iehoshaphat his sonne,
11 *And* Ioram his sonne, *and* Ahaziah his sonne, *and* Ioash his sonne,
12 *And* Amaziah his sonne, *and* Azariah his sonne, *and* Iotham his sonne,
13 *And* Ahaz his sonne, *and* Hezekiah his sonne, *and* Manasseh his sonne,
14 *And* Amon his sonne, *and* Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the [e] eldest *was* ‖ Iohanan, the second Iehoiakim, the thirde Zedekiah, *and* the fourth Shallum.
16 And the sonnes of Iehoiakim *were* Ieconiah his sonne, *and* Zedekiah his sonne.
17 And the sonnes of Ieconiah, Assir *and* Shealtiel his sonne,
18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah *were* [f] Zerubbabel, and Shimei: and the sonnes of Zerubbabel *were* Meshullam, and Hananiah, and Shelomith their sister,
20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, *and* Iushabhesed, fiue *in number*.
21 And the sonnes of Hananiah *were* Pelatiah, and Iesaiah, the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.
22 And the sonne of Shechaniah *was* Shemaiah: and the sonnes of Shemaiah *were* Hattush and Igeal, and Bariah, and Neariah, and Shaphat, [g] six.
23 And the sonnes of Neariah *were* Elioenai, and Hezekijah, and Azrikam, three.
24 And the sonnes of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IV.

1 *The genealogie of the sonnes of Iudah.* 5 *Of Asher,* 9 *Of Iabez and his prayer,* 11 *Of Chelub,* 24 *And Simeon: their habitations,* 34 *And conquests.*

THe [a] sonnes of Iudah, *were* * Pharez, Hezron and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begat Iahath, and Iahath begat Ahumai, and Lahad: these are the families of the Zorathites:
3 And these were of the father of Etam, Izreel, and Ishma and Idbash: and the name of their sister *was* Hazelelponi.
4 And Penuel *was* the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Beth-lehem.
5 But Asher the father of Tekoah had two wiues, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, and Hepher, and Temeni and Haahtari: these were ‡ sonnes of Naarah.
7 And the sonnes of Heleah *were* Zereth, Izohar and Ethnan.
8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.
9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorow.
10 And Iabez called on the God of Israel, saying, If thou wilt bleſſe mee in deede, and enlarge my coaſtes, and [d] *if* thine hand be with me, and thou wilt cauſe me *to be deliuered* from euill, that I be not hurt. And God granted the thing that he asked.
11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.
12 And Eshton begate Beth-rapha, and Paseah, and Tehinnah the father of the city of Nahash: these are the men of Rechah.
13 ¶ And the sonnes of Kenaz *were* Othniel, and Zeraiah, and the sonne of Othniel, Hathath.
14 And Meonathai begate Ophrah. And Seraiah begate Ioab the [e] father of the valley of craftesmen: for they were craftesmen.
15 ¶ And the sonnes of Caleb the sonne of Iephunneh *were* Iru, Elah, and Naam. And the sonne of Elah *was* Kenaz.
16 And the sonnes of Iehaleel *were* Ziph, and Ziphah, Tiria, and Azareel.
17 And the sonnes of Ezrah *were* Iether and Mered, and Epher, and Ialon, and hee begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.
18 Also his ‖ wife Iehudijah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh ‖ which Mered tooke.
19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah *were* the Garmites, and Eshtemoa the Maachathite.
20 And the sonnes of Shimon *were* Amnon and Rinnah, Benhanam and Tilon. And the sonnes of Ishi *were* Zoheth, and Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne of Iudah *were* Er the father of Lecah, and Laadah the father of Mareshah, and the families of the houſholdes of them that wrought fine linnen in the house of Ashbea.
22 And Iokim, and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, and ‖ Iashubi Lehem. *These* also are ancient things.
23 These were porters, and dwelt among plants and hedges: [g] there they dwelt with the king for his worke.
24 ¶ * The sonnes of Simeon *were* Nemuel, and Iamin, Iarib, Zerah, *and* [h] Shaul.
25 Whose sonne *was* Shallum, *and* his sonne Mibsam, *and* his sonne Mishma.
26 And the sonnes of Mishma, Hamuel *was* his sonne, Zaachur his sonne, *and* Shimei his sonne.
27 And Shimei had sixteene sonnes, and six daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.
28 And they dwelt at [i] Beer-sheba, and at Moladah, and at Hazar Shual.
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, and at Shaaraim: these were their cities

T

[c] Called also Bath-sheba the daughter of Eliam: for they gate them diuers names
[d] Elishamah, or Eliahua, 1. Sam 3, 15. and Eliphelet died, and Dauid named those sonnes, which were next borne, by the same name, as in the booke of Kings his children are mentioned which were alive, and here both they that were alive and dead,
[e] So called because he was preferred to the dignitie royall before his brother Iehoiakim which was the elder.
‖ Or, *Iehoahaz*. 2. King. 23, 30.
[f] S. Matth. saith that Zorobabel was sonne of Salathiel, meaning, that he was his nephew according to the Ebrew speech: for hee was Pedaiahs sonne.
[g] So that Shemaiah was Shechaniahs naturall sonne, and the other sixe his nephewes, and in all were seuen.
[a] Meaning, they came of Iudah, as nephewes and kinsmen: for only Pharez was his naturall sonne.
* Gen 38, 29. and 46, 12. Chap. 2, 4.
[b] The first borne of his mother, and not the eldest sonne of his father.
[c] Other-wise called Othniel, Iudg. 1, 13.
[d] It is to be vnderstood, that then he would accomplish his vow which he made.
[e] The Lord of that valley where the artificers did worke
[f] Called also Ezer.
‖ Or, *For Bare, wedding, the second wife of Ezra.*
Or *of whom he had Mered,*
* *Genes.* 38. 1, 3, 5.
[g] They were king Dauids gardiners, and fetched him in his workes
† Gene 46, 10. Exod. 6, 15
[h] His sonne Obad is here omitted.
[i] These cities belonged to the tribe of Iudah, Iosh. 19, 2. and were giuen to the tribe of Simeon.

cities

cities vnto the reigne of k Dauid.

32 And their townes *were* Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal, these are their habitations and the declaration of their genealogie.

34 And Meshobab, and Iamlech, and Iosiah the sonne of Amashiah,

35 And Ioel, and Iehu the sonne of Iosibibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Iaakobah, and Iesohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rophaiah, and Vzziel the sonnes of Ishi *were* their captaines.

43 And they smot the rest of Amalek that had m escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad. 23 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben ȳ eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, *therefore* his birthright was giuen vnto the a sonnes of Ioseph the sonne of Israel, so, that the genealogie is not reckoned after *his* birthright.

2 For Iudah preuailed aboue his brethren, and of him *came* b the prince, but the birthright *was* Iosephs.)

3 * The sonnes of Reuben the eldest sonne of Israel, *were* Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, *and* Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, *and* Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneeser king of Asshur c caried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah *were* the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in d Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward bee inhabited vnto the entring in of the wildernes from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the e Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel *was* the chiefest, and Shapham the second, but Iaanai and Shaphat *were* in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni *was* chiefe of the housholds of their fathers.

16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with g Ietur, and Naphish, and Nodab.

20 And they were h holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, *euen* their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of † persons an hundreth thousand.

22 For many fell downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the i captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto k Baal Hermon, and Senir, and vnto mount Hermon: *for* they increased.

24 And these were the heads of the housholds of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant *and* famous, heads of the housholds of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel l stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneeser king of Asshur, and he caried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Leui. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitations.

THe sonnes of Leui *were* Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar

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k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is i. the tribe of Dan.

m And were not slaine by Saul and Dauid.

* Gen. 35, 22; and 49, 4.

a Because they were made two tribes, they had a double portion.

b That is, hee was the chiefest of all the tribe according to Iacobs prophecie, Gen 49, 8. and because Christ should come of him.

* Gen. 46, 9. exod. 6, 14. num. 26, 5.

c To wit, in the time of Vzziah King of Israel, 2. King 15, 13.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

e Or, Ismaelites. ‖ Euphrates. f That Ishmaelites that came of Hagar Abrahams concubine.

g These twaine were the sonnes of Ishmael, Gen. 25, 15.

h To wit, by the Lord that gaue them the victorie.

† Sir. soules of men.

i Meaning the captiuitie of the ten tribes vnder Tilgath Pilneser.

k Otherwise called Baal-ged.

l That God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice & ambition. * 2. King. 18. 11.

* Gen. 46, 11. exod. 6, 16. ebap. 28, 1. & 32.

* Leu 10, 1.
* Num 20, 25.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was [b] Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And [c] Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Leui *were* Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath *were* Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest [e] Vashni, then Abiah.

29 ¶ The sonnes of Merari *were* Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had [f] rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with [g] singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the ‖ sonne of Assir, the sonne of Ebiasaph, the sonne of Korah.

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his ‖ brother [h] Asaph stoode on his right hand: *and* Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari, *were* on the left hand, *euen* Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.

48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, *and* Ahimaaz his sonne.

54 ¶ And these are the [l] dwelling places of them throughout their townes and coastes, *euen* of the sonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the lande of Iudah and the suburbes thereof rounde about it,

56 But the fielde of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities *of Iudah* for [o] refuge, *euen* Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with her suburbs,

58 And ‖ Hilen with her suburbes, *and* Debir with her suburbs,

59 And Ashan and her suburbes, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Beniamin, Geba and her suburbs, and [q] Alemeth with her suburbs, and Anathoth with her suburbes: all the cities *were* thirteene cities by their families.

61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, *euen* of the halfe tribe of the halfe of Manasseh, by lot ten cities.

[a] Which was he Priest after that Ahithar was deposed, according to the prophecie of Eli the Priest, 1 Sam. 2, 31, 35.

[b] And did valiantly resist king Vzziah, who would haue vsurped the Priests office. 2. Chr. 26, 17, 18.

[c] That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25, 18.

[d] Who seemeth to be called Ishar, Exod. 6, 21.

* Num. 16, 1.

[e] Who is also called Ioel 1. Sam. 8. 2. and the 33. verse of this chapter.

[f] After it was brought to that place where the Temple should be built, and was no more caried to and fro.

[g] Reade Exod. 27, 21.

* Or, *explained*

[h] Meaning the consin of Heman, verse 33.

[i] The Leuites are called the singers brethren because they came of the same stocke.

[k] Reade Num. 4. 16.

[l] Or, *cities* which were giuen to the Leuites.

[m] They were first appointed, & prepared for

[n] Which was also called Kiriathsepha. Gen 13 2 Iosh 14 13.

[o] That he that had killed a man might flee thereunto for succour till his cause were tried. Deut. 19, 3.

[p] Which Iosh 21 15 is called Holon Iosh. 15, 51. and 21, 15.

[q] Or, Almon, Iosh 21, 18

[r] That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim verse 66.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbes.

65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by *their* names.

66 And they of the families of the sonnes of Kohath, had cities *and* their coasts out of the tribe of Ephraim.

67 * And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes,

68 Iokmeam also and her suburbes, and Bethoron with her suburbes,

69 And Aialon and her suburbes, and Gath-Rimmon and her suburbes,

70 And out of the halfe tribe of Manasseh, ‖ Aner and her suburbes, and ‖ Bileam and her suburbes, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of ᵉ Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbes, and ‖ Ashtaroth with her suburbes,

72 And out of the tribe of Issachar, ‖ Kedesh and her suburbes, Daberath and her suburbes,

73 ‖ Ramoth also and her suburbes, and ‖ Anem with her suburbes,

74 And out of the tribe of Asher, Mashall and her suburbes, and Abdon and her suburbes,

75 And ‖ Hukok and her suburbes, and Rehob and her suburbes,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbes, and ‖ Hammon and her suburbes, and ‖ Kiriathaim and her suburbes.

77 Vnto the rest of the children of Merari *were given* out of the tribe of Zebulun ‖ Rimmon and her suburbes, ‖ Tabor and her suburbes,

78 And on the other side Iorden *by* Iericho, *euen* on the Eastside of Iorden, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbs, and Iahzah with her suburbes,

79 And Kedemoth with her suburbes, and Mephaath with her suburbes.

80 And out of ᵍ tribe of Gad Ramoth in Gilead with her suburbs, & Mahanaim with her suburbs,

81 And Heshbon with her suburbes, and Iaazer with her suburbes.

CHAP. VII.

1 *The genealogie of Issachar,* 6 *Beniamin,* 13 *Naphtali,* 14 *Manasseh,* 20 *Ephraim,* 30 *and Asher.*

NOw the sonnes of Issachar *were* Tola and ‖ Puah, Iashub, and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibsam, and Shemuel, heads in the houshoulds of their fathers. Of Tola *were* valiant men of warre in their generations, ʰ whose number *was* in the dayes of Dauid two and twentie thousand, and sixe hundred.

3 And the sonne of Vzzi *was* Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Ioel, and Isshiah, ⁱ fiue men all princes.

4 And with them in their generations after the houshold of their fathers *were* bandes of men of warre for battell sixe and thirtie thousand: for they had many wiues and children.

5 And their ‖ brethren among all the families of Issachar *were* valiant men of warre, reckoned in all by their genealogies foure score and seuen thousand.

6 ¶ The *sonnes* of Beniamin *were* Bela, and Becher, and ᵈ Iediael, three.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iry, fiue heads of the houshoulds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioath, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundred.

10 And the sonnes of Iediael *was* Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim *were* the sonnes of ‖ Ir, *but* Hushim *was* the sonne ᶠ of another.

13 ¶ The sonnes of Naphtali, Iahziel, & Guni, and Iezer, and ‖ Shallum ᵍ of the sonnes of Bilhah.

14 ¶ The sonne of Manasseh *was* Asriel whom shee bare vnto him, *but* his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife *the sister* of Huppim & Shuppim, and the name of their sister was Maachah. And the name of the second *sonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name ‖ Peresh, and the name of his brother was Shresh: and his sonnes *were* Vlam and Rakem.

17 And the sonne of Vlam *was* Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And ʰ his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida *were* Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim *were* Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead; and the men of ᵏ Gath that were borne in the land, slewe them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

23 And when hee went in to his wife, shee conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his ‖ daughter *was* Sherah, which built Beth-

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‡ Iosh. 21. 27.

‖ Or, Tanach. Iosh. 21. 25

‖ Or, Gath-rimmon

ᵉ Who in the first verse is called also Gershon.

‖ Beeshterah, Iosh. 21. 27.

‖ Or, Kishon, Iosh. 21. 28.

‖ Or, Iarmuth, Iosh. 21. 29.

‖ Or, Engannim, Iosh. 21. 29.

‖ Or, Helkah, Iosh. 21. 31.

‖ Or, Ammahdar, Iosh. 21. 32.

‖ Or, Kartan, Iosh. 21. 32.

‖ Or, Iokneam.

‖ Or, Kartah, Iosh. 21. 34.

* Iosh. 20. 8 and 21. 36.

§ Or, Phuah.

ᵍ Who also is called Iob, Gen. 46. 13 but that is, their number was found when Dauid numbred the people, Sam. 24. 9

ᶜ Meaning, the fourth sonnes, and the father.

‖ Or, Kinsmen.

ᵈ Called also Ashbel, Gen. 46. 21. Num. 26. 38

ᵉ Which were the chiefe for all these were fifteen in all as appeareth Gen. 46. 21.

ᶠ Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.

‖ Or, of Aser

‖ Or, Sullam, Gen. 46. 24.

ᵍ These came of Dan, and Naphtaly, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

* Num. 26. 29, 31, Iosh. 17. 1.

‖ Or, Izar, Num. 26. 30.

ʰ Meaning, the sister of Gilead.

ⁱ Which was one of the fiue principall cities of the Philistims, slew the Ephraimites.

‖ Or, Kinsfolkes.

‖ Or, Heber.

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *vvas* his [k] sonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne.

28 And their poſſeſſions and their habitations *vvere* Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo & the villages thereof, vnto * Azzah, and the villages thereof.

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Ioſeph the ſonne of Iſrael.

30 ¶ * The ſonnes of Aſher *vvere* Imnah, and Iſuah, and Ishuai, and Beriah, and Serah their ſiſter.

31 And the ſonnes of Beriah, Heber and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Iaphlet *vvere* Paſach, and * Bimhal, and Aſhuath: theſe were the children of Iaphlet.

34 And the ſonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophah and Iimna, and Sheleſh, and Amal.

36 The ſonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Iether, Iephunneh, and Piſpa and Ara.

39 And the ſonnes of Vlla, Harah, and Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, noble men, valiant men of warre *and* chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of ſixe and twentie thouſand men.

CHAP. VIII.

1 *The ſonnes of Beniamin.* 33 *And race of Saul.*

BEniamin alſo [a] begate Bela his eldeſt ſonne, Aſhbel the ſecond, and Aharah the third,

2 Nohah the fourth, and Rapha the fift.

3 And the ſonnes of Bela were Addar, and Gera, and Abihud,

4 And Abithua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And theſe are the ſonnes of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and [b] they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and [c] Gera, he caried them away captiues: and [c] he begate Vzza, and Ahihud.

8 And Shaharaim begate *certaine* in the countrey of Moab, after he had ſent [d] away Huſhim and Baara his wiues.

9 He begate, I ſay, of Hodeſh his wife, Iobab and Zibia, and Meſha, and Malcham,

10 And Ieuz and Shachia, and Mirma: theſe were his ſonnes, *and* chiefe fathers.

11 And of Huſhim he begat Ahitub and Elpaal.

12 And the ſonnes of Elpaal *vvere* Eber, and Miſham, and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)

14 And Ahio, Shaſhak, and Ieremoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Ioha, the ſonnes of Beriah,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai, and Izliah, and Iobab, the ſonnes of Elpaal,

19 Iakim alſo, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And * Adaiah, and Beraiah, and Shimrah the ſonnes of Shimei,

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedeiah and Penuel the ſons of Shaſhak,

26 And Shamſherai, and Sheharaih, and Athaliah,

27 And Iaareſhiah, and Eliah, and Zichri, the ſonnes of Ieroham.

28 Theſe were the chiefe [e] fathers according to their generations, *euen* princes, which dwelt in Ieruſalem.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *vvas* Maachah.

30 And his eldeſt ſonne *vvas* Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: theſe alſo dwelt with their brethren in Ieruſalem, *euen* by their brethren.

33 And [f] Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab, and [g] Eſhbaal.

34 And the ſonne of Ionathan *vvas* [h] Meribbaal, and Merib-baal begate Micah.

35 And the ſonnes of Micah *vvere* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whoſe ſonne *vvas* Raphah, *and* his ſonne Eleaſah, *and* his ſonne Azel.

38 And Azel had ſixe ſonnes, whoſe names are theſe: Arikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan: all theſe were the ſonnes of Azel.

39 And the ſonnes of Eſhek his brother *vvere* Vlam his eldeſt ſonne, Iehuſh the ſecond, and Eliphelet the third.

40 And the ſonnes of Vlam *vvere* valiant men of warre which ſhot with the bow, and had many ſonnes and nephewes, an hundreth and fiftie: all theſe were of the ſonnes of Beniamin.

CHAP. IX.

1 *All Iſrael and Iudah numbred.* 10 *Of the Prieſts and Leuites.* 11, 18 *And of their offices.*

THus all Iſrael were numbred by their genealogies: and behold, they are written in the booke of the Kings of Iſrael and of Iudah, *and* they were [a] caried away to Babel for their tranſgreſſion.

2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, *and* in their owne cities, *euen* Iſrael, the Prieſts, the Leuites, and the [b] Nethinims,

3 And

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[k] To wit, of Ephraim.

[*] Or, Adaiah.

[*] Genes. 46, 27.

[*] Or, Kimbal.

[a] He continueth in the deſcription of the tribe of Beniamin, becauſe his purpoſe is to ſet foorth the genealogie of Saul.

[b] Meaning, the inhabitants of the citie of Geba.

[c] To wit, Ehud.

[d] After he had gue away his two wiues.

[*] Or, Araiah.

[e] The chiefe of the tribe of Beniamin, that dwelt in Ieruſalem.

[*] Chap. 9. 35.

[f] Who in the 1. Sam. 9. 2. is called Abiel.

[g] Hee is alſo named Iſh-boſheth, 2. Sam. 2. 8

[h] Hee is likewiſe called Mephiboſheth, 2. Sam. 4. 4.

[a] Hitherto he hath deſcribed their genealogies before they went into captiuitie, and now he deſcribeth their hiſtory after their returne.

[b] Meaning, the Gibeonites, which ſeemed vnto the Temple, read Ioſh. 9. 23.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And the sonnes of Zerah, Ieuel, and their brethren sixe hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasennah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fifty and sixe: all these men were *chiefe fathers in the houses of their fathers.

* Or, chiefe of the families.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the c chiefe of the house of God,

c That is, he was the hie Priest.

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, and Maasai, the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the houses holds of their fathers, a thousand seuen hundreth and threescore valiant men, for the d worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hathabiah, of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the e Kings gate Eastward.

e So called, because the king came into the Temple thereby, and not the common people.

19 And Shallum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korahites (of the house of their father) *were* ouer the worke, *and* office to keepe the gates of the f Tabernacle: so their families *were* ouer the hoaste of the Lord, keeping the entrie.

f Their charge was that none should enter into those places, which were only appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the sonne of Meshelemiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid established these, and Samuel the Seer * in their perpetuall office.

* Or, for their faithfulnesse.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards,

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, *which were* in their townes, came at g seuen dayes from time to time with them.

g They serued weekly, as Exod. 40. 10.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the * chambers, and of the treasures in the house of God.

* Or, opening of the doores.

27 And they lay round about the house of God, because the charge *was* theirs, & they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the h floure, and the wine, and the oyle, and the incense, and the sweete odours.

h Whereof the meate offring was made, Leuit. 2. 1.

30 And certaine of the sonnes of the Priests made ointments of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the * shewbread to prepare it euery Sabbath.

* Exod. 25. 30.

33 And these are the singers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, & had none other charge: for they had to doe in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

* Chap. 8. 29.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

‖ Or, Abigibeon.

36 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab and Eshbaal.

* 1. Sam. 14. 51. chap. 8. 33.

40 And the sonne of Ionathan *was* Meribbaal: and Merib-baal begate Micah.

41 And the sonnes of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate k Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k who was also called Iehoiadah chap. 8. 36.

43 And Moza begate Binea, whose sonne *was* Rephaiah, & his sonne *was* Eleasah, *and* his sonne Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 *The battell of Saul against the Philistims*, 4 *In which he dieth.* 6 *And his sonnes also.* 13 *The cause of Sauls death.*

THen * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine in mount Gilboa.

* 1. Sam. 31. 1.

2 And the Philistims pursued after Saul and after his sonnes, and § Philistims smote Ionathan, and

and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, least these vncircumcised come and mocke at me: but his armour-bearer would not, for he was sore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had ſtript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of [a] Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oake in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, * *euen* against the word of the Lord which he kept not, and in that he sought and asked counsell of a ‖ * familiar spirit,

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

CHAP XI.

3 *After the death of Saul Dauid is anoynted in Hebron.* 5 *The Iebusites rebell against Dauid, from whom he taketh the towne of Zion.* 6 *Ioab is made captaine.* 10 *His valiant men.*

THen * all Israel [a] gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anointed Dauid king ouer Israel, * according to the word of the Lord, by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the city of Dauid,

6 And Dauid sayd,* Whosoeuer smiteth the Iebusites first, shalbe the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery side, from Millo euen round about: and Ioab repaired the rest of the citie.

9 And Dauid prospered and grew: for the Lord of hoasts *was* with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iashobeam the sonne of Hachmoni, the [b] chiefe among thirtie: hee lift vp his speare against three hundreth, *whom* hee slew at one time.

12 And after him *was* Eleazar the sonne of * Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and [c] saued it, and slewe the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid *was* in the hold, the Philistims garison *was* at Beth-lehem.

17 And Dauid longed, and said,* Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the hoaste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it *for an oblation* to the Lord,

19 And said, Let not my God suffer me to doe this: should I drinke the [e] blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: these things did these three mightie men.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, & hee lift vp his speare against three hundreth, *and* slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not vnto the *first* three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, *and was* of Kabzeel, hee slew two * strong men of Moab, hee went downe also and slewe a Lion in the middes of a pit in time of snow.

23 And hee slew an Egyptian, a man of great stature, *euen* fiue cubites long, and in the Egyptians hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and pluckt the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah ỹ sonne of Iehoiada, and had the name among the three worthies.

† Hit. found.

† Hit. fallen.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

* 1. Sam. 15. 23.

‖ Or, with and sorcerie. * 2 Sam. 28. 8.

* 2. Sam 5. 1.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5.

* 2. Sam. 16. 13.

* 2. Sam 5. 1.

b Meaning, the most excellent and best esteemed for his valiant nesse: some reade, the caisse of the princes.

* Or, his vnde.

c This acte is referred to Shammah, 2. Sam 23 11. which seemeth was the chiefe of these.

d That is, Eleazar and his two companions.

* 2. Sam 23. 15.

e That is, this water, for the which they ventured their blood.

* 2 Sam. 23. 19.

* Or, lions.

f Meaning, those three which brought the water to Dauid. * 2. Sam. 23, 13.

25 Behold, he was honourable among thirty, but he attained not vnto the f *first* three. * And Dauid made him of his counsell.

26 ¶ These also *were* valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem.

g Called also Shemmoah, 2. Sam. 23. 25.

27 g Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

h He is also called Mebunnai, 2. Sam. 23, 27.

29 h Sibbecai the Husathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab, the sonne of Zeruiah.

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabad the sonne of Ahlai,

42 Adinah the sonne of Shiza the Reubenite, a captaine of the Reubenites, & thirtie with him,

43 Hanan the sonne of Maachah, and Iosha-phat the Mithnite,

44 Vziah the Ashterathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Iosha-uiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 *Who they were that went with Dauid when he fled from Saul.* 14 *Their valiantnesse.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him King.*

THese also are they that came to Dauid to [a] Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

a To take his part against Saul, who persecuted him.

2 They were weaponed with bowes, and could vse the right and the left hand with stones, and with arrowes *and* with bowes, *and were* of Sauls [b] brethren, *euen* of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20, 16.

3 The chiefe *were* Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Azmaueth, Berachah & Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirty, and aboue the thirty, and Ieremiah, and Iehaziel, and Iohanan, and Iosabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

7 And Ioelah, and Zebadiah the sonnes of Ieroham of * Gedor.

* Or, Gedur.

8 And of the Gadites there separated themselues some vnto Dauid into the hold of the wilderneſſe, valiant men of warre, *and* men of armes, *and apt* for battell, which could handle * speare and shield, and their faces *were like* the faces of [c] lions, and *were* like the roes in the mountaines in swiftnesse,

* Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 * Mishmanah the fourth, Ieremiah the fifth,

* Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Eizabad the ninth,

13 Ieremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoaſte: one of the least *could resist* an hundreth, and the greatest a thousand.

15 These are they that went ouer Iorden in the [d] first moneth, when hee had filled ouer all his banks, and put to flight all them of the valley, toward the East and the West.

d Which the Hebrewes called Nisan, or Abib, containing halfe March, and halfe Aprill, when Iorden was wont to ouerflow his banks, Ieade Iosh. 3, 15.

16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and sayd vnto them, If yee be come peaceably vnto me to helpe me, mine heart shall be knit vnto you: but if you *come* to betray me to mine aduersaries, *seeing* there is no wickednes in mine hands, the God of our fathers, behold it, and rebuke it.

18 And the [e] spirit came vpon Amasai, which was the chiefe of thirtie, *and he sayd*, Thine *are wee*, Dauid, and with thee, O sonne of Ishai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison,

e The spirit of boldnes and courage mooued him to speake thus,

19 ¶ And of Manasseh, *some* fell to Dauid, when hee came with the Philistims against Saul to battell, but they f helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, Hee will fall to his master Saul * for our heads.

f They came onely to help Dauid, and not to succour the Philistims, which were enemies to their countrey.

* 1 Sam. 29, 4.

* Or, on the reparsie of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against [g] that band: for they were all valiant men, and were captaines in the hoaste.

g To wit, of the Amalekites, which had burned the city Ziklag. 1. Sam. 30, 1, 9.

22 For at that time day by day, there came to Dauid to helpe him, vntill it was a great hoſt, like the hoast of [h] God.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the numbers of the captains that were armed to battell, *and* came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and * speare, *were* sixe thousand and eight hundreth armed to the warre.

* Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundreth.

26 Of the children of Leui foure thousand

and

and sixe hundreth.

27 And Iehoiada *vvas* the chiefe of them of [i] Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold *came* two and twenty captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundreth valiant men *and* famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the [l] times, to know what Israel ought to doe: the heads of them *vvere* two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, *and* in all instruments of warre, fiftie thousand * which could set the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and sixe hundreth.

36 And of Asher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twenty thousand.

38 [m] All these men of warre * that could lead an armie, came with * vpright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel *vvas* of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, *euen* meat, floure, figges, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 6 Vzza dieth because he toucheth it.

AND Dauid counselled with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities *and* their suburbes) that they may assemble themselues vnto vs,

3 And we will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people,

5 ¶ * So Dauid gathered all Israel together from * Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to * Baalath in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio [c] guided the cart.

8 And Dauid and all Israel played before [d] God with all *their* might, both with songs and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidon, Vzza put foorth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he died there [f] before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place, Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of [g] Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, *euen* in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth vvood and vvorkemen to Dauid. 4 The names of his children. 8, 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the king of † Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, *and* that his kingdome was lift vp on hie, because of his [a] people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and * Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided

i Of the Leuites which came by descent of Aaron,

k That is, the greatest number tooke Sauls part,

l Men of good experience, which knew at all times what was to be done,

* Or, *set themselues in aray*
† Or *heart and heart*,

m So that his whole house were three hundreth sweety and two thousand, two hundreth sweety and two.
* Or, *fight in their aray*.
* Or, *with a good courage*.
n The rest of the Israelites,

a His first care was to restore religion, which had in Sauls dayes beene corrupted and neglected,

* 2. Sam. 4. 2.
* Or, *Nilus*.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2 Sam 6 3.
* Or, *Baal*, vvhich 2. Sam. 6. 2.

c The sonnes of Abinadab.
d That is, before the Arke, where God shewed himselfe: so that the figure is taken for the thing signified, which is common to all sacraments both in the old and new Testament.
e Called also Nachon, 2 Sam. 6. 6.
f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Num 4. 15. so that here all good intentions are condemned, except they be commanded by y word of God,
g Who was a Leuite, and called Gittite, because he had dwelt at Gath,

* 2. Sam 5. 11.
† Ebr Zor,

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2 Sam. 5. 14. so these are borne men, and here thirteene.
* Or, *Eliada*,

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them be euen burnt with fire.

13 Againe the Philistims came and spread themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not goe vp after them, *but* turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulbery trees, then goe out to battell: for God is gone forth before thee, to smite the hoaste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoaste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

AND *Dauid* made him houses in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his * brethren sixescore.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershon, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priest, and of the Leuites, Vriel, Asaiah and Ioel, Shemaiah and Eliel, and Amminadab.

12 And he said vnto them, Yee are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

13 For * becausе ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after *due* [f] order.

14 So the Priest and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with [g] instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, *vvere* singers to make a sound with cymbals of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah, with viols on [i] Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon [k] Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Leuites had the [l] charge, bearing *y* burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zecharish, and Benaich, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom, and Ieiah *vvere* porters [m] for the Arke.

25 * So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the Couenant of the Lord from the house of Obed Edom with ioy.

26 And becausе that God [n] helped the Leuites that bare the Arke of the Couenant of the Lord, they offered * seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid *vvas* a linnen [p] Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with violes and with harps.

29 And when the Arke of the [q] couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out a window, and saw king Dauid dancing and playing, and * shee despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalme to be sung in praise of the Lord.

SO * they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offred burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he [r] blessed the people in the Name of the Lord.

3 And

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a Yet was it in the place of the citie, called Zion, 2. Sam. 5. 7. 9. * Num. 4. 2. 20.

b From the house of Obed Edom, 2 Sam. 6. 10, 12.

* Or, *Hosman.*

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 18, 22. and Numb. 3. 30.

d The third sonne of Kohath. Exod. 6. 18.

e Prepare your selues and be pure, & raise from all things whereby ye might be polluted, and so not able to come to the Tabernacle. * Chap. 13. 10.

f According as he hath appointed in the Law.

* Exod. 25. 14, 15.

g These instruments and other ceremonies, which they obserued, were institutions of their infancie, which continued to the comming of Christ.

h Which were inferiour in dignitie.

i This was an instrument of musicke, or a certaine tune, wherevnto they accustomed to sing Psalmes.

k Which was the eight tune, ouer the which he that was most excellent had charge.

l To wit, to appoint Psalmes, and songs to them that sing.

m With Berechiah and Elkanah, verse. 23.

* 2. Sam. 6. 12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast which Dauid offered at euery sixe pace. 2. Sam. 6. 13. & Reade 2. Sam. 6. 14.

p It was so called becausе it put the Israelites in remembrance of the Lords couenant made with them. * 2. Sam. 6. 16.

q It was so called becausе in it were the tables of the couenant.

* 2. Sam. 6. 17.

r Hee called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

3 And

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of *wine*.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lord, and to [b] rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, euen Ieiel with instruments, violes, and harpes, and Asaph to make a sound with cymbals,

6 *And* Benaiah and Iehaziel Priestes, with trumpets continually before the Arke of the Couenant of God.

7 Then at that time Dauid did [c] appoynt at the beginning to giue thankes to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, *and* call vpon his Name: declare his [d] workes among the people.

9 Sing vnto him, sing praise vnto him, *and* talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the [f] iudgements of his mouth,

13 O seed of Israel his seruant, O the children of Iaakob his [g] chosen,

14 Hee is the Lord our God: his iudgements *are* throughout all the earth.

15 Remember his Couenant for euer, *and* the word, which he commanded to a thousand generations:

16 * Which hee made with Abraham, and his oathe to Izhak:

17 And hath confirmed it to Iaakob for a Law, *and* to Israel for an euerlasting Couenant,

18 Saying, To thee will I giue the land of Canaan, the † lot of your inheritance.

19 When ye were [h] few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from *one* kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked [i] Kings for their sakes, saying,

22 Touch not mine [k] anoynted, and doe my [l] Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord *is* great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people are [m] idoles, but the Lord made the heauens.

27 Praise and glory *are* before him: power and beautie *are* in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering and come before him, *and* worship the Lord in the glorious Sanctuarie.

30 [n] Tremble ye before him all the earth, surely the world shalbe stable, *and* not moue.

31 Let the [o] heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to [p] iudge the earth.

34 Praise the Lord for he is good, for his mercie *endureth* for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and [q] glory in thy praise.

36 Blessed *be* the Lord God of Israel for euer and euer: and let all the people say, [r] So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords Couenant Asaph and his brethren to ministet continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Iedduthun, and Hosah *were* porters.

39 And Zadok the Priest and his brethren the Priests *were* before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burot offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with [s] them were Heman and Iedduthun, and the rest that were chosen (which were appoynted by names) to praise the Lord, because his mercy *endureth* for euer.

42 Euen with them *were* Heman and Iedduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Iedduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to [t] blesse his house.

CHAP. XVII.

3 *Dauid is forbidden to build an house vnto the Lord.*
12 *Christ is promised vnder the figure of Salomon.*
18 *Dauid giueth thanks,* 23 *& prayeth vnto God.*

NOw * afterward when Dauid dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of [a] cedar trees, but the Arke of the Lords Couenant remaineth vnder [b] curtaines.

2 Then Nathan said to Dauid, Doe [c] all that is in thine heart: for God is with thee.

3 And the same [d] night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue beene from [e] tent to tent, and from habitation *to habitation*.

6 Whereseuer I haue [f] walked with all Israel, spake I one word to any of the iudges of Israel (whom I commanded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hoastes, I tooke thee from the sheepecoat, & from following the sheepe, that thou shouldest be a prince ouer my people Israel.

8 And

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[b] To wit, Gods benefits toward his people.

[c] Dauid gaue them this Psalme to praise the Lord, signifying, that in all our enterprises the name of God ought to be prayed and called vpon.
* Psal. 105. 1. Isa. 12. 4.

[d] Whereof this is the chiefest, that he hath chosen himselfe a church to call vpon his Name.

[e] Who of his wonderfull prouidence hath chosen a few of the stocke of Abraham to his children.

[f] In ouercomming Pharaoh, which Iudgements were declared by Gods mouth to Moses.

[g] Meaning hereby that the promise of adoption onely appertained to the Church.
* Gene 22. 16. 17. 28. Luke 1. 73. Hebr 6 17.

† Ebr. cord, where by parcels of land were measured.

[h] Meaning, from the time that Abraham entred vnto the time that Iaakob went into Egypt for famine.

[i] As Pharaoh and Abimelech.

[k] Nine elect people and them whom I haue sanctified.

[l] To whom God declared his word, and they declared it to their posterity.
* Psal. 95. 1.

[m] His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

[n] Humble your selues vnder the mightie hand of God.

[o] Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God,

[p] To reforme all things to their estate.

[q] Hee esteemeth this to be the chiefe felicitie of man.

[r] Hee willeth all the people both in hart and mouth to consent to these prayses.

[s] With Zadok and the rest of the Priests.

[t] Declaring that after our duety to God we are chiefly bound to our owne home, for the which as for all other things we ought to pray vnto God, and instruct our families to praise his Name.

* 2. Sam. 7. 1.

[a] Well built and faire.

[b] That is, in tents couered with skins.

[c] As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

[d] After that Nathan had spoken to Dauid.

[e] That is, in a tent which remoued to and fro.

[f] Meaning, wheresoeuer his Arke went, which was a signe of his presence.

[g] Of a shepherd he chose him the office of a shepherd of people to gouerne them by my pure grace.

8 And

8 And I haue beene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and * haue made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will h plant it, that they may dwell in their place, and mooue no more: neither shall the † wicked people * vexe them any more, as at the beginning,

10 And since the time that I commaunded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.

11 And when thy dayes shalbe fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shalbe of thy sonnes, and will establish his kingdome.

12 He shall build me an house, and I will establish his throne for k euer.

13 I will be his father, and hee shall by my sonne, and I will not take my mercy away from him, as I tooke it from him that was before l thee.

14 But I will establish him in mine house, and in mine kingdome for euer, and his throne shall be stablished for euer,

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the king m went in and * sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me n hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of o hie degree, O Lord God.

18 What can Dauid *desire* moore of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither *is there* any God besides thee, according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth *is* like thy people Israel, whose God went to redeeme them *to be* his people, and to make thy selfe a Name, *and to doe* great and terible things by casting out Nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hoastes, God of Israel, *is* the God of q Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath † beene bold to pray before thee.

26 Therefore now Lord (*for* thou art s God, and hast spoken this goodnesse vnto thy seruant,)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shalbe blessed for euer.

CHAP. XVIII.

1 *The battell of Dauid against the Philistims,* 2 *And against Moab.* 3 *Zobah,* 5 *Aram,* 12 *And Edom.*

A Nd after this, Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims,

2 And he smote Moab, and the Moabites became Dauids seruants, and * brought gifts.

3 ¶ And Dauid smote * Hadarezer King of Zobah vnto Hamath, as hee went to stablish his border by the riuer * Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twentie thousand footemen, and * destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramires of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put *a garison* in Aram of * Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord b preserued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoast of Hadarezer king of Zobah:

10 Therefore he sent d Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) *who brought* all vessels of golde and siluer and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoaste, and Iehoshaphat the sonnne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar *were* the Priestes, and * Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the g Cherethites and the Pelethites: and the sonnes of Dauid *were* chiefe about the King.

CHAP XIX.

4 *Hanun King of the children of Ammon doeth great injuries to the seruants of Dauid.* 6 *Hee prepareth an armie against Dauid,* 15 *and is ouercome.*

A Fter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead,

2 And

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* Or, gotten thee fame.

h Make them sure that they shall not remoone.

† Ebr. sonnes of iniquitie.

‡ Or, consume.

i Will giue thee great gouernties.

k That it, vnto the comming of Christ: for then these figures should cease.

l Which was Saul.

m Hee went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

* Or, remained.

n Meaning, to this kingly estate.

o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceed of me.

p Freely and according to the purpose of thy will, without any disswring.

q That it, he shewe-eth himselfe indeed to be their God, by deliuering them from dangers, and prosecuting them.

r Thou hast declared vnto me by Nathan the Prophet.

† Ebr. hath found.

s And canst not breake promise,

a Which 2. Sam. 8. 2 is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

† Or, payed tribute.

* Or, Hadadezer.

* Or, Euphrates.

* 2 Sam. 8, 4.9

* Or, Damascke.

b That is, in all things that he enterprised.

c Which 2 Sam. 8, 8 ate called Betah, and Betothai.

* 1. King. 7. 23. Ieremi 52, 20.

d Called also Ioram, 2, Sam. 8, 10.

e Because the Edomites and the Syrians ioyned their power together, it is said 2. Sam. 8. 12. that the Aramites were spoiled.

f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore Psal. and Abishai the rest.

* Or, Seraiah.

g Reade 2, Sam. 8. 18.

* 2. Sam. 10, 1.2

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahath, because his [a] father shewed kindnesse vnto mee And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to [b] search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their [d] garments by the halfe vnto the buttockes, and sent them away.

5 And there went *certaine* and tolde Dauid concerning the men: and hee sent to meet them (for the men were exceedingly ashamed) and the King said, Tarie at Iericho, vntill your beards be growen: then returne.

6 ¶ When the children of Ammon sawe that they * stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charets and horsemen out * of Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before [f] Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard it, hee sent Ioab and all the hoaste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battell was against him before and behind, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon prenaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our [g] people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the [h] riuer: and Shophach the captaine of the hoste of Hadarezer *went* before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites [i] seuen thousand charets, and fourtie thousand footmen, and killed Shophach the captaine of the hoaste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 *Rabbah destroyed.* 3 *The Ammonites tormented.* 4 *The Philistims are thrise ouercome vvith their giants.*

AND * when the yeere was expired, in the time that kings go out *a vvarfare*, Ioab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged [a] R. bbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 * Then Dauid tooke the crowne of their king from off his head, and found it the weight of a [b] talent of golde, with precious stones in it: and it was *set* on Dauids head, and hee brought away the spoyle of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid & al the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at * Gezer with the Philistims: then Sibbechai the Husathite slew * Sippai of the children of * Haraphah, and they were subdued.

5 And there was yet *another* battell with the Philistims: and Elhanan the sonne of Iair slewe [c] Lahmi, the brother of Goliath the Gittite, whose speare staffe *was* like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a *great* stature, and his fingers *were* by [d] sixes, *euen* foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 *Dauid causeth the people to be numbred.* 14 *and there dieth seuentie thousand men of the Pestilence.*

AND [a] Satan stood vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, *and* number Israel from [b] Beersheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundreth times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doth my lord require this thing? why should he be a cause of [c] trespasse to Israel?

4 Neuertheless, the kings word preuailed against Ioab. And Ioab departed and went throrow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number *and* summe of the people vnto Dauid: and all Israel were [d] eleuen hundreth thousand men that drewe sword: and Iudah was [e] foure hundreth and seuentie thousand.

through negligence, gathered not the whole summe as it is here Samuel is mentioned of thirtie thousand more: which was either some of the Beniamites which went mixed with Iudah, or as here the chiefe and princes are left out.

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a Because Nahash receiued Dauid and his company, when Saul persecuted him. Hee would now shew pleasure to his sonne for the same.

b That the malicious ouer interpret the purpose of the godly in the worst sence.

c They shaued off the halfe of their beards, 2. Sam. 10. 4.

d To put them to shame and villeny, where as the ambassadors ought to haue beene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them, to make them odious to others.

* Or, *had made themselues to be abhorred of Dauid.*

* 2. Sam. 10. 6. 8.

e Which were fine in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the successe to God.

h That is, Euphrates.

* 2. Sam. 11, 1.

a Which was the chiefe citie of the Ammonites.

* 2. Sam. 12. 29. 30

b Which mounteth about the value of seuen thousand and seuenty crownes, which is about three score pound weight.

* 2. Sam. 21. 18.

+ Or, Gob. 2. Sam. 21. 18.

* Or, *Saph.*

* Or, *Rapha-im, or, the giants.*

c Reade 2. Sam. 21. 19.

d Meaning, that he had fiue a piece on hands and feet.

For this place, read 2. Sam. 10. 18.

a He tempted Dauid, in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam. 8. 1.

b That is, from South to North.

c It was a thing indifferent and vnlaful to number the people, but because he did it of ambitious minde, and though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly for enuie, declared. e Ie. by coyning to the highest price.

thousand men that drew sword.

6 But the Leuites and Beniamin counted hee not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoone the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids * Seer, saying,

10 Goe and tell Dauid, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies * to take *thee*, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [g] repented of the euill, and sayd to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of * Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with his sword drawen in his hande *and* stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were cloathed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for *their* destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sonnes *that were* with him, [i] hid themselues, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of *thy* threshing floore, that I may builde an [k] altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid sayd to Ornan, Not so: but I will buy it for sufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place [m] six hundreth shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee [n] answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sworde againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering *were* at that season in the high place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

Dauid prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing hee himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

A Nd Dauid sayd, This is the [a] house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 Dauid also prepared [c] much yron for the nailes of the doores *and* of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreys: I will *therefore* now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to mee, saying, * [d] Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 * Hee

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* Or, Prophet.

* Or, smite thee.

f Reade 2. Sam. 24. 16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

* Or, Araunah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which destroyeth God to spare them, and to punish him and his.

i If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

k That he did by the commandement of God, as verse 18. for else it had beene abominable, except he had either Gods word, or reuelation.

1 That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had beene theft and not acceptable to God.

m Reade 2. Sam. 24. 24.

n God declareth that he heard his request, in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was selected still vpon the altar, Leuit. 6. 13. and came downe from heauen, Leuit. 9. 24. as appeareth by the punishment of Nadab and Abihu, Leuit. 10. 2.

a That is, the place wherein he will be worshipped.

b Meaning, commining men of other nations which dwelt among the Iewes.

c To wit, which weighed little the lesse of gold, 1. Chron. 3. 5.

* 2. Sam. 7. 13.

* Chap. 28. 3.

d This declareth how greatly God detested the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandement and against his enemies.

* 2. Sam. 7. 13. 1. king. 5. 5.

b Hee sheweth that there can be no prosperity, but when the Lord is with vs.

i These are onely the meanes whereby Kings gouerne their subiects aright, and whereby the Realmes doe prosper and flourish.

g For Dauid was poore in respect of Salomon.

* Or, masons and carpenters.

h That is, goe about it quickly.

i The nations round about.

k For elz he knew that God would plague them, and not prosper their labour, except they sought with all their hearte to set forth his glory.

* 1. King. 2. 30.

* Or, to haue care ouer.

l Ebr. I made, meaning Dauid.

* Chap. 6, 1.

* Exod. 6, 17.

* Or, Libni, Chap. 6, 17.

10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now *therefore* my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee f wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes & the iudgements, which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my g ponertie haue I prepared for the house of the Lord h hundreth thousand talents of gold, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workemen with thee enough, * hewers of stone, and workemen for timber, and all men expert in euery worke,

16 Of gold, of siluer, *and* of brasse, and of yron there is no number: h Vp *therefore*, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, *saying*,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set k your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 Hee causeth the Leuites to be numbred. 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

SO when Dauid was old and full of dayes, * he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand *were set* to * aduance the worke of the house of the Lord, and sixe thousand were ouer-seers and iudges.

5 And foure thousand *were* porters, and foure thousand praysed the Lord with instruments which l he made to praise *the Lord*.

6 * So Dauid diuided offices vnto them, *to wit*, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites *were* * Laadan & Shimei.

8 The sonnes of Laadan, the chiefe *was* Iehiel, and Ietham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three; these were the chiefe fathers of Laadan.

10 Also the sonnes Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and * Zizah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of *their* father, counted but as one.

12 ¶ The sonnes of Kohath *were* Amram, Izhar, Hebron and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to a sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God *and* his children were named with the b tribe of Leui.

15 The sonnes of Moses *were* Gershom, and Eliezer.

16 Of the sonnes of * Gershom *was* Shebuel the chiefe.

17 And the sonne of Eliezer *was* Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar *was* Shelomith the chiefe.

19 The sonnes of Hebron *were* Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth.

20 The sonnes of Vzziel *were* Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari *were* Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their d brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi *were* Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, *euen* the chiefe fathers according to their offices, according to the number of names, *and* their summe that did the worke for the seruice of the house of the Lord from the age of e twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office *was* vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the f purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine flowre, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and to praise the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number *and* according to their custome, continually before the Lord;

32 And that they should keepe the charge of the Tabernacle of ♀ Congregation, & the charge of the holy place, and the charge of the sonnes of

* Or, Zina.

* Exod. 1. 2. and 6. 16. Nebr. 5. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Leuites, and not of the Priestes as Aarons sonnes.

* Exod. 2. 22. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone, as if there be none borne after, Matth. 1. 25.

d Meaning, their cousins.

e Dauid did chuse the Leuites twise, first at the age of thirty, as verse 3. & againe after ward at 20 at the necessity of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twenty yeere old, and had none after fifty, Numb. 4. 3.

f In washing and cleansing all the holy vessels.

of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIV.

Dauid assigneth offices to the sonnes of Aaron.

THese are also the * diuisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the * sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar, and they diuided them, *to wit*, among the sonnes of Eleazar, sixteene heads, according to the house of their fathers, and among the sonnes of Ithamar, according to the house of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers *of the house* of God were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and *before* the chiefe fathers of the Priestes and of the Leuites, one family being reserued for Eleazar, & another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixt to Mijamin,

10 The seuenth to Hakkoz, the eight to [c] Abijah,

11 The ninth to Iesshua, the tenth to Shecaniah.

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzez.

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentieth to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder [d] the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah.

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isshijah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes, Ieriah *the first*, Amariah the second, Iahaziel the third, *and* Iekameam the fourth,

24 The sonne of Vzziel *was* Michah, the sonne of Michah *was* Shamir,

25 The brother of Michah *was* Isshijah, the sonne of Isshijah, Zechariah,

26 The sonnes of Merari *were* Mahli, and Mushi, the sonne of Iaaziah *was* Beno,

27 The sonnes of Merari, of Iahaziah *were* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish: the sonne of Kish *was* Ierahmeel,

30 And the sonnes of [e] Mushi *were* Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after he houshold of their fathers.

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

SO Dauid and the captaines of the army [a] separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should *sing* prophecies with harpes, with violes, and with cymbales, and their number was *euen* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophecies by the † commission of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Iesshaiah, Athabiah and Mattithiah, [b] six, vnder the hands of their father: Ieduthun *sang* [c] prophecies with an harpe, for to giue thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalty, and Romamtiezer, Iosbbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these were the sonnes of Heman, the Kings * Seer in the wordes of God to lift vp the * horne: and God gaue to Heman fourteene sons and three daughters.

6 All these were vnder the * hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the seruice of the house of God, and Asaph, and Ieduthun, and Heman *were* at the Kings † commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, *euen* of all that were cunning, two hundreth fourescore and eight.

8 And they cast lots, [d] charge against *charge*, as well [e] small as great, the cunning man as the scholer.

9 And the first lot fell to Ioseph, *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to * Izri, *he*, his sonnes and his brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.

15 The eight, to Iesshaiah, *he*, his sonnes and his brethren twelue.

16 The

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* Leuit. 10. 4, 6. numb. 3. 4. and 26. 60.

[a] Whiles their father yet liued.

* Or, *sonnes.*

† *Ebr. heads.*

[b] This lot was ordeined to take away all occasion of enuie or grudging of one against another.

[c] Zacharie the father of Iohn Baptist was of this course or lot of Abia. Luke 1. 5.

[d] By the dignity that God gaue to Aaron.

[e] Which was the second sonne of Merari.

[f] That is, euery one had that dignity, which fell vnto him by lot.

[a] The singers were diuided into 24. courses, so that euery course or order conteyned twelue, and in all there were 288. as verse 7.

† *Ebr. hande.*

[b] Whereof one is not here nombred.

[c] Meaning, Psalmes and songes to praise God,

* Or, *Prophet*, *vvord, power, meaning of the king.*

* Or, *gouernement.*

† *Ebr. hend.*

[d] Who should be in euery company and course.

[e] Without respect to age or cunning.

[f] So that he serued in the first turne, and the rest euery one as his turne followed orderly.

* Or, the Zerite.

16 The ninth to Mattaniah, *he*, his sonnes and his brethren twelue.

17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.

18 The eleuenth to Azareel, *he*, his sonnes and his brethren twelue.

19 The twelft to Aſhabiah, *he*, his ſonnes and his brethren twelue.

20 The thirteenth to Shubael, *he*, his ſonnes and his brethren twelue.

21 The fourteenth to Mattithiah, *he*, his ſonnes and his brethren twelue.

22 The fifteenth to Ierimoth, *he*, his ſonnes and his brethren twelue.

23 The ſixteenth to Hananiah, *he*, his ſonnes and his brethren twelue.

24 The ſeuenteenth to Ioſhbekaſhah, *he*, his ſonnes and his brethren twelue.

25 The eighteenth to Hanani, *he*, his ſonnes and his brethren twelue.

26 The nineteenth to Mallothi, *he*, his ſonnes and his brethren twelue.

27 The twentieth to Eliathah, *he*, his ſonnes and his brethren twelue.

28 The one and twentieth to Hothir, *he*, his ſonnes and his brethren twelue.

29 The two and twentieth to Giddalti, *he*, his ſonnes and his brethren twelue.

30 The three and twentieth to Mahazioth, *he*, his ſonnes and his brethren twelue.

31 The foure and twentieth, to Romanti-ezer, *he*, his ſonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained, euery man to the gate, which he ſhould keepe. 20 and ouer the treaſure.

COncerning the ‖ diuiſions of the porters, of the Korhites, Meſhelemiah the ſonne of Kore of the ſonnes of [a] Aſaph.

2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Iediael the ſecond, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the ſixt, *and* Elieohenai the ſeuenth.

4 And the ſonnes of Obed Edom, Shemaiah the eldeſt, Iehozabad the ſecond, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the ſixt, Iſſachar the ſeuenth, Peulthai the eight: for God had [b] bleſſed him.

6 And to Shemaiah his ſonne were ſonnes borne that [c] ruled in the houſe of their father, for they were men of might.

7 The ſonnes of Shemaiah *vvere* Othni, and Rephael, and Obed, Elzabad, *and* his brethren, ſtrong men: Elihu alſo, and Shemachiah.

8 All theſe were of the ‖ ſonnes of Obed Edom, they and their ſonnes and their brethren mighty and [d] ſtrong to ſerue, *euen* threeſcore and two of Obed Edom.

9 And of Meſhelemiah ſonnes and brethren, eighteene mighty men.

10 And of Hoſah, of the ſonnes of Merari, the ſonnes *vvere* Shuri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe.)

11 Helkiah the ſecond, Tebaliah the third, *and* Zechariah the fourth: all the ‖ ſonnes and the brethren of Hoſah *vvere* thirteene.

12 Of theſe *vvere* the ‖ diuiſions of the porters, of the chiefe men, *hauing* the charge [e] againſt their brethren, to ſerue in the houſe of the Lord.

13 And they caſt lottes both ſmall and great, for the houſe of their fathers, for euery gate.

14 And the lot on the Eaſtſide fell to ‖ Shelemiah: then they caſt lots for Zechariah his ſonne [f] a wiſe counſeller, and his lot came out Northward:

15 To Obed Edom Southwarde, and to his ſonnes the houſe of [g] Aſuppim:

16 To Shuppim and to Hoſah Weſtward with the gate [h] of Shallecheth by the paued ſtreete that goeth vpward, ward ouer againſt ward.

17 Eaſtward *vvere* ſixe Leuites, *and* Northward foure a day, *and* Southward foure a day, and toward Aſuppim [i] two *and* two.

18 In [k] Parbar toward the Weſt *vvere* foure by the paued ſtreete, and two in Parbar.

19 Theſe are the diuiſions of the porters of the ſonnes of Kore, and of the ſonnes of Merari.

20 ¶ And of the Leuites, Ahiiah *vvas* ouer the treaſures of the houſe of God, and ouer the treaſures of the dedicate things.

21 Of the ſonnes of Laadan the ſonnes of the Gerſhunnites *deſcending* of Laadan, the chiefe fathers of Laadan *vvere* Gerſhunni *and* Iehieli.

22 The ſonnes of Iehieli *vvere* Zethan and Ioel his brother, *appoynted* ouer the treaſures of the houſe of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites, *and* of the Ozielites.

24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, a ruler ouer the treaſures.

25 And of his ‖ brethren *vvhich came* of Eliezer, was Rehabiah his ſonne, and Ieſhaiah his ſonne, and Ioram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.

26 Which Shelomith and his brethren *vvere* ouer all the treaſures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaines ouer thouſands, and hundreths, and the captaines of the armie had [m] dedicated.

27 (*For* of the battels and of the ſpoyles they did dedicate to maintaine the houſe of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh, and Abner the ſonne of Ner, and Ioab the ſonne of Zeruiah, *and* whoſoeuer had dedicate *any thing*, it *vvas* vnder the hand of Shelomith, and his brethren.

29 Of the Izharites *vvas* Chenaniah and his ſonnes, for the buſineſſe [n] without ouer Iſrael, for officers and for Iudges.

30 Of the Hebronites, Aſhabiah and his brethren, men of actiuitie, a thouſand and ſeuen hundreth were officers for Iſrael beyond Iorden Weſtward in all the buſineſſe of the Lord, and for the ſeruice of [o] the King.

31 Among the Hebronites *vvas* Iediiah the chiefeſt, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were ſought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his [p] brethren men of actiuitie, two thouſand and ſeuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for euery matter *perteining* to [q] God, and for the kings buſineſſe.

CHAP. XXVII.

Of the princes and rulers that miniſtred vnto the King.

THe children of Iſrael alſo after their number, *euen* the chiefe fathers and captaines of thouſands and of hundreths, and their officers that ſerued

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[a] This Aſaph was not the notable muſician, but another of that name called alſo Ebiaſaph, Chap. 6. 23. 37. and 9, 19. and alſo Iaſaph.

[b] In giuing him many children.

[c] Or, like their fathers houſe, meaning, worthy men, and valiant.

[d] And meete to ſerue in the office of the porterſhip.

[e] According to their turnes as well the one as the other.

[f] Or, counſe, or *turnes*.

[g] Or, *aſſemblie*.

[h] Or, *nephewes*.

[i] Or, *vvaſte*.

[k] Or, *ſuburbs*.

[l] There alſo had charge ouer the treaſures.

[m] According as the Lord commanded, Num. 31. 28.

[n] Meaning, of things that went out of the city.

[o] That is, for the kings houſe.

[p] To wit, the captains of Iehudah.

[q] Both in ſpirituall and temporall things.

† *Ebr. diuisions, or bands.*

a Which executed their charge and office, which is meant by comming in, and going out.

serued the king by diuers † courses, a which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery course *vvere* foure and twentie thousand.

2 Ouer the first course for the first moneth *vvas* Iashobeam the sonne of Zabdiel: and in his course *vvere* foure and twenty thousand.

3 Of the sonnes of Peres *vvas* the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai an Ahohite, and *this vvas* his course and Mikloth *vvas* b a captaine, and in his course *vvere* foure and twenty thousand.

b That is, Dodais lieutenant.

5 The captaine of the third hoast for the third moneth *vvas* Benaiah the sonne of Iehoiada the chiefe Priest: and in his course *vvere* foure and twenty thousand.

6 This Benaiah was mighty among * thirtie and aboue the thirtie, and in his course *vvas* Amizabad his sonne.

* 2. Sam. 23. 20. 22 23.

7 The fourth for the fourth moneth *vvas* Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course *vvere* foure and twentie thousand.

8 The fift for the fift moneth *vvas* prince Shamhuth the Izrahite: and in his course foure and twenty thousand.

9 The six for the six moneth *vvas* Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth *vvas* Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twenty thousand.

11 The eight for the eight moneth *vvas* Sibbecai the Huthathite of the Zarhites: and in his course foure and twenty thousand.

‖ Or, Beniamin.

12 * The ninth for the ninth moneth *vvas* Abiezer the Anethothite of the sonnes of ‖ Iemini: and in his course foure and twenty thousand.

13 The tenth for the tenth moneth *vvas* Maharai the Netophathite of the Zarhites: and in his course foure and twenty thousand.

14 The eleuenth for the eleuenth moneth *vvas* Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth *vvas* Heldai the Netophathite, of Othniel, and in his course foure and twenty thousand.

c Meaning, besides these twelue captaines.

16 ¶ Moreouer c *the rulers* ouer the tribes of Israel *vvere these*: ouer the Reubenites *vvas* ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatia the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Remuel: ouer *them* of Aharon, *and* Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ismaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azazziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

d Which is beyond Iordan, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

21 Ouer the d *other* half of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ierohams. These are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie yeere olde and vnder, because the Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And * Ioab the sonne of Zeruiah began to number: but hee finished it not, e because there came wrath for it against Israel: neither was the number put into the f Chronicles of king Dauid.

* *Chap* 21. 7.

e And the commandement of the King was abominable to Ioab, Chap 21. 6.

f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the middles of the booke as touching the number of verses.

25 And ouer the kings treasures *vvas* Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers *vvas* Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, *vvas* Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, *vvas* Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine *vvas* Sabdi the Shiphmite:

28 And ouer the oliue trees and mulbery trees that were in the valleys, *vvas* Baal-Hanan the Gederite: and ouer the store of the oyle *vvas* Ioash:

29 And ouer the oxen that fed in Sharon, *vvas* Shetrai the Sharonite: and ouer the oxen in the valleys *vvas* Shaphat the sonne of Adlai:

30 And ouer the camels *vvas* Obil the Ismaelite: and ouer the asses *vvas* Iehdeiah the Meronothite:

31 And ouer the sheepe *vvas* Iaziz the Hagerite: all these were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsell & of vnderstanding (for he was a ‖ scribe) and Iehiel the sonne of Hachmoni *vvere* with the Kings g sonnes.

‖ Or, skribe or scrowler. Gen. 37. 36.

g That is, a man learned in the word of God.

33 And Ahithophel *vvas* the kings counseller, and Husai the Archite the kings friend.

34 And h after Ahithophel *vvas* Iehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie *vvas* Ioab.

h To be their schoolemasters and teachers. After that Ahithophel had hanged himselfe, 2. Sam. 17. 23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, hee willeth Solomon and the people to performe it. 8 Exhorting him to feare the Lord.

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, and the captains of hundreths, and the rulers of all the substance and possession of the king, and of his sonnes, with the ‖ eunuches, and the mightie, and all the men of power, vnto Ierusalem,

‖ Or, chiefe seruants, Gen. 37. 36.

2 And King Dauid stood vp vpon his feete, and said, Heare ye me, my brethren and my people: I purposed to haue built an house of a reste for the Arke of the couenant of the Lord, and for a * footstoole of our God, and haue made ready for the building,

a Where the Arke should remaine, and remoone no more to and fro, * *Psal.* 96. 5. * 2 *Sam.* 7. 5. 13. & 8. 11.

3 But God said vnto mee, * Thou shalt not build an house for my Name, because thou hast beene a man of warre, and hast shed blood.

4 Yet *as* the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of b Iudah is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all Israel.)

b According to the prophecie of Iaakob, Gen. 49. 8.

5 * So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

* *Wisd.* 9. 7.

6 And he said vnto mee, Salomon thy sonne, he

he shall build mine house & my courts: for I haue
chosen him to be my sonne, & I will be his father.
7 I will stablish therefore his kingdome for
euer, if he endeuour himselfe to doe my command-
dements, and my iudgements, as c this day.
8 Now therefore in the sight of all Israel the
congregation of the Lord, and in the audience of
our God, keepe and seeke for all the commaun-
dements of the Lord your God, that ye may possesse
this d good land, and leaue it for an inheritance
for your children after you e for euer.
9 And thou Salomon my sonne, know thou
the God of thy father, and serue him with a perfit
heart, and with a willing mind: * For the Lord
searcheth all hearts, and vnderstandeth all the ima-
ginations of thoughts: if thou seeke him, hee will
be found of thee, but if thou forsake him, hee will
cast thee off for euer.
10 Take heed now, for the Lord hath chosen
thee to builde the house of the Sanctuary: be
strong *therefore* and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne
the paterne of the porch and of the houses there-
of, and of the closets thereof, and of the galleries
thereof, and of the chambers thereof that are
within, and of the house of the mercy seate,
12 And the paterne of all that † he had in his
minde for the courts of the house of ℣ Lord, and
for all the chambers round about, for the treasures
of the house of God, and for the treasures of the
dedicate things,
13 And for the courses of the Priestes, and of
the Leuites, and for all the worke for the seruice
of the house of the Lord, and for all the vessels of
the ministery of the house of the Lord.
14 *Hee gaue* of gold by weight, for *the vessels*
of gold, for all the vessels of all maner of seruice,
and all the vessels of siluer by weight, for all ma-
ner vessels of all maner of seruice.
15 The weight also of golde for the h candle-
sticks, and gold for their lamps, with the weight
for euery candlestick, and for the lamps thereof,
and for the candlestickes of siluer by the weight
of the candlestick, and the lamps thereof accor-
ding to the vse of euery candlestick,
16 And the weight of the gold for the tables
of shewbread, for euery table, and siluer for the
tables of siluer,
17 And pure gold for the fleshhooks, and the
bowles, and ‖ plates, and for basens, gold in
weight for euery basen, and for siluer basens, by
weight for euery basen,
18 And for the altar of incense, pure gold by
weight, and gold for the paterne of i the charet of
the Cherubs that spred themselues, and couered
the Arke of the couenant of the Lord:
19 All, *said he*, by writting sent to me k by the
hand of the Lord, *vpon which* made mee vnderstand all
the workemanship of the paterne.
20 And Dauid sayd to Salomon his sonne,
Be strong and of a valiant courage, & doe it: feare
not, nor be afraide: for the Lord God, *euen* my
God *is* with thee: hee will not leaue thee, nor
forsake thee, till thou hast finished all the worke
for the seruice of the house of the Lord.
21 Behold also, the companies of the Priestes
and the Leuites for all the seruice of the house
of God, euen *they shall be* with thee for the
whole worke, l with euery free heart that is
skilfull in any maner of seruice. The princes
also and all the people *will be* † wholly at thy
commandement.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created king. 28 Dauid dieth, and Salomon his sonne is greate in his stead.

MOreouer, Dauid the King sayd vnto all the
Congregation, God hath chosen Salomon
mine onely sonne, yong and tender, and the
worke *is* great: for this house *is* not for man, but
for the Lord God.
2 Now I haue prepared with all my power
for the house of my God, gold for *vessels* of gold,
and siluer for *them* of siluer, and brasse for *things*
of brasse, yron for *things* of yron, and wood for
things of wood, and onyx stones, and stones to be
set, and carbuncle stones, and of diuers coleurs,
and all precious stones, and marble stones in a-
bundance.
3 Moreouer, because I haue b delight in the
house of my God, I haue of mine owne gold and
siluer, which I haue giuen to ℣ house of my God
beside all that I haue prepared for the house of
the Sanctuarie,
4 Euen c three thousand talents of gold of the
gold of Ophir, and seuen thousand talents of
fined siluer to ouerley the walles of the houses,
5 The golde for the *things* of golde, and the
siluer for *things* of siluer, and for all the worke by
the hands of artificers: and who is d willing ‖ to
fill his hand today vnto the Lord?
6 So the princes of the families, and the prin-
ces of the tribes of Israel, and the captaines of
thousands and of hundreds, with the rulers of the
kings worke, offered willingly,
7 And they gaue for the seruice of the house of
God, fiue thousand talents of gold, and ten thou-
sand pieces, and ten thousand talents of siluer, and
eight-teen thousand talents of brasse, and one
hundred thousand talents of yron.
8 And they with whom *precious* stones were
e found, gaue them to the treasure of the house of
the Lord by the hand of Iehiel the Geershunnite.
9 And the people reioyced when they offered
willingly: for they offered willingly vnto the
Lord, with a †perfit heart. And Dauid the king
also * reioyced with great ioy.
10 Therefore Dauid blessed the Lord before
all the Congregation, and Dauid said, Blessed *be*
thou, O Lord God of ℊ Israel our father, for euer
and euer.
11 Thine, O Lord, is greatnesse and power, and
glory and victorie, and prayse: for all that is in
heauen & in earth *is thine*: thine is the kingdome,
O Lord, and thou excellest as head ouer all.
12 Both riches and honour *come* of thee, and
thou reignest ouer all, and in thine hand is power
and strength, and in thine hand it is to make
great, and to giue strength vnto all.
13 Now therefore, our God, we thanke thee,
and prayse thy glorious name.
14 But who am I, and what is my people, that
wee should be able to offer willingly after this
sort? for all things h come of thee: and of thine
owne hand we haue giuen thee.
15 For wee are i strangers before thee, and
sojourners like all our fathers: our dayes *are* like
the shadowe vpon the earth, and there is none
† abiding.

a If he continue to keepe my law and depart not there-from, as he doeth hitherto.
d To wit, of Canaan.
c He declareth that nothing can separate them from the commodity of this land, both for themselues and their posteritie, but their sinnes and iniquitie.
* 1. Sam. 16. 7. Psalm 7. 9. Ierem. 11. 20. and 17. 10. and 20. 12.
f Meaning, for his Arke.
g Put it in execution.
† Ebr. that were in his spirit with him.
h That is, the ten candlesticks, 2. King. 7. 49.
‖ Or, mouings.
i Meaning, of the mercy-seat which couered the Arke, which was called the charet, because the Lord declared himselfe there.
k For all this was left in writting in the booke of the Law, Exod. 25. 40. which booke the king was bound to put in execution, Deut. 17. 19.
l That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.
† Ebr. at all thy words.
a And therefore is ought to be excellent in all points.
b His great zeale toward the furniture of the Temple made him to spare no expenses, but to bestowe his owne peculiar treasure.
c He sheweth what he had of his owne store for the Lords house.
d He was not onely liberall himselfe, but prouoked others to set foorth the worke of God.
‖ Or, to offer.
e Meaning, them that had any.
f That is, with a good courage and without hypocrisie.
* Psalm 132. 1.
g Which diddest reuerence thy selfe to our father Iaakob.
h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.
i And therefore haue this land bene ent to vs for a time.
† Ebr. waiting for them to remaine.

16 O Lord our God, all this abundance that wee haue prepared to builde thee an house for thine holy Name, is of thine hand, and all *is* thine.

17 I know also my God, that thou * triest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the [k] purpose, *and* the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I haue prepared.

20 ¶ And Dauid said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the [l] king.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, *euen* a thousand yong bullocks, a thousand rams, *and* a thousand sheepe, with their [m] drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the [n] throne of the Lord, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid † submitted themselues vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel *was* fortie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere reigned he in Ierusalem:

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first & last, behold, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and [p] times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

* 1. Sam. 16. 7. Chap. 28, 9.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence the king.

m Meaning, all kind of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.

† Heb. gaue the hand.

* 1. King. 2, 11.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.

p Meaning, the troubles and griefes.

THE SECOND BOOKE
OF THE CHRONICLES.

THE ARGVMENT.

THis second booke containeth briefly in effect that, which is conaprehended in the two bookes of the Kings that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore seeue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout all their dominions, and contrariwise, the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, fiue hundred, threescore and eighteene yeeres, and sixe monethes.

CHAP. I.

a The offring of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him wisdome. 11 Which he giueth him, and more. 14 The number of his chariots and horsemen. 15 and of his wealth.

THen Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon [a] spake vnto all Israel, to the captaines of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israel, *euen* the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer, the [d] brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall

‖ Or, established, and strong, reade 2. King. 21, 16.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3, 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offerings Exod. 27, 1.

* Exod. 38, 1, 2.

* 1. King. 3, 5.

shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now *therefore*, O Lord God, let thy promise vnto Dauid my father be [e] true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue me now wisedome and knowledge, that I may [f] go out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not beene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom he placed in the [h] charet cities, and with the King at Ierusalem.

15 And the king gaue gold and siluer at Ierusalem as [i] stones, and gaue cedar trees as the wild figtrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and * fine linnen: [k] the Kings marchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt *some* charet, *worth* sixe hundreth *shekels* of siluer, that is an horse for an hundreth and fiftie: and thus they brought *horses* to all the kings of the Hittites, and to the kings of Aram by their [†] meanes.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people reade 1. Chron. 27. 2. and 2. King. 3. 7.

g That is, to be reuenged on thine enemies.

* 1. King. 10. 26.

h Which were cities appointed to keepe & maintaine the charets.

i Hee caused so great plentie, that it was no more esteemed then stones.

* Iob. 29. 9.

k Ezek. 27. 7.

k Reade 1. King. 20. 28.

† Ebr. hands.

CHAP. II.

2 *The number of Salomons workmen to builde the Temple.* 3 *Salomon sendeth to Huram the King of Tyrus for wood and workmen.*

THen Salomon determined to build an house for the Name of the Lord, and an ‖ house for his kingdome.

‖ Or, Palace.

2 And Salomon tolde out seuenty thousand that bare burdens, and fourescore thousand men to hewe *stones* in the mountaine, and three thousand, and [a] sixe hundreth to ouersee them.

a Which is to be vnderstood of all sorts of officers and ouerseers: for els the chiefe officers were but 3300, as 2. King. 5. 16.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst * send him cedar trees to build him an house to dwell in *so doe to me*,

‖ Or, Hiram.

* 2 Sam. 5. 11.

4 Behold, I build an house vnto the Name of the Lord my God, to [b] sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offrings of the morning and euening, on the Sabbath dayes, and in the new moneths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

b That is, to doe the seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiesty requireth.

5 And the house which I build, *is* great: for great *is* our God aboue all gods.

6 Who is hee then that can be able to build him an house, when the heauen and the heauen of heauens cannot containe him? who am I then that I should build him an house? but *I doe it to* burne [c] incense before him.

c Or, sacrifice.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in braste, and in yron, and in purple, and in crimosin and blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees and ‖ Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and beholde, my seruants *shall be* with thine,

‖ Or, Almuggim.

9 That they may prepare me timber in abundance: for the house which I doe build, *is* great and wonderfull.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand † measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie [d] thousand baths of oyle.

† Ebr. Corim.

d Of bath reade 1. King. 7. 26. it is called also Epha, but Epha is to measure drie things as bath is a measure for liquors.

11 Then Huram king of Tirus answered in writting which he sent to Salomon, Because the Lord had loued his people, he hath made thee King ouer them.

12 Huram said moreouer, Blessed *be* the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a [e] wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hitam had the true knowledge of God. It is also written that the wife of the tribe of Naphtali, 1. King. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they mated in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

13 Now therefore I haue sent a wise man, *and* of vnderstanding of my father Hurams,

14 The sonne of a woman, of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer in braste, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe ginen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

f Or, sonnes.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Iapho, so thou mayest cary them to Ierusalem.

‖ Or, sleepe.

‖ Or, Ioppe.

17 ¶ And Salomon numbred all the strangers that were [g] in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and sixe hundreth.

g Which is in the mountaine where Abraham thought to haue sacrificed his sonne, Gen. 22. 2.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew *stones* in the mountaine, and three thousand & sixe hundreth ouerseers to cause the people to worke.

CHAP. III.

1 *The Temple of the Lord, and the porch are builded, with other things thereto belonging.*

SO * Salomon began to build the house of the Lord in Ierusalem, in mount [a] Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

* 1. King. 6. 1.

a Which is the mountaine where Abraham thought to haue sacrificed his sonne, Gen. 22. 2.

* 2 Sam. 24. 16, 18.

2 And hee beganne to build in the second

moneth *and* the second day, in the fourth yeere of his reigne.

3 And these are the *measures vvhereon* Salomon grounded to build the house of God: the length of cubits after the first measure *vvas* threescore cubites, and the breadth twenty cubites:

4 And the porch that was before the length in the front of the breadth, *vvas* twentie cubites, and the height *vvas* an hundreth and twentie, and he overlaid it within with pure gold.

5 And the greater house he sieled with firre tree which he overlaid with good gold, and graued thereon palme trees and chaines.

6 And hee overlaide the house with precious stone for beautie: and the gold *vvas* gold of Parnaim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof overlaide hee with gold, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof *vvas* in the front of the breadth of the house, twenty cubits, & the breadth thereof twenty cubites: and hee overlaid it with the best gold, of sixe hundreth talents.

9 And the weight of the nailes *vvas* fiftie shekels of gold, and he overlayd the chambers with gold.

10 ¶ And in the house of the most holy place he made two Cherubims wrought like children, and overlayd them with gold.

11 * And the wings of the Cherubims *vvere* twenty cubites long: the one wing *vvas* fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubits, reaching to the wall of the house, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites, they stood on their feete, and their faces *vvere* toward the house.

14 ¶ He made also the vaile of blue silke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars of fiue and thirty cubits high: and the chapiter that was vpon the top *each* of them *vvas* fiue cubites.

16 Hee made also chaines for the Oracle, and put them on the heads of the pillars, and made an hundreth pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IV.

The altar of brasse. 2 The molten sea. 6 The caldrons. 7 The candlesticks, &c.

AND hee made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compasse, and fiue cubites high: and a line of thirty cubits did compasse it about.

3 And vnder it was the fashion of oxen, which did compasse it round about, ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood aboue vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof *vvas* an hand breadth, and the brim thereof *vvas* like the worke of the brim of a cup, with floures of lilies: it conteined three thousand baths.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, *and* to cleanse in them that which appertained to the burnt offrings: but the Sea *vvas* for the Priests to wash in.

7 ¶ And hee made ten candlestickes of gold (according to their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and he made an hundreth basins of gold.

9 And hee made the court of the Priests, and the great court and doores for the court, and ouerlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 And Huram made pots and besoms and basins, and Huram finished the worke that hee should make for King Salomon for the house of God,

12 *To vvit*, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

15 *And* a Sea, and twelue buls vnder it:

16 Pots also and besoms, and fleshhookes; and all these vessels made Huram his father to King Salomon for the house of the Lord of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golde altar also and the tables, whereon the shewbread stood.

20 Moreouer, the candlesticks with their lampes, to burne them after the maner before the Oracle, of pure gold.

21 And the floures and the lampes, and the snuffers of gold, which was fine gold.

22 And the hookes, and the basins, and the spoones, and the ashpans of pure gold: the entry also of the house *and* doores thereof within, *euen* of the most holy place: and the doores of the house, *to vvit*, of the Temple *vvere* of gold.

CHAP. V.

The things dedicated by Dauid are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It conteined as much as did the breadth of the Temple, 1. King. 6. 3.

d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peor.

* 2. King. 6. 14.

f which separated the Temple from the most holy place.

g Euery one was eighteene cubits long, but the halfe cubite could not be seene, for it was hid in the roundenesse of the chapiters, and therefore he gineth to euery one but 17. and an halfe.

h For euery pillar an hundreth, reade 2. King. 7. 20.

a A great vessell of brasse, so called, because of the great quantity of water, which it contained, 1. King. 7. 24.

b Meaning, vnder the brim of the vessell, as 2. King. 7. 24.

c In the length of euery cubite were ten, heads or knops, which in all are 180.

f Called also the porch of Salomon, Act. 3. 11. It is also taken for the Temple where Christ preached, Matth. 21. 23.

‖ Or, caldrons

g Whom Salomon remembered for the gifts that God had giuen him, as 2 father: he had the same name also that Huram the king of Tyrus had, his mothes woe was Iewesse, and his father a Tytian. Some reade, for his father, the author of this worke,

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

‖ Or, instruments of musicke.

i That is, couered with plates of gold.

* 1. King. 7. 51. and 8. 1.

brought in the things that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, *and* put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the couenant of the Lord from the [a] citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the [b] feast: it was in the seuenth [c] moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests *and* Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, *were* before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *euen* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing *was* in the Arke, [d] saue the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were [e] sanctified *and* did not wait by course.

12 And the Leuites the singers of all sorts, *as* of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with violes, and harps at the East end of the Altar, and with them an hundreth and twentie Priestes blowing with trumpets.

13 And they were [f] as one, blowing trumpets, and singing, and made one sound to be heard in praysing and thanking the Lord, and when they lift vp *their* voyce with trumpets, and with cymbals, and with instruments of musicke, and when they praysed the Lord, *singing*, [g] For he is good, because his mercy *lasteth* for euer) then the house, *euen* the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 Hee prayeth vnto God for those that shall pray in the Temple.

THen * Salomon [a] said, The Lord hath said that he would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood *there*.)

4 And he said, Blessed *be* the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his [‖] hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that thy Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord sayd to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that † thou wast so-minded.

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the [b] couenant of the Lord, that he made with the children of Israel.

12 And the [c] king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold, and set it in the middes of the court, of fiue cubits long, and fiue cubites broad, and three cubiges of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his handes toward heauen.)

14 And said, O Lord God of Israel, * there *is* no God like thee in heauen nor in earth, which keepest couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖ hand, as *appeareth* this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their wayes to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed, that God will dwell with man on earth? behold, the * heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine [e] eyes may be open toward this house day and night, *euen* toward the place, where of thou hast said, ‖ thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

2 Reade 2. Sam. 6. 12.
b When the things were dedicate and brought into the Temple.
c Called in Ebrew Ethanim, containing part of September and part of October, 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinon is vncertaine, we make March euer the first, as best writers doe.

‖ Or, without the Oracle.

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, Psal. 118. 1. and 134, 1.

* 1. King. 8. 12. a After that hee had seene the glory of the Lord in the cloude.

§ Or, power.

‖ Or, Temple.

* 2. Sam. 7. 3.

† Ebr. that it was in thine heart.

b Meaning, the two Tables, wherein it conteined the effect of the couenant that God made with our fathers.
c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King. 8. 22. d Both to giue thanker for the great benefit of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.
* 2. Mac. 2. 8.

‖ Or, to effect, or by my power.

† Ebr. a man shall not be cut off.

* 1 King. 8. 27.

e That thou mayest declare in effect that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou hearest, be mercifull.

22 ¶ * When a man shall sinne against his [e] neighbour, and he lay vpon him an oath to cause him to sweare, and the † sweater shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way [g] vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shalbe ouerthrowen before the enemie, because they haue sinned against thee, and turne againe, and ‖ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and ‖ turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall he grashopper, or caterpiller, when their enemie shall besiege them † in the cities of their land, *or* any plague or any sicknesse.

29 *Then* what prayer *and* supplication so euer shall be made of any man, or of all thy people Israel, when enery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his [h] heart (for thou onely knowest the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and [i] pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that [k] thou shalt send them, and they pray to thee, ‖ in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuity, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and *toward* the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and ‖ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer *that is made* in this place.

41 * Now therefore arise, O Lord God, *to come* into thy [l] rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be cloathed with [m] saluation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of [n] thine anoynted: remember the mercies *promised* to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 and promiseth to exalt him and his throne.

A Nd * when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselues with *their* faces to the earth vpon the pauement, and worshipped and praysed the Lord, *saying*, For he is good, because his mercy *lasteth* for euer.

4 * Then the King and all the people offered sacrifices before the Lord.

5 And king Salomon offred a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to prayse the Lord, because his mercy *lasteth* for euer: when Dauid praysed *God* † by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreouer, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate

* 1. *Kings* 8 31.
f By retaining any thing from him, or els by denying that which he hath left him to keepe, or do him any wrong.
† *Ebr. oathe.*
g Meaning, to giue him that which he hath deserued.

‖ *Or, prayse.*

‖ *Or, toward this place.*

* *Chap.* 20, 9.

† *Ebr. in the land of their gates.*

h Hee declareth that the prayers of hypocrites cannot be heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance.
i Hee likewise wisheth that before God there is no acception of person, but all people that feareth him and worketh righteousnesse, is accepted. Acts 10. 35.
k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.
‖ *Or, according to the manner of this citie.*

* 1. *King.* 8. 46. *Eccles* 7. 22. 1. *Iohn.* 1. 8.

‖ *Or, repent.*

‖ *Or, maintaine their right.*

* *Psalm.* 132. 8.
l That is, into thy Temple.
m Let them be preserued by thy power, and made vertuous and holy.
n Heare my prayer which am thine anoynted king.

* 2. *Mac.* 2, 10.
a Hereby God declared that he was pleased with Salomons prayer.

* 1. *King.* 8. 62, 63

† *Ebr. by their hands.*

meate offering, and the fat.

8 And Salomon made b a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they c made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the d three and twentieth day of the seuenth moneth, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord *appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray and seeke my presence, and turne from their wicked wayes, then will I heare in heauen and be mercifull to their sinne, and will e heale their land:

15 Then mine eyes shalbe open and mine eares attent vnto the prayer *made* in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, *Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land, which I haue giuen them, and this house which I haue f sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most high, shalbe an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

b The feast of the Tabernacles which was kept in the seuenth moneth.

c They assembled to heare the word of God, after that they had remayned seuen dayes in the boothes or Tabernacles.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

* 1. *King.* 9. 1.

* *Numb.* 12. 6.

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

* *Chap.* 6. 16.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and where as men abuse those things which God hath appointed to set forth his praise, he doth withdraw his graces thence.

CHAP. VIII.

2 *The citie that Salomon built.* 7 *People that were made tributarie vnto him.* 12 *His sacrifices.* 17 *He sendeth to Ophir.*

A Nd * after 2 twenty yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram b gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderne, and repaired all c the cities of store which he built in Hamath.

5 And he built d Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in e Lebanon, and throughout all the land of his dominion.

7 *And* all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 *But* of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make † tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, *euen* f two hundreth and fiftie that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that hee had built for her: for he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offrings vnto the Lord, on the * altar of the Lord, which he had built before the porch,

13 To* offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the new moones, and in the solemne feasts, g three times in the yeere, *that is*, in the feast of the Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And hee set the courses of the Priestes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by their * courses at euery gate: for so *was* the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the h worke from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfit.

17 Then went Salomon to Ezion-geber, and to Eloth by the i Sea side in the land of Edom.

18 And Huram sent him by the hands of his seruants, ships and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of gold, and brought them to king Salomon.

b That is, which Hiram gaue againe to Salomon because they pleased him not, and therefore called them Cabul, that is, displeasith, 1. King. 9. 12.

c Meaning, of munitions and treasures for the warre.

d That is, he repaired and fortified them: for they were builded before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 7. 24. and. v. 24.

e Reade 1. Kin. 7. 2.

† Else to come vp to tribute.

f For in all there were 3300 but here he meaneth of them that had the principall charge, reade 1. King. 9. 23

* *Chap.* 4. 1.

* *Exod.* 29. 39. ‖ Or, after the manner of euery day.

g Reade Leuit. 23.

* 1. *Esdr.* 34. 1.

h Both for the matter and also for the workemanship.

i Meaning, the red Sea.

k Which summe is thought to amount to three millions and fiue hundreth thousand crownes, for here is mention made of thirtie more then are spoken of, 1. King. 9. 28.

* 1. *King.* 9. 10.

a Signifying that he was twentie yeere in building them.

CHAP. IX.

1. The Queene of Sheba commeth to see Salomon, and bringeth gifts. 23 His power, treasures, 30 The time of his reigne. 31 His death.

A Nd * when the Queene of Sheba heard of the fame of Salomon, she came to a proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisedome of Salomon, and the house that hee had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, & their apparell, and his butlers, and their apparell, and his ‖ burnt offerings which he offered in the house of the Lord, and she was greatly † astonied.

5 And she sayd to the King, *It was* a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

6 Howbeit, I beleeued not their report, vntil I came, and mine eyes had seene it: and behold, the one haife of thy great wisedome was not told me: *for* thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his c throne as king, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

9 Then she gaue the King sixescore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Hutam, and the seruants of Salomon which brought golde from Ophir, brought d Algummim wood and precious stones.

11 And the King made of the Algummim wood e staires in the house of the Lord, and in the kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, f besides for that which shee had brought vnto the king: so shee returned and went to her owne countrey, *both* she, and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, *and* g sixe hundreth *shekels* of beaten gold went to one target.

16 And three hundreth shields of beaten gold: three hundreth *shekels* of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yuorie, and ouerlaid it with pure gold.

18 And the throne had sixe steps, with a footstoole of gold i fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the k stayes.

19 And twelue lions stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: *for* siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Hutam, euery three yeere once came the ships of l Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had m fourre thousand stalles of horses, and charets, and twelue thousand horsmen, whom he bestowed in the caret cities, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, n as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahijah the Shilonite, and in the visions of ‖ Ieedo the Seer o against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The vigour of Rehoboam. 23 Hee followeth leyed counsell. 16 The people rebell.

THen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father b made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the

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* 1. King. 10. 1. Matth. 12. 42. Luke 11. 31.

a To know whether his wisedome were so great as the report was.

b There was no question so hard that he did not resolue.

‖ Or, galleries whereby he went vp.

† Heb. there was no more spirit in her. ‖ Or, affect.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to graunt vnto him the superioritie, and administer iustice to all.

d Reade Chap. 2. 8. and 1. King. 10. 11.

e Or pillars: meaning, the garnishing, and trimming of the staires or pillars.

f That is, which the King gaue her for recompence of that treasure which she brought.

g Which summe mounteth to 1400. crownes of the sunne Budens asse.

h Or, pinds called minæ, whereof euery one seemed to make an hundreth shekels.

i That is, the steps and the footstoole were fastened to the throne.

k Vpon the pommels or knops.

l Which country of the best writers is thought to be Cilicia, reade 2. King. 10. 22.

m That is, ten horses in euery stable, which in all amount to fourty thousand. 2. 1. King. 4. 26.

‖ Or, Euphrates.

n The abundance of these temporall treasures in Salomons kingdome is a figure of the Spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ. ‖ Or, Iddo.

o That is, which prophecied against him.

* 1. King. 11. 43.

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* 1. King. 12. 1.

a After the death of Salomon.

b That is, handled vs rudely, it seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people,

the olde men that had ſtood before Salomon his father, while he yet liued, ſaying, What counſell giue ye that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeake louing words to them, they will be thy ſeruants for euer.

8 But hee left the counſell of the ancient men that they had giuen him, and tooke counſell of the young men that were brought vp with him, and c waited on him.

9 And he ſaid vnto them, What counſell giue ye, that we may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwer the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My d leaſt part ſhalbe bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I *will correct you* with ‖ ſcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come againe to me § third day.

13 And the king anſwered them ſharply: and king Rehoboam left the counſell of the ancient men,

14 And ſpake to them after the counſell of the young men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with rods, but I *will correct you* with ſcourges.

15 So the king hearkened not vnto the people: for it was the e ordinance of God, that the Lord might performe his ſaying, which he had ſpoken † by Ahiiah the Shilonite to Ieroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king would not heare them, the people anſwered the king, ſaying, *What portion haue we in Dauid? for we haue none inheritance in the ſonne of Iſhai. O Iſrael, euery man to your tents: now ſee to thine owne houſe, Dauid. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwelt in the cities of Iudah.

18 Then King Rehoboam ſent Hadoram that was ‖ ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that hee died: then King Rehoboam † made ſpeed to get him vp to his charet, to flee to Ieruſalem.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight againſt Ieroboam. 5 Cities which he built. 12 He hath eighteene wiues, and threeſcore concubines, and ly them eight and twentie ſonnes, and three ſcore daughters. and

1 And * when Rehoboam was come to Ieruſalem, hee gathered of the houſe of Iudah and a Beniamin nine ſcore thouſand choſen men of warre to fight againſt b Iſrael, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speake vnto Rehoboam the ſonne of Salomon King of Iudah, and to all Iſrael that are in Iudah and Beniamin, ſaying,

4 Thus ſaith the Lord, Yee ſhall not goe vp, nor fight againſt your brethren: returne euerie man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ieruſalem, and e built ſtrong cities in Iudah.

6 Hee built alſo Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin, ſtrong cities.

11 And he ‖ repaired the ſtrong holds and put captaines in them, and ſtore of vittaile, and oyle and wine.

12 And in all cities he put ſhields and ſpeares, and made them exceeding ſtrong: ſo Iudah and Beniamin were his.

13 ¶ And the Prieſtes and the Lenites that were in all Iſrael, † reſorted vnto him out of all their coaſts.

14 For the Lenites left their ſuburbs and their poſſeſſion, and came to Iudah and to Ieruſalem: * for Ieroboam and his ſonnes had caſt them out from miniſtring in the Prieſtes office vnto the Lord.

15 * And he ordeined him Prieſts for the hie places, and for the d deuils and for the calues which he had made.

16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their e hearts to ſeeke the Lord God of Iſrael, to offer vnto the Lord God of their fathers.

17 So they ſtrengthened the kingdome of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yeere long: for three yeere they f walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſonne of Dauid to wife, *and* Abihail the daughter of Eliab the ſonne of Iſhai,

19 Which bare him ſonnes, Ieuſh, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Abſolom which bare him Abiiah, and Athai, and Ziza, and Shelom ith.

21 And Rehoboam loued Maakah the daughter of Abſolom aboue all his wiues and his concubines: for he tooke eighteene wiues and threeſcore concubines, and begate eight and twentie ſonnes, and threeſcore daughters.

22 And Rehoboam made g Abiiah the ſonne of Maakah the chiefe ruler among his brethren: *for he thought* to make him King.

23 And he taught him: and diſperſed all his ſonnes throughout all the countreis of Iudah and Beniamin vnto euery ſtrong citie: and hee gaue them abundance of vittaile, and h deſired many wiues.

CHAP. XII.

1 Rehoboam forſaketh the Lord, and is puniſhed by Siſhak. 5 Shemaiah reproueth him. 6 He humbleth himſelfe. 7 God ſendeth him ſuccour. 9 Siſhak taketh the treaſures. 13 His reigne and death. 16 Abiiah his ſonne anoynted to him.

1 AND when ‖ Rehoboam had eſtabliſhed the kingdome and made it ſtrong, hee forſooke the Law of the Lord, and all Iſrael with him.

2 Becauſe

c Or, that ſtood by him, that is, which were of his counſell and ſecrets.

d Or, little finger, meaning, that he was of farre greater power, then was his father.
‖ Or, ſcorpions.

e Gods will impoſeth ſuch a neceſſitie to the ſecond cauſe, that nothing can be done but according to the ſame, and yet man will worketh as of it ſelfe, ſo that it can not be excuſed in doing euill by alledging that it is Gods ordinance.
† Ebr. by the hand of.

‖ Or, receiuer.

† Ebr. ſtrengthened himſelfe.

a 2. Kings 11 20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.
b Meaning, the ten tribes which rebelled.

c Or, repayred them and made them ſtrong to be more able to reſiſt Ieroboam.

‖ Or, ſtrong-holds.

† Ebr. ſtood.

* Chap. 13. 9.

* 1 King. 12. 31. & Meaning, idols, reade Iſa. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and ſet forth his word, they proſpered.

g Called alſo Abiiam, who reigned three yeere, 1. King. 15. 2.

h Hee gaue himſelfe to haue many wiues.

‖ Or, when the Lord had eſtabliſhed Rehoboams kingdome.

a To ſuch is the inconſtancie of the people.

2 Becauſe

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundreth charets, and three-score thousand horsemen, and the people were without number, that came with him from Egypt, *euen* the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.

6 Then the prinees of Israel, and the King humbled themselues, and said, The Lord *is* [d] iust.

7 And when the Lord sawe that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, *therefore* I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not ‖ be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheless they shall be his seruants: to [e] shall they know my seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *euen* all, and he caried away the shields of gold, * which Salomon had made.

10 In stead whereof king Rehoboam made shields of brasse, & committed them to the hands of the chiefe of the guard, that waited at the doore of the kings house.

11 And when the king entred into the house of the Lord, the guard came and bare them and brought them again vnto the guard-chamber.

12 And because hee [f] humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.

13 * So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere old, when hee began to reigne, and reigned [g] seuenteene yeere in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam first and last, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there *was* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his sonne reigned in his stead.

CHAP. XIII.

1 Abiiah maketh warre against Ieroboam. 4 Her sheweth the occasion. 12 Her trusteth in the Lord and ouercommeth Ieroboam. 21 Of his wiues and children.

IN the eighteenth yeere of King Ieroboam, began Abiiah to reigne ouer [a] Iudah.

2 Hee reigned three yeere in Ierusalem: (his mothers name also was [b] Michaiah the daughter of Vriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battell in aray with the armie of valiant men of warre, *euen* foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong *and* valiant.

4 And Abiiah stood vp vpon mount [d] Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me.

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [e] Dauid for euer, *euen* to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath * rebelled against his lord:

7 And there are gathered to him [g] vaine men *and†* wicked, and made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] *but* a childe and ‖ * tender hearted, and could not resist them.

8 Now therefore ye thinke that yee be able to resist against the kingdome of the Lord, *which is* in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Priestes of the Lord the sonnes of Aaron and the Leuites, and haue made you Priests like the people of *other* countreyes? whosoeuer commeth to † consecrate with a [i] yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in *their* office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offrings and sweete incense, and the bread is set in order vpon the pure table, and the candlestick of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God *is* [l] with vs a captaine, and his Priests with the sounding trumpets to cry an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, *and* come behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell *was* before and behinde them, and they cryed vnto the Lord, and the Priestes blew with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and also Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and tooke

b Which were a people of Africa called the Troglodites, because they dwelled in holes. ‖ *Or, blacke Moores.*

c Signifying, that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs till we haue cast him off.

d And therefore God doeth iustly punish you for your sinnes.

‖ *Hebr. drop downe.*

e Hee sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, and to know how much better it is to serue God then tyrants. * *Chap. 9. 15, 16.*

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18, 32 and 33, 11. * 1. King. 14, 21.

g That *is*, twelue yeeres after that he had beene ouercome by Shishak, verse 2.

† *Hebr. sayings.*

‖ *Or, Abiiam.*

a He meaneth Iudah and Beniamin. b Or, Maacha, 2. King. 15, 2. c Called also Absha lom, for Absha lom was her grand father, 1. King. 15, 2.

d Which was one of the tops of mount Ephraim. e And therefore whosoeuer doeth vsurpe it or take it from that stocke, transgresseth the ordinance of the Lord. Thus like an hypocrite he alledgeth the word of God for his aduantage. f That is, perpetuall because that thing which is salted, is preserued from corruption: he meaneth also that it was made solemnely, and confirmed by offring of sacrifices, where as they vsed salt according as was ordeined, Numb. 18, 19.

* 1. King. 11, 26. g This word in the Chalde tongue is Racha, which our Sauiour vseth, Matth. 5, 22. *Hebr. children of Belial.*

h Meaning, in heart and courage.

‖ *Or, faint hearted.* * *Iosh. 24. 36.*

* 2 *King.* 12. 3. *chap.* 21, 14.

i *Hebr. fill his hand.*

k Hee like weth the name of idolaters which take no thrall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beasties sufficient to serue their turne.

l As it was appointed in the Law, Exod. 29, 39. 1 Because their cause was good and approoued by the Lord, they doubted not of the successe and victory.

m Concerning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit. ‖ *Or, gaue him the ouerthrow.*

n Hee sheweth that the stay of all kingdomes, and assistance of victories depend vpon our trust and confidence in the Lord.

† Heb. daughters.

tooke cities from him, *euen* Beth-el and the † villages thereof, and Iesh anah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, & married fourteene wiues, and begate two and twenty sonnes, and sixteene daughters.

22 The rest of the actes of Abijah, and his maners and his sayings, are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 *Asa destroyeth idolatry, and commandeth his people to serue the true God.* 11 *Hee prayed vnto God when he should goe to fight.* 12 *Hee obtaineth the victorie.*

* 1. *King.* 15. 8.

SO * Abijah slept with his fathers, and they buried him in ỹ citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange *gods*, and the hie places, and brake downe the images, and cut downe the [a] groues,

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe *according* to the Law and the Commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the Kingdome was [b] quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the land is [c] before vs: because wee haue sought the Lord our God, wee haue sought him, and hee hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Iudah, that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and drew bowes, two hundreth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against him Zerah [d] of Ethiopia, with an hoast of ten hundreth thousand, and three hundreth charets, and came vnto [e] Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephahath, beside Mareshah.

11 And Asa cried vnto the Lord his God, and sayd, Lord, * it is nothing with thee to helpe *ỹ* with many, *or* with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God: † let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoast was ouerthrowen, *so that* there was no life in them: for they were destroyed before the Lord and before his host: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the [g] feare of the Lord came vpon them, & they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plenty of sheepe and camels, and returned to Ierusalem.

a Which were planted contrary to the Law, Deut. 16. 21.

b Hee sheweth tha the rest and quietnesse of kingdome standeth in abolishing idolatrie, and aduancing true religion.

c Whiles we haue the full gouernement thereof.

d The king of Ethiopia, or Egypt.

e Which was a citie of Iuda, Iosh. 15. 44. where Michaiah the Prophet was borne.

* 2. *Sam.* 14. 6. *ỹ Or, against many, without power.*

† Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtilties of their enemies, but consider the cause and see whether their enterprises tend to Gods glory, and thereupon assure themselues of the victory by him, which is onely Almighty, and can smite all flesh into dust with the breath of his mouth.

g The Lord had stricken them with feare,

CHAP. XV.

2 *The exhortation of Azariah.* 8 *Asa purgeth his country of idolatry.* 11 *Hee sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *Hee deposeth his mother for her idolatry.*

THen the Spirit of God came vpon [a] Azariah the sonne of Obed.

2 And he went out to meete Asa, and said vnto him, O Asa, and all Iudah and Beniamin, heare ye me, The Lord *is* with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath bene* without the [b] true God, and without Priest to teach, and without law.

4 But *whosoeuer* returned in his affliction to the Lord God of Israel, and sought him, he [c] was found of him.

5 And in that time there *was* no peace to him that did goe out and goe in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be yee strong therefore, and let not your hands bee weake: for your [d] worke shall haue a reward.

8 ¶ And when Asa heard these words, and the prophecie of Obed ỹ Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Beniamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God *was* with him.

10 So they assembled to Ierusalem in the [e] third moneth, in the fifteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the [f] spoile *which* they had brought *euen* seuen hundreth bullockes, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And [g] whosoeuer will not seeke the Lord God of Israel, shall be slaine, whether hee were small or great, man or women.

14 And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, & with correts.

15 And all Iudah reioyced at the oathe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was [h] found of them. And the Lord gaue them rest round about.

16 ¶ And King Asa deposed *Maachah *his* mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron,

a who was called Obed, as his father was, vers. 1.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abijah, religion was neglected, and idolatry planted.

c Hee sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Shiuan, containing part of May, and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their couenant, which commanded all idolaters to be put to death, according to the Law of God, Deut. 13. 5. 9. 15. & so long as they feined him right, so long did he prosper them and preserue them.

* 1. *King.* 15. 13. Or grand-mother, and herein he shewed that he lacked zeale, for he ought to haue died both by the couenant, as vers. 13. and by the Law of God: but hee gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law,

17 But the high places were not k taken away out of l Israel: yet the heart of Asa was m perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

CHAP. XVI.

2 *Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram.* 7 *He is reproued by the Prophet.* 10 *Whom he putteth in prison.* 12 *He putteth his trust in the Physicians.* 13 *His death.*

IN the sixe and thirtieth yeere of the reigne of Asa, came a * Baasha king of Israel vp against Iudah, and built b Ramah, to let none passe out or goe in to Asa king of Iudah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at ‖ Damascus, saying,

3 There *is* a couenant betweene me and thee, and betweene my father and thy father: behold, I haue sent thee siluer and golde: come, c breake thy league with Baasha king of Israel, that hee may depart from me.

4 And Benhadad hearkened vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he build therewith Geba and Mizpth.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa king af Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 *The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many, yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth, to shew himselfe strong with them that are of perfit heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a † prison: for he was d displeased with him, because of this thing. And Asa oppressed *certaine* of the people at the same time.

11 ¶ And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖* diseased in his feete, *and* his disease was ‖ e extreme: yet hee sought not the Lord in his disease, but to the † Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in *one* of his sepulchres, which he had made for himselfe in the city of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kindes *of spices* made by the arte of the Apothecary: and they burnt *odours* for him with an exceeding great fire.

CHAP. XVII.

5 *Iehoshaphat trusting in the Lord, prospereth in victory and honour.* 6 *He abolisheth Idolatrie.* 7 *and causeth the people to be taught.* 11 *He receiueth tribute of Strangers.* 14 *The number of his men of warre.*

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the a first wayes of his father Dauid, and sought not b Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the † trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he c lift vp his heart vnto the wayes of the Lord, and he tooke away moreouer the high places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah.

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobijah, and Toh-adonijah, Leuites, and with them Elishamah and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they e fought not against Iehoshaphat.

11 Also *some* of the Philistims brought Iehoshaphats gifts and tribute siluer, and the Arabians brought him flockes, seuen thousand and seuen hundreth rammes, and seuen thousand and seuen hundreth hee goats.

12 So Iehoshaphat prospered and grew vp on high, and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, In Iudah, *were* captains of thousands, Adnah the captaine, and † with him of valiant men three hundreth thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, f which willingly offered himselfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and

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k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel, by reason of his promise to Iacob: therefore Israel is sometime taken for Iudah, became Iudah was his chiefe people. m In respect of his predecessors.

a Who reigned after Nadab the sonne of Ieroboam.

* 1. *King.* 15, 17.

b He fortified it with walles and altches: it was a citie in Beniamin neere to Gibeon.

‖ Or, *Damascus.*

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turks amity, thinking thereby to make themselues more strong.

‖ Or, *Prophet.*

* *Chap.* 14, 9.

* 2. *Mac.* 9, 5. *and* 12, 22.

‖ *Ebr. prison house.*

d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked doe when they be told of their faults.

‖ Or, *gentle, or smelleu.*

* 1. *King.* 15, 23.

‖ Or, *to the top of his heel.*

e God plagued his rebellion, & hereby declareth that it is nothing to begin well, except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.

f He sheweth that it is in vaine to seeke to the Physitians, except we first seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the physitian, as a meane by whom God worketh.

a *First* of Dauid, that is, his vertues: meaning, before he had committed with Bathsheba, and against Vrijah.

b Sought not help at strange gods. *Ebr. worke.*

c He gaue himselfe wholly to serue the Lorde

d He knew it was in vaine to professe religion, except such meanes were appointed which could instruct the people in the same, and had authoritie to put away all idolatry.

e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.

† *Ebr. in his hand.*

‖ Or, *next to him.*

f Meaning, which was a Nazarite, Numb. 6.

and with him armed men with bowe and shield, two hundreth thousand.

18 And at his hand Iehozabad, and with him an hundreth and foureſcore thouſand armed to the warre.

19 Theſe g waited on the king, beſides thoſe which the king put in the ſtrong cities throughout all Iudah.

CHAP. XVIII.

1 *Iehoſhaphat maketh affinitie with Ahab.* 10 *Foure hundreth Prophets counſell Ahab to goe to warre.* 16 *Michaiah is againſt them.* 23 *Zidkiah ſmiteth him.* 25 *The king putteth him in priſon.* 29 *The effect of his prophecie.*

AND * Iehoſhaphat had riches and honour in abundance, but he was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: and Ahab ſlewe ſheepe and oxen for him in great number, and for the people that he had with him, and entiſed him to goe vp vnto c Ramoth Gilead.

3 And Ahab king of Iſrael ſaid vnto Iehoſhaphat king of Iudah, Wilt thou go with me to Ramoth Gilead? And he anſwered him, I am as thou art, and my people as thy people, and we *will ioyne* with thee in warre.

4 And Iehoſhaphat ſaid vnto the king of Iſrael, Aske counſell, I pray thee, at the d word of the Lord this day.

5 Therefore the King of Iſrael gathered of e Prophets foure hundreth men, and ſaid vnto them, Shall we goe to Ramoth Gilead to battell, or ſhall I ceaſe? And they ſaid, Goe vp: for God ſhall deliuer it into the kings hand.

6 But Iehoſhaphat ſaid, Is there here neuer a Prophet more of the Lord, that we might enquire of him?

7 And the king of Iſrael ſaid vnto Iehoſhaphat, There is yet one man by whom we may aske counſell of the Lord: but I f hate him: for hee doeth not prophecie good vnto mee, but alway euill: it is Michaiah the ſonne of Imla. Then Iehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called an eunnich, and ſaid, Call quickly Michaiah the ſonne of Imla.

9 ¶ And the king of Iſrael and Iehoſhaphat King of Iudah ſate either of them on his throne cloathed in their h apparell: they ſate euen in the threſhing floore at the enrring in of the gate of Samaria: and all the Prophets prophecied before them.

10 And Zidkiah the ſonne of Chenaanah made him i hornes of yron, and ſayd, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites vntill thou haſt conſumed them.

11 And all the Prophets prophecied ſo, ſaying, Goe vp in Ramoth Gilead, and proſper: for the Lord ſhall deliuer it vnto the hand of the king.

12 ¶ And the meſſenger that went to call Michaiah, ſpake to him, ſaying, Behold, the words of the Prophets *declare* good to the king with one k accord: let thy word therefore, I pray thee, be like one of theirs, and ſpeake thou good.

13 And Michaiah ſaid, As the Lord liueth, whatſoeuer my God ſaith, that will I ſpeake.

14 ¶ So hee came to the king, and the King ſaid vnto him, Michaiah, ſhall we goe to Ramoth Gilead to battell, or ſhall I leaue off? And he ſaid, l Goe ye vp, and proſper, and they ſhall be deliuered into your hand.

15 And the King ſaid vnto him, How oft ſhall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he ſaid, I ſaw all Iſrael ſcattered in the mountaines, as ſheepe that haue no ſhepheard: and the Lord ſaid, m Theſe haue no maſter: let them returne euery man to his houſe in peace.

17 And the King of Iſrael ſaid to Iehoſhaphat, Did I not tell thee, that hee would not prophecie good vnto me, but euill?

18 Againe hee ſaid, Therefore heare yee the word of the Lord: I ſawe the Lord ſit vpon his throne, and all the n hoſte of heauen ſtanding at his right hand, and at his left.

19 And the Lord ſaid, Who ſhall ‖ perſwade Ahab King of Iſrael, that he may goe vp, and fall at Ramoth Gilead? And one ſpake and ſaid thus, and another ſaid that.

20 Then there came foorth a ſpirit and ſtood before the Lord, and ſaid, I will perſwade him. And the Lord ſaid vnto him, Wherein?

21 And he ſaid, I will goe out, and be a falſe ſpirit in the mouth of all his Prophets. And o hee ſaid, Thou ſhalt perſwade, and ſhalt alſo preuaile: goe forth and doe ſo.

22 Now therefore behold, the Lord hath put p a falſe ſpirit in the mouth of theſe thy Prophets, and the Lord hath determined euill againſt thee.

23 Then Zedkiah the ſonne of Chenaanah came neere & ſmote Michaiah vpon the q cheeke, and ſayd, By what way went the Spirit of the Lord from me, to ſpeake with thee?

24 And Michaiah ſaid, Behold, thou ſhalt ſee that day when thou ſhalt goe from chamber to chamber to hide thee.

25 And the King of Iſrael ſaid, Take yee Michaiah, and cary him to Amon the gouernour of the citie, and to Ioaih the Kings ſonne,

26 And ſay, Thus ſaith the king, Put this man in the priſon houſe, and feede him with bread of r affliction and with water of affliction, vntill I returne in peace.

27 And Michaiah ſayd, If thou returne in peace, the Lord hath not ſpoken by me. And ‖ he ſaid, Heare all ye people.

28 So the King of Iſrael and Iehoſhaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Iſrael ſaid vnto Iehoſhaphat, I will ſ change my ſelfe, and enter into the battell: but put thou on thine apparell. So the king of Iſrael changed himſelfe, and they went into the battel.

30 And the king of Aram had commanded the captaines of the charets that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captaines of the charets ſaw Iehoſhaphat, they ſaid, It is the king of Iſrael: and they compaſſed about him to fight. But Iehoſhaphat t cried, and the Lord helped him and moued them *to depart* from him.

32 For when the captaines of the charets ſaw that hee was not the King of Iſrael, they turned backe from him.

33 Then *a certaine* man drew a bow † mightily, and ſmote the King of Iſrael betweene the ioynts ‖ of his brigandine: therefore he ſaid to his charetman, Turne thine hand, and cary me out of the hoaſte: for I am hurt.

34 And

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g That is, they were as his ordinary guard.

* 1. *King.* 22. 3.

a For Ioram Iehoſhaphats ſonne married Ahabs daughter.

b That is, the third yeere, 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

d Heare the aduiſe of ſome Prophet, to know whether it be Gods will.

e Which were the prophets of Baal, ſignifying that the wicked eſteeme none but fauourers, and ſuch as will beare with their inordinate affections.

f Yet the true miniſters of God ought not to ceaſe to do their duety, though the wicked magiſtrates cannot abide them to ſpeake the truth.

g Meaning, that he ought not to refuſe to heare any that was of God.

h That is, in their maieſtie and royall apparell.

i Reade 1. King. 22. 11.

k Thinking that whereas foure hundreth prophets had agreed in one thing, that he being but one man and in leſſe eſtimation, durſt not gainſay it.

l Hee ſpake this by deriſion of the falſe prophets, as the King well perceiued.

m Hee prophecied how the people ſhould be diſperſed, and Ahab ſlaine.

n Meaning, his Angels.

‖ Or, deceiue.

o That is, the Lord.

p To them that will not beleeue the truth, God ſendeth ſtrong deluſion, that they ſhould beleeue lies, 2. Theſ. 2. 10.

q By this cruelty, his ambition and hypocriſie was diſcouered: thus the hypocrites boaſt of the Spirit which they haue not, and declare their malice againſt them in whom the true Spirit is.

r Keepe him ſtreightly in priſon, and let him feele hunger and thirſt.

‖ Or, Michaiah.

ſ Thus the wicked think by their ſowne ſubtilties to eſcape Gods iudgements which are threatned by his word.

t He cryed to the Lord by reknowledging his fauter in ioyning with this wicked king to warre againſt the word of the Lord by his Prophet, and alſo by deſiring mercy for the ſame.

† Either in his ſimplicitie, or ignorance.

‖ Or, betweene the habergines.

u Hee dissembled his hurt that his souldiers might fight more courageously.

‡ Heb. In peace.

34 And the battell increased that day: and the king of Israel u stoode still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was vexed by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth Iudges and ministers, 9 and exhorteth them to feare God.

AND Iehoshaphat the king of Iudah returned † safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete them, and said to king Iehoshaphat, a Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath † of the Lord is vpon thee.

3 Neuertheless good things are found in thee, because thou hast take away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and *hee vvill be* c with you in the cause *and* iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no d iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of ỹ Lord: and they e returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfit heart.

10 And in euery cause that shall come to you of your brethren that dwell in your cities, betweene f blood and blood, betweene law and precept, statutes and iudgements, *yee shall iudge them* and admonish them that they trespasse not against the Lord, that g wrath come not vpon you and vpon your brethren. This shall ye doe and trespasse not.

11 And behold, Amariah the Priest *shall be* the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, *shall be* for all the h Kings affaires, and the Leuites *shall be* officers i before you. Be of courage, and doe it, and the Lord shall be with the k good.

a Hee declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.

† *His wrath from the Lord.*

b Hee visited all his countrey, and brought his people from idolatry to the knowledge of the true God.

c Both to preserue you, if you do iustly or to punish you, if you do ỹ contrary.

d Hee will declare by the sharpenesse of the punishment, that hee hateth all iniquity.

* *Deut. 10. 17. Iob. 34. 19. Actes. 10. 34. Rom. 2. 11. Galat. 2. 6. Ephes. 6. 9. Col. 3. 25. 2. Pet. 1. 17.*

e The Priests and Leuites, which should iudge matters according to the word of the Lord.

f That is, to try whether the murther was done at vnawares, or else on set purpose, Numb. 35. 11. Deut. 4. 41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aright.

h Shalbe chiefe ouerseer of the publike affaires of the Realme.

i They shall haue the handling of inferiour cases.

k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victory that the Lord gaue him against his enemies. 30 His reigne and death.

AFter this also came the children of Moab and the a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the b Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe

a That is, which counterfeyted the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

b Called the dead Sea, where God destroyed the fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, whereas in mouneth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire,

d Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

* *1. King. 8. 37. chap. 6. 28.*

e Meaning, waste which commeth by Gods iust iudgments for our sinnes.

f That is, it is here called vpon, and thou declare thy presence and fauour.

* *Deut. 2. 9. Nehem. 13, 1.*

g We onely put our trust in thee, and waite for our deliuerance from heauen.

h That is, before the Arke of the Couenant. Which was monted by the Spirit of God to prophecie.

k They fight against God and not against you, therefore he will fight for you.

* *Exod. 14. 13. 14.*

‖ Or, deliuerance.

1 Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

6 to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou ouer all the kingdomes of the heathen, and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and d gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 * If euill come vpon vs, as the e sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name f is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite:

12 O our God, wilt thou not iudge them? for there is no strength in vs *to stand* before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes g are toward thee.

13 And all Iudah stood h before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, *vvas there*, vpon whom came i the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken yee all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the k battell *is not* yours, but Gods.

16 To morow goe ye downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wildernesse of Ieruel.

17 Yee shall not neede to fight in this *battell:* * stand still, mooue not, and behold the ‖ saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morow goe out against them, and the Lord *vvill be* with you.

18 ¶ Then Iehoshaphat l bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell dowue before the Lord, worshipping the Lord.

19 ¶ And the Leuites of the children of the Kohathites, and of the children of the Corhites stood vp to praise the Lord God of Israel with a loude voyce on high.

20 And when they arose early in the morning, they went forth to the wildernes of Tekoa: and as they departed, Iehoshaphat stood and said, Heare

Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and yo shalbe assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lord, and them that should praise *him that is* in the beautifull Sanctuary, in going foorth before the men of armes, and saying, [n] Praise yee the Lord, for his mercy *lasteth* for euer.

22 And when they began to shoute, and to praise, the Lord laide ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy *them*: and when they had made an end of the inhabitants of Seir, euery one helped to [p] destroy one another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies *laden* with precious iewels, which they tooke for themselues, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with violes, and with harps, and with trumpets, *euen* vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and *was* fiue & thirty yeere old, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of [s] Asa his father, & departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And hee ioyned with him, to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Maresh prophecied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 *Iehoshaphat dieth.* 2 *Iehoram succeedeth him,* 4 *which killeth his brethren.* 6 *He was brought to idolatry,* 11 *and seduceth the people.* 16 *He is oppressed of the Philistims.* 18 *His miserable end.*

IEhoshaphat then slept with his fathers, and was buried with his fathers in the city of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slew all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirty yeere olde, when he began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made aking ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did [e] Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah *thereto*.

12 And there came a writing to him from [g] Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lord [i] stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

m Giue credit to their words and doctrine.

n This was a Psalme of thankgiuing which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

o Meaning, the Idumeans which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his, by causing their enemies to kill one another.

q To giue thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, blessing or thanksgiuing: which was also called the valley of Iehoshaphat, Ioel 3. 2. 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

r Hee declareth hereby, that the works of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

* 2. *King.* 22. 42.

s Meaning, in his vertues, and those wayes wherein he followed God.

t If the great care & diligence of this good king was not able vtterly to abolish all superstition and idolatry out of this people, but that they would still retaine their filth and idolatry, how much lesse are they able to reforme euill, which either haue little zeale, or not such as hee had: though herein he was not to be excused?

* 2 *King.* 16, 1.

* 1. *King.* 2. 48, 49.

u Thus God would not haue his to ioyne in societie with idolatres and wicked men.

a Reade Chap. 15, 27. how by Israel, is meant Iudah.

* 2 *King.* 8. 16.

b Because the wicked line euer in feare and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Beniamin. So that we see how it cannot be that we should ioyne with the wicked, and serue God.

* 2. *Sam.* 7. 12, 16. 1. *King.* 8. 4. *and* 9. 5. 2. *King.* 8. 19.

d 1. *King.* 16.

e Reade 2 *King.* 8. 22.

f Meaning, idolatry, because that the idolatrer breaketh promise with God, as doeth the adulteresse to her husband.

g Some thinke that this was Elijah, so called because he had the Spirit in abundance, as had Elijah.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

17 And they came vp into Iudah, and brake in to it, & caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue i Iehoahaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowles with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeere, l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 *Ahaziah reigneth after Iehoram.* 9 *Iehu king of Israell killeth Ahaziah.* 10 *Athaliah putteth to death all the Kings linage.* 11 *Ioash escaped.*

AND *the inhabitants of Ierusalem made Ahaziah his youngest sonne King in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and b fourtie yeere old *was* Ahaziah when hee began to reigne, and hee reigned c one yeere in Ierusalem. And his mothers name *was* Athaliah the daughter d of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Joram.

6 ¶ And hee returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because hee was diseased.

7 And the destruction of Ahaziah f came of God, in that he went to Joram: for when he was come, hee went foorth with Iehoram against Iehu the sonne of Nimshi,* whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, hee slew them also.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him and buried him, because (said they) Hee is the sonne of g Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ *Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and h destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes, that should be slaine, and put him and his nourse in the bedde chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so the slew him not.

12 And hee was with them hid in the i house of God sixe yeeres, whiles Athaliah reigned ouer the k land.

CHAP. XXIII.

1 *Ioash the sonne of Ahaziah is made king.* 15 *Athaliah is put to death.* 17 *The temple of Baal is destroyed.* 16 *Iehoiada appointeth ministers in the Temple.*

AND * 2 in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundreths, *to wit*, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adajah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the b chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and he said vnto them, Behold, the Kings sonne must reigne, * as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites, *shalbe* porters of the doores.

5 And *another* third part toward the Kings house, and *another* third part at the * gate of the c foundation, and all the people *shalbe* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth into the house, shall be slaine, and be you with the King, when hee commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that e went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shields, and bucklers which had beene king Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne, and *gaue him* the f testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the king.

12 ¶ But when Athaliah heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

13 And when shee ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, & the singers *were* with instruments of musicke, and

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i Called also Ahaziah, 2 Chron. 22, 1. or Azariah, vers. 6. following.

l That is, as some write, he was not regarded, but deposed for his wickednes, & idolatry, so that his sonne reigned 22. yeeres (his father yet liuing) without honour and after his fathers death he was confirmed to reigne still, 2 Chap. 23, 24.

* 2. *King.* 8. 24.

a Meaning, the Philistims.

b Reade Chap. 22. 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

e Hee sheweth that it must needes follow that the rulers are such as their counsellers be, and that there cannot be a good King, that listeneth vnto euill counsellers.

f Here ye see how nothing can come into any but by Gods prouidence and as he hath appointed, and therefore he cau'eth all meanes to serue to his will.

* 1 *King.* 9, 7. ‖ Or, *took vengeance.*

g This was the iust plague of God, because he ioyned himself with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moued them to giue him the ‖ honour of burialle.

* 2. *King.* 11, 1. h To the intent that there should be none to make title vnto the crowne, and

i Meaning, in the chamber, where the Priests and Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

* 2. *King.* 11, 4. a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: reade why they are called Israel Chap. 15, 17.

* 2. *Sam.* 7, 12, 16. 1 *King.* 2, 24. *& cap.* 21. 7.

* 2. *King.* 11, 6. c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Arke stood.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

‖ Or, *saw the king standing.*

and they that could sing praise: then Athaliah rent her cloathes, and said, h Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that i followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laied hands on her: and when shee was come to the entring of the horsegate by the kings house, they slew her there.

16 ¶ And Iehoiada made a k couenant betweene him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and l destroyed, and brake his altars, and his images, and slew m Mattan the priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow n the hie gate of the kings house, and set the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet o after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zachariah the Prophet. 25 Ioashis killed of his owne seruants. 27 After him reigneth Amaziah.

IOash *was seuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord all the dayes of a Iehoiada the Priest.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde to renew the house of the Lord.

5 And hee assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all b Israel money to repaire the house of your God, from yeere to yeere, and haste the thing, but the Leuites hasted not.

6 Therefore the king called Iehoiada the c chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7 For d wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, *layd* vpon Israel in the wilderneſſe.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, e they brought the chest vnto the Kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe, (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and f Iehoiada gaue it to such as did the labour *and* worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: *they gaue it* also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke † amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof g vessels for the house of the Lord, *euen* vessels to minister, both morters and *incense* cups, and vessels of gold, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old and was full of daies, and died. An hundreth and thirtie yeere old *was* he when he died.

16 And they buried him in the citie of Dauid with the ‖ kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the ‖ princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And *God* sent Prophets among them, to bring them againe vnto the Lord: and they h made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood i aboue the people, and said vnto them, Thus saith God, Why transgresse yee the commandements of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at the m commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done vnto him, but slew his sonne. And when hee died, hee said, The Lord n looke vpon it, and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iuda and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord deliuered a very

X 2

h Declaring her vile impudencie, which hauing vniustly and by murther vsurped the crowne, would still haue defeated the true posseſſour, and therefore called true obedience treason.

i To ioyne with her partie, and to maintaine her authoritie.

k That they would onely serue him and renounce all idolatrie

l According to their couenant made to the Lord.

m As the Lord commanded in his Law, both for the person and also of the cittie, Deut. 13. 9. and 15.

‖ Or, charge.

* *Numb.* 28. 3.

n Which was the principall gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietneſſe: for the plagues of God are euer among such people.

* 2. *King.* 12. 1.

a Who was a faithfull counseller, and gouerned him by the word of God.

‖ Or, *gaue him two wiues.*

b Hee meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.

c For hee was the high Priest.

* *Exod.* 30. 13.

d The Scripture doeth tell me her thus, because she was a cruell murtherer, and a blasphemous idolatreſſe.

* 2. *King.* 12. 9.

e Such as were faithfull men, whom the king had appointed for that matter.

f Signifying that his thing was done by aduise and counsell, and not by any one mans affection.

† *Ebr. o medicine was vpon the worke, meaning it was vpon it.*

g For the wicked kings his predeceſſors, and Athaliah had destroyed the vessels of the Temple, or ruined them in the vse of their idoles.

h Signifying that they could not honor him too much, who had so excellently seemed in the worke of the Lord, and in the affaires of the common wealth.

i Which were flatterers, and knew not that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatry.

k They tooke heed and earth and all ceremies to witneſſe, that except they returned to the Lord, hee would most grieuously punish their infidelitie and rebellion. Nehe. 9. 26.

l In a place aboue the people, to the intent that hee might be heard.

m There is no age so cruell and beastly, as of them whose hearts God hath hardened, & which delite more in superstition and idolatrie then in the true service of God and pure simplicitie of his word.

n Reuenge my death & require my blood at your hand: or neglecteth this prophecie, because hee knew that God would doe it. This Zacharie is also called the sonne of Barachie, Matth. 23. 35. because his progenitours were Iddo, Iaaschibh, Iehoiada, &c.

a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they o gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the p children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But q his sonnes, and the summe of the taxe *gathered* by him, and the r foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 Hee sendeth backe them of Israel. 11 Hee ouercommeth the Edomites. 14 Hee falleth to idolatry. 17 And loseth king of Israel ouercommeth Amaziah. 17 Hee is slaine by a conspiracie.

AMaziah was fiue and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in * Ierusalem & his mothers name *was* Iehoaddan of Ierusalem.

2 And hee did a vprightly in the eyes of the Lord, but not with a perfit heart.

3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the king his father.

4 But he slew not their children, but *did* as it is written in the Law, *and* in the booke of Moses, where the Lord commanded, saying, *The fathers shall not die for the b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, & captaines ouer hundreds, according to the houses of their fathers, throwout all Iudah and Beniamin: and hee numbred them from c twentie yeere olde and aboue, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundreth thousand valiant men d out of Israel for an hundred talents of siluer.

7 But a man of God came vnto him, saying, O king, let not the armie of Israel go with thee: for the Lord is not c with Israel, *neither* with all the house of Ephraim:

8 If f not, goe thou on, doe it, make thy selfe strong to the battell, *but* God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of GOD, What shal wee doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziah separated them, *to wit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And *other* ten thousand did the children of Iudah take aliue, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and l worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he saide vnto him, Haue they made thee the Kings counseller? cease thou: why should they • smite thee? And the Prophet ceased, but sayd, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah King of Iudah tooke counsell, and sent to Ioath the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, * let vs see one another in the face.

18 But Ioath king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for o it was of God, *that* he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he and Amaziah king of Iudah sawe one another in the face at Beth-shemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz, in Beth-shemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And *he tooke* all the gold and the siluer, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: and when hee was fled to Lachish, they sent to Lachish after him, and slew

* a *King.* 14. 2.

a Meaning, in respect of his predecessours, albeit he had his imperfections.

* *Deut.* 24. 16. 2. *King.* 14. 6. *Ierem.* 31. 30. *Ezek.* 18. 20.

b That is, for that fault wherefore the child is punished, excepthe be culpable of the same.

c So many as were able men to beare weapons, and goe to the warre.

d That is, out of the tenne tribes, which had separated themselues before, both from God and their true king.

e And therefore to abstaine to haue helpe of them, whom the Lord knoweth not, is to cast off the helpe of the Lord. f If thou wilt not giue credite to my words.

g He sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects, for he will giue at all times that which shalbe necessarie, if wee obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2 Kings 14, 7. this rocke is called the citie Sela.

k That is, the hundreth thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most wilely dishonour him.

m Hee proueth that what oeuer cannot saue himselfe nor his worshippers, is no God but an idol.

n Meaning, the king.

o So hard it is, for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatereth him, that warneth him: yea, importeneth him and putteth him to death, 2 Chap. 16, 10. and 18, 10, and 24, 21.

p That is, Iehus zeale in the matter hand to hand: for he was offended, that the armie of the Israelites, whom hee had sent away, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

* 2. *King.* 14. 9.

q Thus God oft times plageth by them meanes wherein men most trust, to teach them to haue their recourse onely to him, and to shew his iudgements, to moueth their hearts to follow that which shall be their destruction.

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

* 2. *King.* 14. 19.

slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1,5 Vzziah obeying the Lord, prospereth in his enterprises. 16 His wrath, pride and sinne vpon the Priestes office. 19 The Lord plageth him. 20 The Priests driue him out of the Temple, and enclude him out of the Lordes house. 23 His buriall, and his sonne flower.

THen all * the people of Iudah tooke a Vzziah, which was sixteene yeere old, and made him king in the stead of his father Amaziah.

2 Hee built b Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 * Sixteene yeere olde *was* Vzziah, when hee began to reigne, and he reigned two & fiftie yeere in Ierusalem, and his mothers name *was* Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of c Zechariah (which vnderstood the visions of God) and when as d he sought the Lord, God made him to prosper.

6 For he went foorth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Asdod, and built cities in Asdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the * f turning, and made them strong.

10 And he built towers in the wildernesse, and digged many ‖ cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for he loued husbandry.

11 Vzziah also had an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler, *and* vnder the hand of Hananiah, one of the Kings captaines.

12 The whole h number of the chiefe of the families of the valiant men *were* two thousand and sixe hundreth.

13 And vnder their hand *was* the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the King against the enemie.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very † artificiall engins in Ierusalem, to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because *God* did helpe him marueilously till he was mighty.

16 ¶ But when he was strong, his heart i was lift vp to *his* destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him: and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said vnto him, * It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: k goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priests with all the Priests looked vpon him, behold, hee was leprous in his forehead, & they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 * And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in an lhouse apart, because he was cut off from the house of the Lord: and Iotham his sonne *ruled* ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which perteined to the Kings: for they said, He m is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigned, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * *was* fiue and twenty yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name *was* Ierushah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue that he entred not into the a Temple of the Lord, and the people did yet b corrupt *their vsages*.

3 Hee built the hie c gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreouer he built cities in the mountaines of Iudah, and in the forrests he built palaces and towers.

5 And he fought with the kings of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand † measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖ both in the second yeere and the third.

6 So Iotham became mightie, d because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was fiue and twentie yeere old, when hee began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the city of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians and the king of Israel. 9 The Prophet reproueth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie, 26 His death and sepulture.

* 2. *King.* 14, 21. a Called also Azariah.

b Ne fortified it and made it strong: this city was also called Elath and Elanon, neere to the red Sea.

* 2. *King.* 15, 2.

c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophee of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

* *Nehe.* 3. 19, & 24.

† Whereas the wall or tower turneth.

‖ *Or, pits.*

g That is, in mount Carmel, or as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, 23 Leu. 2. 14.

h Of the chiefe officers of the kings house, or of the captaines and iergeants for warre.

† *Ebr. engins by the inuention of an ingenious man.*

i Thus prosperity causeth men to trust in themselues, and by forgetting him which is the author thereof, procure their owne perdition.

* *Numb.* 18. 7.

k Though his zeale proceeded of a good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly reproued and also punished.

* 2. *King.* 15 5. l According to the commandement of the Lord, Leuit. 13. 46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

* 2. *King.* 15. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatry.

c Which was fiue-score cubits high, and was for the height called Ophel: it was at the East gate, and mention is made of it Chap. 33. 14. *Ebr. Coram*

‖ *Or, yearely.*

d Here the weith that all prosperity commeth of God, who neuer faileth when wee put our trust in him.

A Haz * was twentie yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

2 But a he walked in the wayes of the kings of Israel, and made euen molten images for b Baalim.

3 Moreouer hee burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lord hadst cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the high places, and on hils, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of his † many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For c Pekah the sonne of Remaliah slew in Iudah sixescore thousand in one day, all † valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖mighty man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren,[d] two hundreth thousand of women, sonnes and daughters, and caried away much spoile of them, and brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name *was* Oded): and he went out before the host that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you *such, that* f sinnes *are* with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord *is* toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for *this shalbe* h a sinne vpon vs *against* the Lord: yee intend to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath *of God is* against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were [i]named by name, rose vp and tooke the prisoners, and with the spoile cloathed all that were naked among them, and arayed them, and shod them, and gaue them meate, and gaue them drinke, and [k]anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the city of Palme trees to their brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the [m]kings of Assur, to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethshemesh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz king of n Israel, for he had brought vengeance vpon Iudah, & had grieuously transgressed against the Lord.)

20 And Tilgath Pilneeser king of Assur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz † tooke a portion * out of the house of the Lord and out of the kings house and of the princes, and gaue vnto the king of Assur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespasse more against the Lord, (this is king Ahaz.)

23 For hee sacrificed vnto the gods of Damascus, which o plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will p helpe mee: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah he made high places to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the q sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5 *Hezekiah repaireth the Temple, and admonisheth the Leuites of the corruption of religion.* 12 *The Leuites prepare the Temple.* 20 *The king and his princes sacrifice in the Temple.* 25 *The Leuites sing praises.* 31 *The oblation of the people.*

HEzekiah * began to reigne, when he was fiue and twenty yeere old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name *was* ‖ Abiiah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the [a] doores of the house of the Lord in the first yeere, and in the [b] first moneth of his reigne, and repaired them.

4 And hee brought in the Priests and the Leuites, and gathered them into the East street,

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary foorth [c] the filthines out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eyes of § Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in § Sanctuarie vnto the Lord God of Israel.

8 [d] Wherefore the wrath of the Lord hath bin on

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* 2 *King.* 16. 2.

‖ Or, *prodeforum.*
a He was an idolater like them.
b As the idolaters haue certaine chiefe idoles, who are as patrons (as were these Baalim) so haue they others which are inferiors and doe represent the great idoles.
‖ Gr, *made them passe through the fire, as chap.* 33. 6. *Leuit.* 18. 21.
† *Hebr. a great company.*

o Who was king of Israel.
† *Hebr. sonnes of strength.*

‖ Or, *Tyrant.*

d This by the iust iudgement of God, Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnesse, and did not consider that God had deliuered them into their hands, because Iudah had offended him.
f May not God afwell punish you for your sinnes, as hee hath done these men for theirs, seeing yours are greater?
g Which tribe was now greatest, and had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, verse 12.

k Either for their woonds or weariednesse.
l To them of the tribe of Iudah.
m To Tilgath Pilneeser and those Kings that were vnder his dominion. 2 *King.* 16, 7.

n Hee meaneth Iudah, because Ahaz forsooke the Lord ‖ and sought helpe of the infidels. Read of Israel taken for Iudah, Chap. 15, 17.
‖ *Hebr. diuided.*
* 2. *King.* 16, 8.

o As he falsly supposed.
p Thus the wicked ones sine Gods fauor by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oftimes whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.
‖ Or, *Iudah and Beniamin.*
‖ Or, *in Ierusalem.*
q They buried him not in the city of Dauid, where were the sepulchres of the kings.

* 2. *King.* 18. 1.

‖ Or, *Abi.*

a Which Ahaz had shut vp, Chap. 28, 24.
b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and serued aright.
c Meaning, all the idoles, altars, grooues, & whatsoeuer was occupied in their seruice, and where with the Temple was pollured.
d He sheweth that the contempt of religion is the cause of all Gods plagues,

on Iudah and Ierusalem : and he hath made them a ‖ scattering , a desolation, and an hissing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sworde, and our sonnes, and our daughters , and our wiues *are* in captiuitie for the same cause.

10 Now † I purpose to make a couenant with the Lord God of Israel , that he may e turne away his fierce wrath from vs.

11 Nowe my sonnes, be not deceiued: for the Lord hath * chosen you to stand before him , to serue him , and to be his ministers , and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai , and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, & Azariah the sonne of Iehaleel : and of the Gershonites , Ioah the sonne of Zimmah, and Eden the sonne of Ioah :

13 And of the sonnes of Elizaphan , Shimri, and Iehiel : and of the sonnes of Asaph, Zechariah,and Mattaniah,

14 And of the sonnes of Heman , Iehiel , and Shimei : and of the sonnes of Ieduthun,Shemaiah and Vzziel.

15 And they gathered their brethren,and sanctified themselues,& came according to the commandement of the king , *and* ‖ by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord,to f cleanse it,& brought out all the vncleannesse that they found in the Temple of the Lord , into the court of the house of the Lord : and the Leuites tooke it , to carie it out vnto the brooke Kidron.

17 They began the first *day* of the g first moneth to sanctifie it , and the eight day of the moneth came they to the porch of the Lord : so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth , they made an end.

18 ¶ Then they went in to Hezekiah the king and said , Wee haue cleansed all the house of the Lord , and the altar of burnt offering , with all the vessels thereof, and the ‖ shewbread table,with all the vessels thereof ;

19 And all the vessels which King Ahaz had cast aside when he reigned, *and* transgressed, haue we prepared and sanctified : and behold , they are before the altar of the Lord.

20 ¶ And Hezekiah the king h rose early, and gathered the princes of the citie , and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rammes, and seuen lambs,and seuen hee goats for a * sinne offering for the kingdome , and for the sanctuary , and for Iudah. And he commanded the Priests the sonnes of Aaron , to offer *them* on the altar of the Lord.

22 So they slew the bullocks,and the Priestes receiued the blood , and i sprinkled it vpon the altar : they slew also the rammes , and i sprinkled the blood vpon the altar , and they slewe the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the king and the Congregation,k and they layd their hands vpon them.

24 And the Priestes slewe them , and with the blood of them they cleansed the altar to reconcile all Israel : for the king had commanded for all Israel the burnt offering,and the sinne offering,

25 He appointed also the Leuites in the house of the Lord with cymbals , with viols , and with harpes , * according to the commandement of Dauid , and Gad the Kings Seer , and Nathan the Prophet : for the l commaundement *was* by the hand of the Lord , *and* by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid , and the priests with the trumpets.

27 And Hezekiah commaunded to offer the burnt offring vpon the altar : and when the burnt offring began, the song of the m Lord began with the trumpets , and the instruments n of Dauid king of Israel.

28 And all the congregation worshipped, singing a song,and they blew the trumpets: all this *continued* vntill the burnt offering was finished.

29 And when they had made an ende of offering , the king and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to prayse the Lord with the o words of Dauid , and of Asaph the Seer. So they praised with ioy,and they bowed themselues, and worshipped.

31 And Hezekiah spake , and sayd , Nowyee haue † consecrate your selues to the Lord : come neere and bring the sacrifices and *offerings* of prayse into the house of the Lord. And the Congregation brought sacrifices and *offrings* of praises, and euery man that was willing in heart, *offred* burnt offrings.

32 And the number of the burnt offerings, which the Congregation brought , was seuenty bullockes, an hundreth rammes, *and* two hundreth lambs : all these were for a burnt offering to the Lord :

33 And for ‖ sanctification sixe hundreth bullockes,and three thousand sheepe.

34 But the Priests were too few,and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them,till they had ended the worke,& vntill *other* Priestes were sanctified : for the Leuites were ‖ more vpright in heart to sanctifie themselues then the Priestes.

35 And also the burnt offerings were many, with the * fat of the peace offrings and the drinke offerings for the burnt offering : So the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced,and all the people that God had made the people to ‖ ready : for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the kings commaundement. 6 He conuerteth Israel to returne to the Lord 18 Her prayeth for the people. 24 His oblation and the princes. 27 The Leuites bleste the people.

A Nd Hezekiah sent to all Israel and Iudah , and also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keep the Passeouer vnto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the b second moneth

3 For they could not keepe it at that time,because there were not Priests enough ‖ sanctified, neither was the people gathered to Ierusalem

deserue it vnto the second moneth, 25 Numb. 9. 10. 13.

X 4

† Or, a nodding of the head and mockery.

† Ebr. iris in mine heart.

e He prouoketh by the iudgement of God vpon those that haue contemned his word , that there is no way to auoid his plagues, but by conforming themselues to his will.

* Numb. 18, 6.

‖ Or, concerning the things of the Lord.

f From the pollutions, and filth that Ahaz had brought in.

g Which conteined part of March and part of Aprill.

‖ Or, table where the bread was set in order.

h By this manner of speech the Ebrewes meane a certaine diligence and speed to do a thing: and when there is no delay.

* Leuit. 4. 24.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. Exod. 24. 8.

k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands vpon it, so signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exo. 29. 10.

* 1. Chron. 16. 4.

This thing was not appointed of man, but he wrought the commaundement of God ,

m The Psalme which Dauid had appointed to be sung for thankesgiuing , which Dauid had appointed to prayse the Lord with ,

n With that Psalme where of mention is made , 2. Chron. 16. 8.

o Ebr. Dauids seer.

‖ That is, for the holy offerings.

‖ Meaning, were more zealous to set forward the religion.

* Leuit. 3. 2. 3.

p He sheweth that religion cannot proceede except God touch the heart of the people.

a Meaning, all Israel, whom Tiglath Pilneser had not taken away into the captiuitie.

b Though they ought to haue done it in the first moneth , 2. Exod. 12. 18. Numb. 9. 3 yet if any were not cleane, or els had a long iourney, they might

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throwout all Israel from e Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great *time*, d as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, throwout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and e hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: *and* therefore he made them desolate, as yee see.

8 Be not yee now stiffnecked like your fathers, *but* f giue the hand to the Lord, and come into his Sanctuarie, which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if yee returne vnto the Lord, your brethren and your children *shall finde* mercie before them that led them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee conuert vnto him.

10 ¶ So the posts went from citie to citie throw the land of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne and mocked them.

11 Neuertheless diuers of Asher, and Manasseh, and of Zebulun, submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem, and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth *day* of the second moneth: and the Priests and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Law of Moses the man of God: *and* the Priests sprinkled the m blood *receiued* of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Liuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, *euen* a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, *but* not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward *him*,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee be not *cleansed*, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and o healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah † spake comfortably vnto all the Leuites that had good knowledge *to sing* vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a p thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there *was* not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and q blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 And prouideth for their liuing. 13 He ordaineth ouerseers to distribute to euery one his portion.

NOw when all these things were finished, all Israel, that were found in the cities of Iudah, went out and a broke the images, and cut downe the groues, and brake downe the high places, and the altars throwout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an end: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, *both* Priests and Leuites for the burnt offering and peace offrings, to minister and to giue thankes, and to prayse in the gates of the c tents of the Lord.

3 (And the kings portion *was* of his owne substance for the burnt offrings, *euen* for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones and for the solemne feastes, * as it is written in the Law of the Lord)

4 Hee commanded also the people that dwelt in Ierusalem, to giue d part to the Priests and Leuites, that they might bee e encouraged in the law of the Lord.

5 ¶ And when the commandement was ‖ spread, the children of Israel brought abundance of first fruits, of corne, wine, and oyle, and hony,

e From one ende of the land to the other, North and South.
d In such fast and perfection as God had appointed.
e Hee will haue compassion on them, and preserue them,
f Submit your selues to the Lord, and rebell no more.
g God will not onely persecute you, but though you repentance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.
h Though the wicked mocke at the feruents of God, by whom he calleth them to repentance, 2 Cor. 10. 14. yet the word ceaseth not to fructifie in the hearts of Gods elect.
i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his Spirit is with the one sort, and mooueth their hearts, and the other are left to themselues.
k Which declareth that we must put away those things wherewith God is offended, before wee can serue him aright.
l Seeing their owne negligence (who should haue beene most prompt) and the readinesse of the people, Chap. 29. 36.
m To wit, of the lambe of the Passeouer.
n How knew that faith and sincerity of heart was more agreeable to God, then the obseruation of the ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance,

o That is, did accept them as purified.
† Ebr. spake to the heart.
p This great liberalitie declareth how kings, princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting foorth of Gods glory.
q According to that which is written, Num. 6. 23. when they should dismisse the people,

a According to the commandement of the Lord, Deut. 7. 5. Iosh. 7, 1. 2. Mach. 12, 40.
b That is, all they which came to the Passeouer,
c That is, in the Temple, where they assembled as in a tent.
* Num 28, 3, 9.
d The tithes and first fruites for the maintenance of the Priests and Leuites.
e That their mindes might not be entangled with prouision of worldly things, but that they might wholy and cheerefully serue the Lord.
‖ Or, published.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offrings into the house of the Lord, wee haue i eaten, and haue beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them *vvas* Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah *vvere* ouerseers † by the appointment of Conaniah, and Shimei his brother, *and* by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, *vvas* ouer the things that were willingly offred vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand *vvere* Eden, and Miniamin, and Iesh ua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidilitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation, being males k from three yeere old and aboue, *euen* to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wines, and their sonnes, and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, *vvhich vvere* in the fields *and* suburbes of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 *Sanherib inuadeth Iudah.* 3 *Hezekiah prepareth for the warre.* 7 *He reboketh the people to put their trust in the Lord.* 9 *Sanherib blasphemeth God.* 20 *Hezekiah prayeth.* 21 *The Angel destroyeth the Assyrians and the king is slaine.* 25 *Hezekiah is not thankefull toward the Lord.* 33 *His death.*

AFter these things faithfully *described*, * Sanherib king of Assiur came and entred into Iudah, and besieged the strong cities, and thought to † winne them for himselfe.

2 When Hezekiah saw that Saneherib was come, and that his † purpose *vvas* to fight against Ierusalem,

3 Then hee tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie, and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer that ranne through the mids of the countrey, saying, Why should the kings of Assiur come, and finde much water?

5 And † he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired a Millo in the b city of Dauid, and made many c darts & shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and † spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afraid for the king of Assiur, neither for all the multitude that is with him: * for there *be* more with vs, then *is* with him.

8 With him *is* an d arme of flesh, but with vs *is* the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 * After this did Saneherib king of Assiur send his seruants to Ierusalem (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah, that were at Ierusalem, saying,

10 Thus saith Saneherib the king of Assiur, Wherein doe yee trust, that ye will remaine in Ierusalem, *during* the siege?

11 Doeth not Hezekiah entise you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Assiur?

12 Hath not the same Hezekiah taken away his hie places, and his g altars, and commanded Iudah, and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of *other* countreys? were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And

f Which they had dedicated to the Lord by a vow.
g For the releefe of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.
h They prayed the Lord, and prayed for all prosperity to his people.
i He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.
† Ebr. by the hand.
k Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or els that their wines and children were reckened, because the Leuites were faithfull in their office, and so depended on them.
l Who had also a portion and allowance in this distribution.
* 2. King. 18, 13 & Isa. 30, 1.
† Ebr. to breake them vp
† Ebr. face.
† Ebr. he was strengthened.
a He made a double wall.
b Reade 1 Sam. 5, 9
c Some reade, swords or daggers.
† Ebr. he spake to their heart.
* 2. King. 6, 16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vsed lawfull meanes, least he should seeme to tempt God.
* 2. King. 18, 17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false God and idoles: for Hezekiah onely destroyed idolatry, & had placed true religion. Thus the Papists diuider the seruants of God: for when they destroy idolatry, they say that they abolish religion.
h This is his blasphemie, that hee will compare the Liuing God to vile idoles.
i When man hath prosperity, hee liueth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe.

16 And his seruants spake yet more against the Lord God, and against his h seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of *other* countries could not deliuer their people out of mine hand; so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they i cryed with a loud voyce in the Iewes speach vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *euen* the m works of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz n prayed against this and cryed to heauen.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes and o captaines of the hoste of the king of Asshur: so he returned † with shame to his owne land. And when he was come into the house of his god, they that came forth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sancherib king of Asshur, and from the hand of all *other*, and ‖ maintained them on euery side.

23 And many brought offrings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that hee was q magnified in the sight of all nations from thenceforth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord; who spake vnto him, and gaue him r a signe.

25 But Hezekiah did not render according to the reward *bestowed* vpon him: for his heart s was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer and of golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheate and wine and oyle, and stalles for all beasts, and ‖ rowes for the ‖ stables.

29 And he made him cities, and *had* possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 The same Hezekiah also stopped the vpper water springs of t Gihon, and led them streight vnderneath toward the city of Dauid Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to u trie him, *and* to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

a *Manasseh an idolater.* 9 *He causeth Iudah to erre.* 11 *Hee is led away prisoner into Babylon.* 12 *He prayeth to the Lord, and is deliuered.* 13 *Hee abolisheth idolatry.* 16 *and setteth vp true religion.* 20 *He dieth, and Amon his sonne succeedeth.* 24 *Whom his owne seruants slay.*

MAnasseh *was* twelue yeere olde, * when hee began to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, * In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 a And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to sorcerie, and hee vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I * make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the b hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, *and* to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake c to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh *and put him* in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and *God* was d entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of e Gihon in the valley, euen at the entry of the fish gate, and compassed about f Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.

15 And he tooke away the strange gods and the

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h Hetein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.

i Their words are written. 2. King. 18. 19.

m Which were inuented, made and authorized by man.

n This is eweth what is the best refuge in all troubles and dangers.

o To the number of an hundreth, foure score and nine thousand, as 2. King. 19. 35. 36.

† *Heb. with shame of face.*

p Meaning, Adrammelech, and Sharezer his sonnes.

‖ Or, *gouerned.*

q Thus after trouble God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

* 2. *King.* 20. 1. *Isa.* 38. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteene yeeres.

s He was lifted vp with the pride of his victory and treasures, and sheweth them for an ostentation to the ambassadours of Babylon.

‖ Or, *vaages and partitions.*
‖ Or, *racks.*

t Which also was called Siloe, whereof mention is made, Isa. 8, 6. Iohn. 9, 7.

u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who sustaineth them not to be ouercome by temptations, but in their weaknesse manifesteth strength.

* *Deut.* 18. 9.

* *Ierem.* 32. 34.
* 2. *King.* 17, 10.

a Reade 2. *King.* 16. 3.

b By the charge giuen to Moses.

c Meaning, by his prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperity, now in his miserie he seeketh vnto him.

e Reade Chap. 32. 30.

f Reade Chap. 27. 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

‖ Or, *Hozai.*

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

* 2 *King.* 21, 23.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the g altar of the Lord, & sacrificed thereon peace offrings, & of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheleſſe the people did sacrifice ſtill in the hie places, but vnto the h Lord their God.

18 ¶ Concerning the reſt of the actes of Manasseh, and his i prayer vnto his God, & the words of the Seers, that ſpake vnto him in the Name of the Lord God of Israel, behold, they are *written* in the booke of the Kings of Israel.

19 And his prayer and how *God* was intreated of him, and all his ſinne, and his treſpaſſe, and the places wherein he built hie places, & ſet groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

20 So Manaſſeh ſlept with his fathers, and they buried him in his owne k houſe: and Amon his ſonne reigned in his ſtead.

21 ¶ Amon *was* two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed to all the images, which Manaſſeh his father had made, and ſerued them.

23 And hee humbled not himſelfe before the Lord, as Manaſſeh his father had humbled himſelfe: but this Amon treſpaſſed more and more.

24 And his ſeruants * conſpired againſt him, and ſlew him in his owne houſe.

25 But the people of the land ſlewe all them that had conſpired againſt King Amon: and the people of the land made Iosiah his ſonne King in his ſtead.

CHAP. XXXIV.

1 Iosiah destroyeth the idoles. 8 And reformeth the Temple. 14 The booke of the Law is found. 21 Hee ſendeth to Huldah the Prophetiſſe for counſell. 27 God heareth his prayer. 31 He maketh a couenant with God.

* 2 *King.* 22. 1.

IOſiah * *was* eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

a He followed Dauid in all points that he followed the Lord.

b When he was but ſixteene yeere old he ſhewed himſelfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry, and reſtored the true religion.

c Which ſheweth that hee would ſee the reformation with his owne eyes.

d Reade 1. King. 13, 16.

e This great zeale of this godly King the holy Ghoſt ſetteth forth as an example and patterne to other Kings and rulers, to teach them what God requireth of them.

2 And hee did vprightly in the ſight of the Lord, and walked in the wayes of a Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a b childe) he began to ſeeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images, and molten images.

4 And they brake downe in his ſight the altars of Baalim, and he caruſed to cut downe the images that were on high vpon them: hee brake alſo the groues, and the carued images and the molten images, and ſtampt them to powder, and ſtrowed it vpon the graues of them that had ſacrifided vnto them.

5 Alſo hee burnt the d bones of the Prieſtes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manaſſeh, and Ephraim and Simeon, euen vnto Naphtali, with their maules *they brake all* round about.

7 And when he had e destroyed the altars, and the groues, and had broken and ſtamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he ſent Shaphan the ſonne of Azaliah & Maaſeiah the gouernour of the citie, and Ioah the ſonne of Ioahaz the Recorder to repaire the houſe of the Lord his God.

9 And when they came to Hilkiah the hie Prieſt, they deliuered the money that was brought into the houſe of God, which the Leuites that kept the doores, had gathered at the hand of Manaſſeh, and Ephraim, & of all the reſidue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the hands of them that ſhould do the worke, *and* had the ouerſight in the houſe of the Lord: and they gaue it to the workemen that wrought in the houſe of the Lord to repaire and amend the houſe.

11 Euen to the workemen and to the builders gaue they it to buy hewed ſtone and timber for couples, and for beames of the ſhouſes, which the kings of Iudah had deſtroyed.

12 And the men did the worke g faithfully, and the ouerſeers of them *were* Iehath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meſhullam, of the children of the Kohathites to ſet it forward: and of the Leuites all that could ſkill of inſtruments of muſicke.

13 And *they were* ouer the bearers of burdens, and them that ſet forward all the workemen in euery worke: and of the Leuites *were* ſcribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the houſe of the Lord, Hilkiah the Prieſt found the h booke of the Law of the Lord *giuen* by the hand of Moſes.

15 Therefore Hilkiah anſwered and ſaid to Shaphan the chancellor, I haue found the booke of the Law in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to i the King, and brought the King word againe, ſaying, All that is committed to the hand of thy ſeruants, that doe they.

17 For they haue gathered the money that was found in the houſe of the Lord, and haue deliuered it into the hands of the ouerſeers, and to the hands of the workemen.

18 Alſo Shaphan the chancellor declared to the King, ſaying, Hilkiah the prieſt had giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he k tare his cloathes.

20 And the King commanded Hilkiah and Ahikam the ſonne of Shaphan, and Abdon the ſonne of Micah, and Shaphan the chancellor, and Aſaiah the kings ſeruant, ſaying,

21 Goe *and* enquire of the Lord for mee, and for the reſt in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, becauſe our l fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King *had appointed* went to Huldah the prophetеſſe the wife of Shallum, the ſonne of ‖ Tokhath, the ſonne of

‖ Harhas

* 2 *King.* 22, 3.

‖ Or, *they returned to Ierusalem.*

c Meaning, Shaphan &c.

f For their were many portions and pieces interred to the Temple.

g Meaning, that they were in ſuch credite for their fidelitie, that they made none account of that which they receiued, 2. King. 22, 7, 9.

h Reade 2. kipg. 22. 8.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17, 18.

k For ſorow that the word of God had beene ſo long ſuppreſſed and the people kept in ignorance, conſidering alſo the curſes compriſed therein againſt the tranſgreſſours.

l Thus the godly doe not onely lament their owne ſinnes, but alſo that their fathers and predeceſſours haue offended God.

‖ Or, *Tikvah.*

§ Or, Harbar.

m Meaning, either of the Priests apparell, or of the Kings.

n Read hereof, 2. Kings. 22, 15.

o That is, to the King.

‖ Hasrah keeper of the m wardrobe (and she dwelt in Ierusalem within the n colledge) and they communed hereof with her.

23 And the answered them, Thus sayeth the Lord God of Israel, Tell ye o the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, *euen* all the curses, that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsake mee, and burnt incense vnto other gods, to anger me with all the works of their p hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the King of Iudah, who sent you to enquire of § Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shall come to passe*.

27 *But* because thine heart did q melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before mee, and tarest thy cloathes, and wepteſt before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this r place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 § Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greateſt to the ſ smalleſt, and he read in their eares all the words of the booke of the Couenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, and his ſtatutes with all his heart, and with all his soule, *and* that he would accompliſh the words of the Couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God, *euen* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that perteined to the children of Israel, and compelled all t that were found in Israel, to serue the Lord their God: ſo all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

2. Iosiah keepeth the Passouer. 20 He fighteth against the King of Egypt, and dieth. 24 The people bewaile him.

MOreouer, * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the [2] Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And he sayd vnto the Leuites that [b] taught all Israel and were sanctified vnto the Lord, Put which are signified. b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the word of God,

the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it *shalbe* no more a c burden vpon your shoulders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the king of Israel hath written, and according to the writing of Solomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren ‖ the children of the people, and *after* the deuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the † people sheepe, lambs and kiddes, all for the Passeouer, *euen* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God gaue vnto the Priests for the Passeouer, *euen* two thousand and sixe hundreth *sheepe*, and three hundreth bullocks.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, *and* Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand *sheepe*, and fiue hundreth bullockes.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the kings commaundement:

11 And they slewe the Passeouer, and the Priests f sprinkled *the blood* with their hands, and the Liuites flayed *them*.

12 And they tooke away *from* the g burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And * they rosted the Passeouer with fire, according to the custome; but § sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues and for the Priests: for the Priestes the sonnes of Aaron *were occupied* in offring of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph *stood* in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Iedithun the kings h Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commandement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet neither

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that very fewe were touched with true repentance, seeing that God sepated them for a time onely for the Iewes sake.

s Forasmuch as neither yong nor old could be excompted from the Church: therefore the Church: contained therein, if they did transgresse, he knew it perteined to all, and was his duetie to see it read to all sorts, that euery one might learne to auoyd those punishments by seuing God aright.

t Because he had charge ouer all, and must answere for euery one that perished: he thought it his duetie to see that all should make profession to receiue the word of God.

* 2. *King.* 23, 21.

[2] The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all testaments the signes haue the names of the thing.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

* 1. *Chron.* 23, 24. 25. 26. *chapters, &c.*

‖ Or, *the people.*

d Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.

† *Heb. sonnes of the people.*

e So that euery one and of all sorts gaue of that they had, a liberall portion to the seruice of God.

f Meaning, of the Lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion.

* *Exod.* 12, 8.

* 1. *Chron.* 25, 1.

h Meaning hereby his Prophet, because he appointed the Psalmes and prophecies which were to be sung.

† *Ebr. found.*

neither did all the kings of Israel keepe such a Passeouer as Iosiah kept, and the Priests and the Lehites, and all Iudah, and Israel that were † present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in ‡ the eighteenth yeere of the reigne of Iosiah.

‡ Which was in the sixe and twentieth yeere of his age. * *2.King 23.29.*

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt, came vp to fight against k Carchemith by ‖ Perath, and Iosiah went out against him.

k Which was a citie of the Assyrians, and Iosiah fearing least hee passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

‖ *Or, Euphrates.* † *Ebr. of my battell.* l That is, armed himselfe, or disguised himselfe, because hee might not be knowen.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? *I come* not against thee this day, but against the house † of mine enemie, and God commanded me to make haste: leaue off *to come* against God, which is with me, least he destroy thee.

22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah: then the king said to his seruants, Cary me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem m mourned for Iosiah.

m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zach. 12.11.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the n Lamentations.

n Which some thinke Ieremie made, wherein he lamenteth the state of the Church after this kings death.

26 Concerning the rest of the actes of Iosiah, and his goodnesse, *doing* as it was written in the Law of the Lord,

27 And his deedes first and last, behold, they are written in the booke of the Kings of Israel, and Iudah.

CHAP. XXXVI.

2 After Iosiah, reigneth Iehoahaz. *4 After Iehoahaz, Iehoiakim.*
8 After him Iehoiachin. *11 After him Zedekiah.* *14 17 In whose time all the people were caried away to Babel for contemning the admonition of the Prophets,* *22 and were reduced again to their countrie the seuentieth yeere after by king Cyrus.*

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him King in his fathers stead in Ierusalem.

* *2.King 23.30.*

2 Iehoahaz *was* three and twentie yeere olde when hee began to reigne, and hee reigned three a monethes in Ierusalem.

a For three monethes after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Hulda'h and the Prophets forewarned should come vpon Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an b hundreth talents of siluer, and a talent of gold.

b To pay this as a yeerely tribute.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caryed him to Egypt.

5 Iehoiakim *was* fine and twentie yeere olde when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and did c euill in the sight of the Lord his God.

c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

* *2.King 24.7.*

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and d that which was found vpon him, behold, they are written in the booke of the kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

d He meaneth superstitious workes which were found vpon his body, when he was dead, which thing declared how decrepit idolatry was rooted in his heart seeing he bare the marke in his flesh.

9 ¶ Iehoiachin *was* eight yeere olde when he began to reigne, and he reigned three monethes and ten dayes in Ierusalem, and did euill in the sight of the Lord.

e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three monthes and ten dayes.

10 And when the yeere was out, king Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

‖ *Or, vncle.*

11 Zedekiah *was* one and twentie yeere olde when hee began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

* *Ierem. 37.2.*

13 But hee rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and hee hardened his necke and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, ‡ rising early and sending: for hee had compassion on his people, and on his habitation.

† *Ebr. by the hand of his.*

‡ By this phrase the Scripture meaneth, oftentimes, and diligently, as Ierem. 11.7 and 25.3 and 26.5. and 35.23.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no § remedie.

§ Till God could no longer suffer their sinnes, but must needes punish them.

17 For he brought vpon them the king of the Caldeans, who slew their young men with the sword h in the house of their Sanctuary, and spared neither young man nor virgin, ancient, nor aged, *God* i gaue all into his hand.

h Whither they fled, thinking to haue beene saued for the holinesse thereof.

i Which is not because God approoueth him, which yet is the minister of his iustice, but because God would by his iust iudgement punish this people for this king was led with ambition and vaine glory, wherevnto were ioyned sinne and cruelty: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire: and all the precious vessels thereof, to destroy *all*.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him, and to his sonnes, vntill the kingdome of the k Persians had rule,

k When Cyrus King of Persia had made the Babylonians subiect.

21 To fulfill the word of the Lord by the l mouth of Ieremiah, vntill the lande had her sill of her Sabbaths: *for* all the dayes that shee lay desolate, shee kept Sabbath, to fulfill seuentie yeeres.

l Who threatned the vengeance of God and seuentie yeeres captiuity, which he calleth the Sabbaths or rest of the land, Ierem. 25.11. * *Ierem. 25.13. and 29.10.* 1. *Esdr. 1.1.*

22 ¶ * But in the m first yeere of Cyrus king of Persia (when the word of the Lord, *spoken*

m In the first yeere that he reigned ouer the Caldeans, Dan. 1.21.

by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath * commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God *is?* let him goe vp.

borne, Isa. 44. 28. that Ierusalem and the Temple should be built, anoynted: so called, because God vsed his seruice for a time to

n God had so forewarned by his Prophet aboue an hundreth yeeres before Cyrus was againe by Cyrus his deliuerer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew, but is translated out of the Greeke.

O Lord almightie, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and so thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, *as* to Abraham, and Isaac and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reserving euill for me, neither condemne me into the lower partes of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercy: therefore I will praise thee for euer all the dayes of my life: for all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b Hee speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, for that in respect of himself he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

E Z R A.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the antent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the vvorld, and aspire vnto the heauens: so after that hee had visited the serues, and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, hee remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, vvhich had kept them in seruitude. Notvvithstanding, least they should growne into a contempt of Gods great benefites, hee keepeth them still in exercise, and rayseth domesticall enemies vvhich endeuour as much as they can to hinder their most vvorthy enterprises: yet by the exhortation of the Prophet they vvent forvvard by little and little, till their vvorke vvas finished. The authour of this booke vvas Ezra, vvho vvas Priest and Scribe of the Lavv, as Chap. 7 6. Hee returned to Ierusalem the sixt yeere of Darius, vvho succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, vvhen the Temple vvas built. Hee brought vvith him a great company and much treasures, vvith letters to the Kings officers for all such things as should be necessary for the Temple: and at his comming hee redressed that vvhich vvas amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth against the people that was in captiuitie,* 8 *and restoreth them their holy vessels.*

* 2 Chron. 36. 22. a. Esdras. 2. 1. Ieremi 25. 12. and 29. 10.

NOw * in [a] the first yeere of Cyrus King of Persia (that the word of the LORD, *spoken* by the [b] mouth of Ieremiah might be accomplished) § Lord stirred vp the [c] spirit of Cyrus King of Persia, and hee made a proclamation thorow all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen mee [d] all the kingdomes of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the

2 After that hee and Darius had vvonne Babylon.
b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25, 12.
c Theeis, moued him, and gaue him heate.

d For hee was chiefe Monarch, and had many nations vnder his dominion, which else heathen King confesseth to haue received of the liuing God.

e If any through pouerty were not able to redeme, the kings commission was that hee should be furnished with necessaries.
f Which they themselues should send toward the reparation of the Temple.
g The Babylonians and Chaldeans gaue them these presents: that rather then the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.
* 2 King. 25.13. 2. Chron. 36.7. Jerem. 27. 19 20. Dan. 1 2.
h So the Chaldean called Zerubbabel who was the chiefe gouernour, to that the preeminence still remained in the house of David.
i Which serued to kill the beasts that were offered in sacrifice.
k With the Iewes that had beene kept captiues in Babylon.

* Nehe. 7.6. 1. Esdr. 5 7.
a Meaning, Iudea, which was a prouince, that is, a countrey which was in subiection
b Zerubbabel was chiefe captaine, and Iesh ua the high Priest: but Nehemiah a man of great authoritie went not now, but came after. 64. yeeres.
c This was not that Mordecai which was Esters kinsman.
d Meaning, of the common people.
‖ Or, of the Duke of Moab.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where hee soiourneth) e let the men of his place relieue him with siluer and with gold, and with substance, and with cattell, f and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their hands with vessels of siluer, with gold, with substance and with cattell, and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie i knives,

10 Thirty boules of gold, *and* of siluer boules of the second sort, foure hundreth and ten, *and* of other vessels, a thousand.

11 All the vessels of gold and siluer *were* fiue thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the sonnes a of the prouince that went vp out of the captiuitie (whom Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came vp with b Zerubbabel, *to wit*, Ieshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men d of the people of Israel *was*,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖ Phaah Moab, of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, sixe hundreth and two and fourtie:

11 The sonnes of Bebai, sixe hundreth, and three and twentie.

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, sixe hundreth, threescore and sixe:

14 The sonnes of Biguai, two thousand, and fiue and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie and fiue:

21 f The sonnes of Bet-helem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah: and Beroth, fiuen hundreth and three and fourtie:

26 The sonnes of Haramah and Gaba, sixe hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth and three and twenty:

29 The sonnes of Nebo, two and fifty:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lord-hadid, and Ono, seuen hundreth and fiue and twenty:

34 The sonnes of Iericho, three hundreth and fiue and fourty:

35 The sonnes of Senaah, three thousand sixe hundreth and thirty.

36 ¶ The g Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ ‖ The Lenites, the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuenty and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twenty.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all *were* an hundreth and nine and thirty.

43 ¶ The h Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzzah, the sonnes of Paseah, the sonnes of Besai,

50 The

e which were of the posteritie of Hezekiah.
f That is, inhabitants, for so this word (Iome) signifieth when it is ioyned with the names of places.
g Before he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.
‖ The Lenites.
‖ The Singers.
‖ The Porters.
h So called, because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites; which were appointed to this vse by Iehua, Iosh. 9. 23.

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Neziah, the sonnes of Hatipha,

55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants *were* three hundreth ninetie and two.

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, *and* Immer, but they could not discerne their fathers house and their seed, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fiftie.

61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And [l] Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Vrim and Thummim.

64 The whole Congregation together *was* two and fourtie thousand, three hundreth and threescore.

65 Beside their seruants and their maides: of whom *were* seuen thousand, three hundreth and seuen and thirty: and among them *were* two hundreth singing men and singing women.

66 Their horses *were* seuen hundreth, and sixe and thirtie: their mules, two hundreth, and fiue and fourtie:

67 Their camels foure hundreth, and fiue and thirtie: their asses, sixe thousand, seuen hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, *euen* one and threescore thousand [n] drammes of gold, and fiue thousand[o] pieces of siluer, and an hundreth Priests garments.

70 So the Priests and the Leuites, and *certaines* of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

[i] Which *were* of them that Salomon had appointed for the worke of the Temple.

[k] Of him is made mention, 2. Sam. 17. 27. and 19. 31. and because the Priests office was had in contempt, hee se would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world and the dignity of their office.

[l] A Tirshatha is a Chalde name, and signifieth him that hath authority ouer others. See Reade Exod. 16. 23.

[m] Which mount 60. of our money 24826. li. 13. shill. 4. d. esteeming the French crowne at 6. shill. 4. d. for the dramme is the eight part of an ounce, and the ounce the eighe part of a marke.

[n] Which are called *minæ*, and containe a piece two markes: so 5000 *mines* make 5000 frankes, which mount to of our money 69666. li. 13. shill. 4. d. so that the whole summe was 9449. lib. 6. shill. 8. d.

CHAP. III.

1 *They build the Altar of God.* 6 *They offer to the Lord.* 7 *They prepare for the Temple.* 11 *And sing vnto the Lord.*

AND * when the [a] seuenth moneth was come, and the children of Israel *were* in their cities, the people assembled themselues as one man vnto Ierusalem.

* 2. Esdr. 5. 47.

[a] Called Tishri which answereth to part of Septemb. & part of October.

2 Then stood vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel [b] sheb sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel to offer burnt offerings thereon, as it is written in the Law of Moses the man of God.

3 And they set the Altar vpon [c] his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offerings thereon vnto the Lord, *euen* burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offrings * daily, by number according to the custome day by day,

5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offred vnto the Lord.

6 From the first day of the seuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto ‖ Iapho, according to the graunt that they had of Cyrus king of Persia.

8 ¶ And in the second yeere of their coming vnto the house of God in Ierusalem, in the [e] second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priests, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old and aboue, to set forward the worke of the house of the Lord.

9 And Ieshua [f] stood with his sonnes, and his brethren, *and* Kadmiel with his sonnes, *and* the sonnes of Iudah together, to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10 And when the builders layed the foundation of the Temple of the Lord, they appointed the Priests in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbals, to prayse the Lord, * after the ordinance of Dauid king of Israel.

11 Thus they sang when they gaue prayse, and when they gaue thankes vnto the Lord, For hee is good, for his mercy *endureth* for euer toward Israel. And all the people shouted with a great shoute, when they praysed the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priests and the Leuites and the [g] chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was layed before their eyes) g wept with a loud voyce, and many shouted aloud for ioy,

13 So that the people could not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude cry, & the noyse was heard farre off.

[b] Meaning, nephew: for hee was the sonne of Pedaiah, reade 1. Chron. 3. 19.

[c] In the place where Salomon had placed it.

* *Exod.* 23, 16.

[d] That is, after the feast of Tabernacles.

‖ *Or, Ioppa.*

[e] Which moneth contained part of Aprill and part of May: for in the meane season they had prouided for things necessary for the worke.

[f] They gaue them exhortations, and encouraged euery man forward in the worke.

* 1. *Chron.* 16. 7. &c.

[g] Because they saw that it was nothing so glorious as that Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shalbe more beautifull then the first: meaning the spirituall Temple, which are the members of Christs body.

CHAP. IV.

1 *The building of the Temple is hindred, and how.* 11 *Letters to Artaxerxes, and the answere.*

But

BVt [a] the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie buil-ded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will build with you: for we seeke the Lord your God as yee *doe*, & we haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Iesh'ua, and the rest of the chiefe fathers of Israel said vnto them, It is not for you, but for vs to build the house vnto our God: [b] for wee our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building.

5 And they [c] hired counsellers against them, to hinder their deuise all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of [d] Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah & Ierusalem.

7 And in the dayes of [e] Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

8 Rehum the ‖ chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, and their companions [f] Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble [g] Asnappar brought ouer, and set in the cities of Samaria, and other that are beyond the [h] Riuer and [i] Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the Riuer, and Cheeneth, *salute thee*.

12 Be it knowen vnto the King that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walls layd, they will not giue tolle, tribute, nor [k] custome: so shalt thou hinder the kings tribute.

14 Now therefore because † wee haue beene brought vp in the *Kings* palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue mooued sedition of old time, for the which cause this citie was destroyed.

16 Wee certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answere vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer i Shelam and m Cheeth.

18 ¶ The letter which yee sent vnto vs, hath beene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen *another* commandement.

22 Take heede now that yee faile not to doe this: Why should domage grow to hurt the king?

23 When the copy of king Artahshastes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then [n] ceased the worke of the house of God; which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zecharish doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letter to Darius.

THen ‖ * Haggai a Prophet, and Zecharish the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, *euen* vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Iesh'ua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them *were* the Prophets of God, which [a] helped them.

3 ¶ At the same time came to them Tatnai which was captaine beyond the Riuer, and Shether-boznai, and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 [b] Then said we vnto them after this maner, What are the names of the men that build this building?

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters therevnto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharsechaie, (which were beyond the riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laid in the walles, and this worke is wrought speedily, & prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes. 2 King 17. 24. and 19. 37. Thele professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their presence was, to wit, to erect idolatrie in stead of true religion.

† Ebr. *made their hands* weake.

c They bribed the gouernours vnder the king to hinder their worke: Thus they that hate, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name, some thinke it was Cambises Cyrus sonne, or Darius, 21 verse 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

‖ Or, *counseller*.

f These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke he was Saneherib, but rather Salmanasar.

h To wit, Euphrates: and he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people that enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to kings when they passe by any countrey.

† Ebr. *in the Childe. We haue eaten the salt of the palace.*

i Some reade for Shelam, saluation or greeting.

m Called also Cheeneth, as verse 11.

n Not altogether, for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubler.

‖ Or, *Haggens*

* *Hagg. 1. 1.*

1. *Esdr. 6. 14.*

a Which encouraged them to goe forward, and scanned them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

b That is, the enemies asked this, 10 verse.

c His fauour and the spirit of strength.

‖ Or, *marbles*

10 We asked their names also that we might certifie thee, *and* that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and build the house that was built of old *and* many yeeres agoo, which a great king of Israel * builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer into the hand of Nebuchad-nezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the e first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God:

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto *one* f Sheshbazzar by his name, whom he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings g treasures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this house of God in Ierusalem, and let the King send *his* minde concerning this.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel kept the feast of vnleauened bread.

THen * king Darius gaue commandement, and they made search in the † library of the treasures, which were there laid vp in Babel.

2 And there was found in a a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, *as* a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *euen* the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof *be* threescore cubites, *and* the breadth thereof threescore cubites

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchad-nezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let b him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the riuer, and Shethar-boznai, (and their companions Apharsecaie, which are beyond the Riuer) be yee farre c from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commandement what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they d cease not.

9 And that which they shall haue needs of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, *and* he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name e to dwell there, destroy all kings and people that put to their hand to alter *and* to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ * Then Tatnai the Captaine beyond the Riuer, *and* Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, and they prospered by the prophecying of f Haggai & Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appoyntment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshshte king of Persia.

15 And this house was finished the third day of the moneth g Adar, which was h the sixt yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priest, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundreth bullocks, two hundreth rams, foure hundreth lambes, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the fourteenth *day* of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come againe out of captiuity, and all such as had i separated themselues vnto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate.

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of k Asshur vnto them, † to incourage them in the worke of the house of God, *euen* the God of Israel.

CHAP.

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c To wit, Salomon. * 1. *kings.* 6. 2. d *1. chron.* 3. 2. e *2. King.* 24. 12. *Ezra* 2. 1.

f Reade chap. 2. 1. 2.

g Reade chap. 1. 8.

g Meaning, in the library; or places where lay the registers or records of times.

* 2. *Esth.* 6. 2. † *Ebr. house of bookes.*

a Whe ein were the ashes of the kings of the Medes and Persians.

‖ Or, rowes, or courses. ‖ Or, marble.

b Meaning, Zerubbabel to whom he giueth charge.

c Meddle not with them, neither hinder them.

d For lacke of money.

e Who hath appointed that place to haue his Name called vpon there.

* 1. *Esdr.* 7. 1.

f Whom God stirred vp to assist them that he would giue their worke good successe.

g This is the twelfth moneth, and conteineth part of February and part of March.

h And the two and fortieth after their first returne.

* *Numb.* 3. 6. and 8. 9.

i Which were of the heathen, and forsaked their idolatry to worship the true God

k Meaning, Darius who was King of the Medes, Persians, and Assyrians.

† *Ebr.* to strengthen their hands.

CHAP. VII.

1 *By the commandement of the King, Ezra and his companions come to Ierusalem.* 27 *Hee giueth thankes to God.*

NOw after these things, in the reigne of [2] Artahshashte king of Persia, *vvas* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his requeſt according to the hand of the Lord his God, *vvhich vvas* vpon him.

7 And there went vp *certaine* of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of king Artahshashte.

8 And hee came to Ierusalem in the [d] fifth moneth, which was in the seuenth yeere [e] of the king.

9 For vpon the first *day* of the first moneth began he to goe vp from Babel, and on the first *day* of the first moneth came he to Ierusalem according to the good hand of his God *that vvas* vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest *and* Scribe, *euen* a writer of the words of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE King of kings, to Ezra the Priest and perfite Scribe of the Law of the God of heauen, and to [f] Cheeneth.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Israel, and of the Priests and Leuites, to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellers, to [h] inquire in Iudah and Ierusalem, according to the Law of thy God, which is in [i] thine hand,

15 And to carie the siluer and the gold, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst find in all the prouinces of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou shalt offer them vpon the Altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee & thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meete for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I king Artahshashte haue giuen commandement to all ¶ treasurers which are beyond [l] the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth † measures of wheate, and vnto an hundreth bathes of wine, and vnto an hundreth [m] bathes of oyle, and salt without writing.

23 Whatsoeuer *is* by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth [n] against the realme of the King and his children?

24 And wee certify you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute, nor custome,

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge all the people that is beyonu the Riuer, *euen* all that know the law of thy God, and teach ye *them* that know it not.

26 And whosoeuer will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed *be* the Lord God of our fathers which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercy toward mee, before the king and his counsellers, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which *vvas* vpon mee, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 *The number of them that returned to Ierusalem with Ezra.* 21 *Hee causeth them to fast.* 24 *Hee admonisheth the Priests of their duetie.* 31 *What they did when they came to Ierusalem.*

THese * are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king [2] Artahshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shecaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth an fiftie.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesh'iah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males,

---

b Ezra deduceth his kinred, till hee commeth to Aaron, to proue that he came of him.

c Hee theweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mat. 12. 28 Matthew and Luke calle him a Lawyer or doctor of the Law, Matth. 22. 35. Luke 10. 25.

d That conteined part of July, and part of Auguſt.

e Of King Darius.

fifth month

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon and had not ventured with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As yee know best may seme to God: glory.

l Which was the riuer Euphrates, and they were beyond it in respect of Babylon

† *Ebr. Cores.*

m Reade 1. King. 7. 26. and 2. Chro. 2. 10.

n This declareth that the feare of God: iudgements caused him to vse this liberality, and not the loue that he bare to Gods glory, or affection to his people.

o He gaue Ezra full authoritie to reforme all things according to the word of God, and to punish them that refused, and would not obey.

p Thus Ezra gaue God thankes for that he gaue him so good successe in his affaire by meaſon of the king.

* 1. Esd. 8. 29.

2 Reade Chap. 7. 6.

‖ Or, *separate of Moab.*

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonne of Zattu, Elioenai, Eliashib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasai,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had [n] children.

[m] Meaning, of the common people: for before he spake of the Priests and Leuites.

‖ Or, the Captaine of Moab.

[n] Which also were made illegitimate because the mariage was vnlawfull.

NEHEMIAH.

THE ARGVMENT.

GOd doeth in all ages and at all times set vp worthy persons for the commodity and profit of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Vvhereof the first vvas their captaine to bring them home, and provided that the Temple vvas builded: the second reformed their maners and planted religion: and the third builded vp the vvalles, deliuered the people from oppression, and provided that the Lavv of God vvas put in execution among them. Hee vvas a godly man, and in great authoritie vvith the King, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things vvhich he could desire. This Booke is also called of the Latines the second of Ezra, because he vvas the vvriter thereof.

CHAP. I.

4. Nehemiah bewaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, and prayeth God for them.

THe vvords of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan.

2 Came Hanani, one of my [b] brethren, hee and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the [c] prouince, *are* in great affliction and in reproach, and the wall of Ierusalem *is* broken downe, and the gates thereof are burnt with fire.

4 And when I heard these vvords, I sate downe and wept, and mourned *certaine* dayes, and I fasted and prayed before the God of heauen.

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements.

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue † grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Yee will transgresse, and * I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, *yet* will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 hee came to Ierusalem, 17 and builded the walles.

NOw in the moneth [a] Nisan in the twentieth yeere of king [b] Artahshashte, the wine *stoode* before him, and I tooke vp the wine, and gaue it vnto the king. Now I was not *before time* sadde in his presence,

2 And the king said vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid.

3 And I said to the King, God saue the king for euer: why should not my countenance be sad, when the citie *and* house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen;

5 And

[a] Which conteineth part of November, and part of December, and was their nineth moneth. [b] A. Iow as I was.

[c] Meaning, in Iudea.

* Deut. 9.4.

† Ebr. corrupted.

* Deut. 2 9.11, 28.

* Deut. 33.4.

[d] That is, to worship thee.

[e] To wit, the king Artahshashte.

[a] Which was the first moneth of the yeere, and conteineth part of March and part of April. [b] Who is also called Darius, read Ezra. 7.1. and was the sonne of Hystaspis.

[c] I desired God in mine heart to prosper mine enterprise.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, *I desire* that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may built it.

6 And the King said vnto mee,) the Queene also sitting by him:) How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.

7 After, I said vnto the King, If it pleased the king, let him giue me letters to the captaines beyond the ‖ Riuer, that they may conuey me ouer, till I come into Iudah.

‖ Or, *Euphrates*

8 And letters vnto Asaph the keeper of the kings ‖ parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue mee according to [d] the good hand of my God vpon me.

‖ Or, *Parradise*,

d As God moued me to aske, and as he gaue me good successe therein,

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

e These were great enemies to the Iewes, and laboured alwayes both by force and subtilty to ouercome them, and Tobiah, becaus his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fire.

‖ Or, *conduit*,

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming back, I entred by the gate of the valley, and returned.

f That it, contemned of other nations, as though God had forsaken vs.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

g They were encouraged, and gaue themselues to doe well, and to trauell in this worthy enterprise.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, and let vs build the wall of Ierusalem, that we be no more [f] a reproach.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto mee. And they said, Let vs rise, and build. So they [g] strengthened their hand to good.

i Thus the wicked when they will bunch the children of God, enter lay treason vnto their charge, both becaus it maketh them most odious to the world, and also stirreth the hatred of princes most against them,

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that yee doe? Will ye rebell against the king?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and we his seruants will rise vp and build: but as for you, yee haue no portion, nor right, nor [k] memoriall in Ierusalem.

k Neither are ye of the number of the children of God of your progenitors,

(to whom hee hath appointed this citie onely) neither did any fors euer feate God.

CHAP. III.

The number of them that builded the walles.

1 THen aroseEliashib the hie Priest with his brethren the Priests, and they build the sheepgate: they [a] repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, *and* vnto the tower of Hananeel.

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the workes of their lords.

b The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe thereunto. * *Isa.* 22. 11.

6 And the gate of the * old *fishpoole* fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, *vvhich vvas* beyond the Riuer.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

8 Next vnto him fortified Vzziel the sonne of Harhohiah ‖ of the goldsmiths: next vnto him also fortified Hananiah the sonne ‖ of Harakkahim, and they repaired Ierusalem vnto the broad wall.

‖ Or, *Zorophim.*

‖ Or, *of the apothecaries.*

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the tower of the fornaces,

‖ Or, *measure*,

12 Next vnto him also fortified Shallum the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dungport.

14 But the dungport fortified Malchaiah the sonne of Rechab the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

|| Or, Sheer.

vnto the fishpoole of || Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-Zur vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Lewites, Rehum the sonne of Bani, and the next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of Kailah:

19 And next vnto him fortified Ezer, the sonne of Iehua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, *and* fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Merimoth the sonne of Vriiah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [e] the plaine.

e Which dwelt in the plaine country by Iordan and Iericho.

23 After them fortified Beniamin, and Hasshub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Anania, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

f Reade Ezra. Chap. 2, 43.

26 And the [f] Nethinims they dwelt in the fortresse vnto the *place* ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out euen vnto the wall of the fortresse.

28 From aboue the horse-gate foorth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

g Meaning the sixt of his sonnes.

31 After him fortified Malachiah the goldsmiths sonne, vntill the house of the Nethinims, and of the Merchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement or execution.

32 And betweene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the merchants.

CHAP. IV.

7 The building of Ierusalem is hindred, 15 but God breaketh their enterprise. 17 The Iewes build with one hand, and holde their weapons in the other.

BVt when Sanballat heard that wee builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And said before his brethren and the armie of Samaria, thus hee said, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

b Thus the wicked that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

3 And Tobiah the Ammonite *was* beside him, and said, Although they build, *yet* if a foxe goe vp, hee shall euen breake downe their stonie wall.

4 [c] Heare, O our God (for wee are despised) and turne their [d] shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

c This is the remedie that the children of God haue against the derision and threatnings of their enemies, to flee to God by prayer.

d Let them be spoyled and led away captive.

5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked *vs* before the builders.

e Let the plagues declare to the world that they see themselues against thee, and against thy Church: thus he prayeth onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

6 So we built the wall, and all the wall was ioyned vnto the || halfe thereof, and the heart of the people was to worke.

|| Or, halfe hight.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

† Ebr. make to stay, meaning the people.

8 And conspired altogether to come and to fight against Ierusalem, and to † hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there *is* much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we came into the mids of them, & slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs [f] ten times, [g] From all places, whence yee shall returne, *they will be* vpon vs.

f That is, often.

g Times.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

h Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preseruation of their owne liues and of theirs, hee encourageth them to play the valiane men.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the Rulers *stood* [i] behinde all the house of Iudah.

i To ouersee them, and to encourage them to their worke.

17 They that builded on the wall, and they that bare the burdens, *and* they that laded, did the works with one hand, and with the other helde the sword,

18 For euery one of the builders *had* his sword girded on his loynes, and *so* builded: and he that blew the trumpet, *was* beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

a Of his companions that dwelt in Samaria.

20 In

20 In what place *therefore* ye heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came foorth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *saue* euery one put them off [l] for washing.

CHAP. V.

1 *The people are oppressed and in necessity.* 6 *Nehemiah reproueth it.* 14 *He tooke not the portion of others that had ruled before, least he should grieue the people.*

NOw there was a great crie of the people, and of their wiues [a] against their brethren the Iewes.

2 For there were that said, We, our sonnes and our daughters are many, therefore wee take vp [b] corne, that we may eate and liue.

3 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borowed money for the kings [c] tribute *vpon* our lands and our vineyards.

5 And nowe our flesh *is as* [d] the flesh of our brethren, *and* our sonnes as their sonnes. and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters *now* in subiection, and there *is* no power [e] in our hands: for other men *haue* our lands and our vineyards.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and sayd vnto them, You lay burthens euery one vpon his brethren: and I set a great [g] assembly against them.

8 And I said vnto them, Wee (according to our ability) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sell your brethren againe, or shall they bee [h] sold vnto vs? Then held they their peace, and could not answere.

9 [i] I said also, That which ye do, is not good, Ought yee not to walke in the feare of our God, for the [k] reproach of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this [l] burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their olives, and their houses, and *remit* the hundreth part of the siluer and of the corne, of the wine, and of the oyle [l] that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast said. Then I called the Priest, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labor: euen thus let him be shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that *the King* gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshasthe, *that is*, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had beene chargeable vnto the people, and had taken of them bread and wine, besides forty shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But, rather I fortified *a portion* in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there *were* at my table an hundreth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, *and* sixe chosen sheepe, and birds were prepared for me, and [l] within ten dayes wine for all [n] abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnes, *according* to all that I haue done for this people.

CHAP. VI.

1 *Nehemiah answereth with great wisdome and zeale to his aduersaries,* 11 *who is discouraged by the false Prophets.*

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had build the wall, and that there were no moe [a] breaches therein (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meet together in the villages in the plaine of Ono: & they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to do, & I cannot come downe: [b] why should the worke cease, whiles I leaue it and come downe to you?

4 Yet they sent vnto mee foure times after this fort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this fort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and [l] Gashmu hath said it, that thou & ỹ Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these [c] words.

7 Thou hast also ordained [d] the Prophets to preach of thee at Ierusalem, saying, *There is a* King in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou faineſt them of thine owne heart.

9 For all they affrayed vs, saying, Their hands shalbe weakened from the worke, and it shall not be done: now therefore † encourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and hee sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple:

for

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k Meaning, to resist their enemies, if need required,

l That is, when they purified themselues, or els when they washed their cloathes,

a Against the rich which oppressed them,

b This is the complaint of the people, shewing to what extremity they were brought vnto.

c To pay our tribute to the king of the Persians, which was exacted yeerely of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouerty are constrained to hire them to others.

f You presse them with vsury, and seeke how to bring all things into your hands.

g Both because they should be moued with pitie, seeing how many were by them oppreſt, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our acts are no better then theirs.

l Or, vsury. I Which ye take of them for the loane.

m I receiued not that portion and dues, which the gouernours that were before mee exacted, wherein he declareth that he rather sought the wealth of the people then his owne commodity.

n Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

a That is, that they were ioyned together, as Chap. 4. 6.

b Meaning, that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that we should not commit our affaires to the hands of the wicked.

l Or, Geshem.

c As the same goeth.

d Then hast bribed and set vp false prophets, to make thy selfe king, that so to detraine the King of Persia of that subiection which you owe vnto him.

e Or, shrouded himselfe in his chamber.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, f Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued that God had not sent him, but that hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and sinne, and that they might haue an euill report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and Noadiah the g Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth *day* of h Elul, in two and i fiftie dayes.

16 And when all our enemies heard thereof, *euen* all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes *were* there many of the princes of Iudah, whose k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there *were* many in Iudah, that were sworne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah,

19 Yea, they spake in his praise before me and told him my words, *and* Tobiah sent letters to put me in feare.

f He doubted not but God was able to preserue him, and knew that if he had obeyed this counsell, he should haue discouraged all the people: thus God giueth power to his to resist false prophecies, though they seeme to haue neuer so great probability.

g Very grieuous cursed him to pray against such, which vnder the presence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth and contained part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

CHAP. VII.

1 *After the wall once builded, is the watch appointed.* 6 *They that returned from the captiuity are numbred.*

NOw * when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ierusalem (for hee was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while a they stand by, let them shut the doores, and † make them fast: and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie *was* large and great, but the people *were* few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, † which came vp at the first, and found written therein.

6 These are the b sonnes of the prouince that came vp from the captiuity that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. *This is* the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundreth seuenty and two.

9 The sonnes of Shephatiah, three hundreth seuenty and two.

10 The sonnes of Arah, sixe hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua and Ioab, two thousand eight hundreth and eighteene.

12 The sonnes of Elam, a thousand two hundreth fifty and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourty.

14 The sonnes of Zacchai seuen hundreth and threescore.

15 The sonnes of Binnui, sixe hundreth and eight and fortie.

16 The sonnes of Bebai, sixe hundreth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundreth and two and twenty.

18 The sonnes of Adonikam, sixe hundreth threescore and seuen.

19 The sonnes of Beguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundreth and fiue and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundreth and eight and twenty.

23 The sonnes of Bezai, three hundreth and foure and twenty.

24 The sonnes of Hariph, an hundreth and twelue,

25 The d sonnes of Gibeon, ninety and fiue.

26 The men of Beth-lehem and Netophah, an hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, seuen hundreth and three and forty.

30 The men of Ramah and Gaba, sixe hundreth and one and twenty

31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men e of the other Nebo, two and fifty.

34 The sonnes of the other Elam, a thousand two hundreth and foure and fifty.

35 The sonnes of Harim, three hundreth and twenty.

36 The sonnes of Iericho, three hundreth and fiue and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.

38 The sonnes of Senaah, three thousand nine hundreth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuenty and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pashur, a thousand two hundreth and seuen and forty.

42 The sonnes of Harim, a thousand and seuenteene.

‖ Or, *the captaine of Moab.*

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

* Ezra 49.23.

§ To wit, they that are mentioned, vers. 2.

† Ebr. *hold them, meaning, till the doores were put in.*

* Ezra 2.2.

b That is, the inhabitants of Iudah

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 2. 2.

43 ¶ The Leuites : the ſonnes of Ieſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah, ſeuentie and foure.

44 ¶ The ſingers : the children of Aſaph, an hundreth and eight and fourtie.

45 The porters : the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The † Nethinims : the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth.

47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon.

48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai.

49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar.

50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda.

51 The ſonnes of Gazzam, the ſonnes of Vzza, the ſonnes of Paſeah.

52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim.

53 The ſonnes of Bakbuk, the ſonnes of Hakupha, the ſonnes of Harhur.

54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,

55 The ſonnes of Barkos, the ſonnes of Siſſera, the ſonnes of Tamah.

56 The ſonnes of Neziah, the ſonnes of Hatipha.

57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida.

58 The ſonnes of Iaala, the ſonnes of Darkon, the ſonnes of Giddel.

59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.

60 All the Nethinims, and the ſonnes of Salomons ſeruants *were* three hundreth, ninetie and two.

61 ¶ And theſe came vp from Tel-melah, Telharesha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeed, *or* if they were of Iſrael.

62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fourtie.

63 And of the Prieſts: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 Theſe ſought their writing of the genealogies, but it was not found: therefore they were put from the Prieſthood.

65 And § the Tirſhatha ſaid vnto them, that they ſhould not eate of the moſt holy, till there roſe vp a Prieſt with * Vrim and Thummim.

66 All the Congregation together *was* two and fourtie thouſand, three hundreth and threeſcore,

67 Beſides their ſeruants and their maids, which were ſeuen thouſand, three hundreth and ſeuen and thirtie: and they had two hundreth and ſiue and fourtie ſinging men and ſinging women.

68 Their horſes *were* ſeuen hundreth and ſixe and thirtie; *and* their mules two hundreth and ſiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, *and* ſixe thouſand ſeuen hundreth and twentie aſſes.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand h drammes of golde, fiftie baſins, fiue hundreth and thirtie Prieſts garments.

71 And *ſome* of the chiefe fathers gaue vnto the treaſure of the worke, twentie thouſand drammes of golde, and two thouſand and two hundreth ‖ pieces of ſiluer.

72 And the reſt of the people gaue twentie thouſand drammes of golde, and two thouſand pieces of ſiluer, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts, and the Leuites, and the porters and the ſingers, and the reſt of the people and the Nethinims, and all Iſrael dwelt in their cities: and when the i ſeuenth moneth came, the children of Iſrael were in their cities.

CHAP. VIII.

Ezra gathereth together the people, and reſteth to them the Lawe.
12 They reioyce in Iſrael for the knowledge of the word of God.
15 They keepe the feaſt of Tabernacles ſo ouerthee.

AND all the people aſſembled themſelues † together, in the ſtreet that was before the watergate, and they ſpake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moſes, which the Lord had commanded to Iſrael.

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all b that could heare and vnderſtand it, in the firſt day of the ſeuenth moneth.

3 And hee read therein in the ſtreet that was before the watergate (from the morning vntill c the midday) before men and women, and them that vnderſtood it, and the eares of all the people *hearkened* vnto the booke of the Law.

4 And Ezra the Scribe ſtood vpon a pulpit of wood which he had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the booke before all the people: for hee was d aboue all the people: and when he opened it, all the people ſtood vp.

6 And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their handes: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Ieſhua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people *ſtood* in their place.

8 And they read in the booke of the Law of God diſtinctly, and gaue § ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſayd vnto all the people, This day is holy vnto the Lord your God mourne not, neither weepe: for all the people e wept, when they heard the words of the Law.

10 He ſaid alſo vnto them, Goe, *and* eate of the fat, and drinke § ſweete, and ſend part vnto them, for whom none f prepared: for this day is holy vnto our Lord: be yee not ſory therefore: for tho

[Or, Hodeiah.

‖ Reade Ezra 2.55

g Meaning, Nehemia: for Tirſhatha in the Chalde tongue ſignifieth a ruler.

* Exod. 28.30.

h Reade Ezra 2.69

‖ Or, mines.

i Which conteineth part of September and part of October.

† Heb. as one man.
a Reade Ezra 7.6

b which had age and diſcretion to vnderſtand.

c This declareth the great reale, that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e In conſidering their offences againſt the Law. Therefore the Leuites doe not reproue them for mourning, but aſſure them of Gods mercies ſo aſmuch as they be repentant.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you ſtrength.

the ioy of the Lord is your ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend away part, and to make great ioy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day the chiefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra the Scribe, that he alſo might inſtruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moſes) that the children of Iſrael ſhould dwell in *boothes in the feaſt of the ſeuenth moneth.

* Leuit. 23 34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ Myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‖ Or, goodly branches, or Leuit. 23 40.

16 So the people went foorth and brought *them*, and made them boothes, euery one vpon the h roofe of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreete by the watergate, and in the ſtreete of the gate of Ephraim.

h For their houſes were made flat aboue, vnde Deut. 22, 8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and ſate vnder the boothes: for ſince the i time of Ieſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

i Which was almoſt a thouſand yeeres.

18 And hee read in the booke of the Law of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

IN the foure and twentieth day of this a moneth the children of Iſrael were aſſembled with *faſting, and with ſackecloath, and earth vpon them.

a Meaning, the ſeuenth. * 1. Eſdras. 9. 4.

2 (And they that were of the ſeede of Iſrael were ſeparated from all the † ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

† Heb. ſtrange children.

3 And they ſtood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they b confeſſed and worſhipped the Lord their God foure times.

b They made confeſſion of their ſinnes, and vſed prayers.

4 Then ſtood vp vpon the ſtaires of the Leuites, Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cryed with a lowde voyce vnto the Lord their God.

5 And the Leuites ſaid, *euen* Ieſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah *and* Pethahiah, Stand vp *and* praiſe the Lord your God for euer and euer, and let them praiſe thy glorious Name, O God, which exceleth aboue all thankeſgiuing and praiſe.

6 Thou art Lord alone: thou haſt made heauen, and the heauen of all heauens, with all their hoſte, the earth, and all things that are therein, the ſeas, and all that are in them, and thou preſeruеſt them all, and the hoaſte of the heauen worſhippeth thee.

7 Thou art, O Lord, the God that haſt choſen Abraham, and brought him out of Ur in Caldea, and * madeſt his name Abraham.

* Gen. 11. 31. * Gen. 17. 5.

8 And founde ſt his heart faithfull before thee, * and madeſt a Couenant with him, to giue vnto his ſeede the land of the Cananites, Hittites, Amorites, and Perizzites, and Iebuſites, and Girgaſhites, and haſt performed thy wordes, becauſe thou art iuſt.

* Gen. 14. 18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

* Exod. 3. 7. and 14. 10.

10 And ſhewed tokens and wonders vpon Pharaoh, and on all his ſeruants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a Name, as *appeareth* this day.

11 * For thou diddeſt breake vp the Sea before them, and they went through the mids of the ſea on dry land: and thoſe that purſued them, haſt thou caſt into the bottomes as a ſtone, in the mightie waters;

* Exod. 14. 21.

12 And * leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

* Exod. 13. 21.

13 * Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances and good Commandements.

* Exod. 19. 18. 20 and 20. 1.

14 And declareſt vnto them thine holy Sabbath, and commandeſt them precepts, and ordinances, and lawes, by the hand of Moſes thy ſeruant:

15 * And gaueſt them bread from heauen for their hunger, * and brought eſt foorth water for them out of the rocke for their thirſt: and * promiſeſt them that they ſhould goe in, and take poſſeſſion of the land, for the which thou haddeſt lift vp thine hand for to giue them.

* Exod. 16. 15. * Exod. 17. 6. * Deut. 1. 8.

16 But they and our fathers behaued themſelues proudly and hardened their necke, ſo that they hearkened not vnto thy Commandements.

17 But refuſed to obey, and would not remember thy marueilous works that thou haddeſt done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering, and of great mercie, yet forſookeſt them not.

18 Moreouer, when they made them a molten calfe (and ſaid, This is thy God that brought thee vp out of the land of Egypt) and committed great blaſphemies.

19 Yet thou for thy great mercies ſorſookeſt them not in the wildernеſſe: * the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to ſhew them light, and the way whereby they ſhould goe.

* Exod. 13. 22. Num. 14. 14. 1. 10. 11. 12.

20 Thou gaueſt alſo thy good Spirit to inſtruct them, and withheldeſt not thy MAN from their mouth, and gaueſt them water for their thirſt.

21 Thou diddeſt alſo feed them fortie yeeres in the wildernеſſe: they lacked nothing: * their clothes waxed not old, and their feet ſ ſwelled not.

* Deut 3. 4. c Though the way was tedious and long. d Meaning, the heathen whom he drove out.

22 And thou gaueſt them kindgoms and people, and d ſcatteredſt them into corners: ſo they poſſeſſed * the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

* Numb. 21. 26.

23 And

23 And thou diddest multiply their children like the starres of the heauen, and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *euen* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and oliues, & trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which [c] protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them saiuours, who saued them out of the hand of their aduersaries,

28 But when they had [f] rest, they returned to doe euill before thee: therefore lestest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vnto thy Law: but they behaued themselues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man should doe and liue in them) and [g] pulled away the shoulder, and were stifnecked, and would not [h] heare.

30 Yet thou † diddest forbeare them many yeeres, and protestedst among them by thy Spirit, *euen* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God,* thou great God, mightie and terrible, that keepest couenant and * mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, *that is*, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the [i] kings of Assiur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast [k] dealt truely, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandements, nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land which thou diddest set before them, and haue not conuerted from their euill works.

36 Behold, wee are seruants this day, and the land that thou gauest vnto our fathers, to eat the [m] fruite thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make [n] a sure couenant, and write it, and our princes, our Leuites, *and* Priests seale vnto it.

CHAP. X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOw they that sealed, *were* Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkijah.

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [1] the Priests,

9 ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel,

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanun,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people *were* Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai.
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the lands vnto the Law of God, their wiues, their sonnes and their daughters, all that could vnderstand,

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse and to the oathe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements and his statutes:

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And *if* the people of the lande brought ware on the Sabbath, or any vitailes to sell, that wee would not take it of them on the Sabbath, and

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c Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2. Chron. 24, 19.

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgat God.

* *Exod.* 18, 5. *Ezek.* 20, 12. *Rom.* 10, 5. *Galat.* 3, 12.

g Which is a similitude taken of oxen that strinke at the yoke or burden, as Zech. 7, 11.

h When thou diddest admonish them by thy Prophets.

† *Heb. thou diddest prolong vpon them many yeeres.*

* *Exod.* 34, 6, 7.

* *Psal.* 143, 1, 2.

i By whom wee were led away into captiuity, and haue bene appointed to bee slaine, as Ester 3, 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

m That is, to be the Lords thereof.

n Vnto by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits,

Or, *bolter.*

2 Which subscribed to keepe the promise.

‖ Or, *captaines of Moab.*

b Reade Ezra 2, 43.

c which being idolaters forsooke their wickednes, and gaue themselues to serue God.

d They made the oathe in the name of the whole multitude.

e Whereunto they gaue themselues if they brake the Law, as Deut. 28, 15.

f Which notwithstanding they broke soone after, as Chap. 13, 15.

* *Leuit. 25, 4. Deut. 15. 1. † Ebr. hand.*

§ This declareth wherefore they gane this third part of the shekel, which was besides the halfe shekel that they were bound to pay. Exod. 30, 13.

‖ *Or, into the house of.*

h By this rehearsall is meant that there was no part nor ceremony in the Law, whereunto they did not binde themselues by couenant.

i Whereasoeuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law, and according to the oathe and conenant that we made.

* *Numb. 18, 26.*

k We will not leaue it destitute of that that shall be necessary for it.

and on the holy dayes: * and that wee would let the seuenth yeere be free, and the debtes of euery † person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

33 For the § shewbread, and for the dayly offring, and for the dayly burnt offering, the Sabbaths, the new moones, for the solemne feastes, and for the things that were sanctified, & for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, *euen* the Priests, the Leuites, and the people, to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the Altar of the Lord our God, as it is written in the Law.

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yeere by yeere, into the house of the Lord.

36 And the first borne of our sonnes, and of our cattell, as it is *h* written in the Law, and the first borne of our bullockes, and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priestes, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our *i* trauell.

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall* bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there *shall be* the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and *k* wee will not forsake the house of our God.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was builded,* 21 *and who in the cities of Iudah.*

AND the rulers of ȳ people dwelt in Ierusalem: the other people also cast lots, 2 to bring one out of ten to dwell in Ierusalem the holy citie, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt *certaine* of the children of Iudah, and of the children of Beniamin: Of the sonnes of Iudah, Athaiah, the sonne of Vzijah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of *b* Perez.

5 And Maaseiah the sonne of Baruch, the sonne of Col-hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of ‖ Shiloni,

6 All the sonnes of Perez that dwelt at Ierusalem, *were* foure hundreth threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gahai, Sallai, nine hundreth and twenty and eight.

9 And Ioel the sonne of Zichri *vvas* gouernor ouer them: and Iudah the sonne of Senua *vvas* the second ouer the city.

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, *c vvas* chiefe of the house of God.

12 And their brethren *d* that did the worke in the Temple, *vvere* eight hundreth, twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amashsai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their ouerseer *vvas* Zabdiel the sonne ‖ of Hagedolim.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites *vvere* ouer the workes of ȳ house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *vvas* the chiefe to *e* begin the thanksgiuing *and* prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

18 All the Leuites in the holy citie *vvere* two hundreth fourescore and foure.

19 And the porters, Akkub, Talmon, and their brethren that kept the *f* gates, *vvere* an hundreth twentie and two.

20 And the *g* residue of Israel, of the Priestes, *and* of the Leuites *dvvelt* in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the *h* fortresse, and Ziha, and Gispa *vvas* ouer the Nethinims.

22 And the ouerseer of the Leuites in Ierusalem *vvas* Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers *vvere* ouer the worke of the house of God.

23 For it *vvas* the kings commandement concerning them, that faithfull *prouision should be* for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah the sonne of Iudah *h vvas* at the kings hand in all matters concerning the people.

25 And in the villages in their landes, *some* of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

b Which came of Perez the sonne of Iudah.

‖ *Or, of a Shilonite.*

c That is, was the high Priest.

d That serued and ministred in the Temple.

‖ *Or, of one of the great men.*

e That is, he began the Psalme, and was the chanter.

f Meaning, of the Temple.

g Of them, which dwelt not in Ierusalem.

‖ *Or, Ophel.*

h Was chiefe about the king for all his affaires.

and in the villages thereof,

26 And in Iesh̃ua, and in Moladah, and in Beth-palet,

27 And in Hazer-shuall, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aiia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites *were* diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 and the wall is dedicated.

THese also are the Priestes and the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, and Iesh̃ua: *to wit*, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Iesh̃ua.

8 And the Leuites, Iesh̃ua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] *vvere* ouer the thankesgiuings, he, and his brethren.

9 And Bakbukiah and Vnni, *and* their brethren *vvere* about them in the [d] watches.

10 And Iesh̃ua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were *these* the chiefe fathers of the Priests: vnder [e] Seraiah *vvas* Meraiah, vnder Ieremiah, Hananiah.

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan.

14 Vnder Melicu, Ionathan, vnder Sebaniah, Iosephi.

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam.

17 Vnder [f] Abiiah, Zichri, vnder Miniamin, *and* vnder Moadiah, Piltai.

18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan.

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber.

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua *vvere* the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers *vvere* written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Leuites, *vvere* Hashabiah, Serebiah, and Iesh̃ua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinances of Dauid the man of God, ward ouer [g] against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *vvere* porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioiakim the sonne of Iesh̃ua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem, they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, violes, and with harps.

28 Then the [†] singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of [h] Netophathi.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and [ỹ] wall.

31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the *one* went on the right hand of the wall toward the dung-gate.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Beniamin, and Shemaiah, and Ieremiah,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe *vvent* before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the [l] staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people *vvas* vpon the wall, *and* vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish-gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam.

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a From Babylon to Ierusalem.

b Next in dignity to the high Priests, and which were of the flocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept the wards and watche according to their turnes, as 1. Chron. 23. 6.

e That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and euery one in his course.

† Ezr. the forme of the former.

h Which were a certaine familie, and had their possessions in the fields, 1. Chron. 2. 54.

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the city of Dauid.

Elam, and Ezer: and the singers † sang loud, hauing Izrahiah which *was* the ouerseer.

† *Ebr. caused to heare.*

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appoynted ᵐ ouer the chambers of the store for the offrings, (for the first fruits, and for the tithes) to gather into them out of the fields of the cities, the portions of the Law for the Priests, and the Leuites: for Iudah reioyced for the Priestes and for the Leuites, that serued.

ᵐ Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2 Chron. 31, 11, and now were repaired against for the same vse.

45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification according to the commandement of Dauid, *and* Salomon his sonne.

* *1. Chron. 15, 16.*

46 * For in the dayes of Dauid and Asaph, of olde *were* chiefe singers, and songs of praise and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites ⁿ gaue the holy things vnto the sonnes of Aaron.

ⁿ That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

ON that day they did reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite and the Moabite * should not enter into the Congregation of God,

* *Deut. 23, 3.*

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

* *Numb. 22, 5, 6*

3 Now when they had heard the Law, they separated from Israel ª all those that were mixed.

ª That is, all such which had ioyned in vnlawfull mariage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before ᵇ this had the Priest Eliashib the ouersight of the chamber of the house of our God, being ᶜ kinsman to Tobiah:

ᵇ That the separation was made.

ᶜ He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

d Called also Darius, Ezra. 7, 1.

6 But in all this *time* was not I in Ierusalem: for in the two and thirtieth yeere of ᵈ Artahshashte King of Babel, came I vnto the King, and ‖ after certaine dayes I obtained of the King.

‖ *Or, at the yeeres end.*

7 And when I was come to Ierusalem, I vnderstood ᵉ the euill that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernore was but a while absent, and yet they fell into such great absurdities, as appeareth also, Exod. 32, 1.

8 And it grieued mee sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate offering and the incense.

10 And I perceiued that the portions of the Leuites had not beene giuen, and that euery one was fled to his land, *euen* the Leuites and singers that executed the worke.

11 Then reproued I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was ᶠ to distribute vnto their brethren.

ᶠ He protesteth that he did his duetie with a good conscience, yet he doeth not iustifie himselfe therein, but desireth God to fauour him and to be mercifull vnto him for his owne goodnesse sake, as verse 22 and 31.

14 Remember mee, O my God, herein, and wipe not out my ᵍ kindnesse that I haue shewed on the house of my God, & on the offices thereof.

g I declared vnto them, that God would not suffer such transgressours of his Law to be vnpunished.

15 In those dayes saw I in Iudah them, that trode winepresses on ʃ Sabbath, and that brought in sheaues, and with laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and ‖ I protested to them in the day that they solde vitailes.

‖ Or, I testified.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your fathers ʰ thus, and our God brought all this plague vpon vs, and vpon this city? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

h was not this a great cause, why God plagued vs in times past: meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Ierusalem began to be ⁱ darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and *some* of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

i About the time that the Sunne went downe: for the Sabbath lasted from the Sunne going downe of the one day, to the Sunne setting of the other.

20 So the chapmen and merchants of all merchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites, that they should cleanse themselues, and that they should come and ᵏ keepe the gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercy.

k Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I saw Iewes that maried wiues of ˡ Ashdod, of Ammon, and of Moab.

l Which was a city of the Philistims, and they had maried wiues thereof, and so had corrupted their speach and Religion.

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the langnage of the *one* people, and of the *other* people.

m In that is, I did excommunicate them, and drine them out of the Congregation.

25 Then I reproued them, and ᵐ cursed them, and smote certaine of them, and pulled off their haire, and tooke an oathe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

* *1. King. 3, 7. 12.*

26 * Did not Salomon the king of Israel sinne by these things? yet among many nations was there no King like him: for he was * beloued of his God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

* *2. Sam. 12, 24, 25*
* *1 King. 11, 1. 4. Nehem. 4, 7, 19, 20.*

27 Shall wee then obey vnto you, to doe all this great euill, and to transgresse against our God, *euen* to marry strange wiues?

28 And

28 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him frō me.

29 Remember them, O my God, that [n] defile the Priesthood, and the couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priestes and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appoynted, and for the first fruits. Remember me, O my God, [o] in goodnesse.

n Punish them according to their fault and euill example, which they haue giuen to the rest of thy people, contrary to their vocation.

o That is, to shew mercy vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeares wherein the Ebreuves and the Grecians doe varie, diuers authours write diuerslie as touching this Ahasuerosh, but it seemeth, Daniel 6.1. and 9.1. that hee was Darius king of the Medes, and sonne of Astyages, called also Ahasuerosh, which was a name of honour, and signified great and chiefe as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stirreth vp some, by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour and their fall doen when they are at highest. And how God preserueth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 *King Ahasuerosh maketh a royall feast.* 12 *Wherevnto the Queene Vashti will not come.* 19 *For which cause she is diuorced.* 20 *The Kings decree touching the preeminence of man.*

a Called also Darius, who was now the fourtine Monarch, and had the gouernment of the Medes, Persians, and Chaldeans, some thinke hee was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6, 2. maketh mention but of sixe score, leauing out the number that is vnperfect, as the Scripture in diuerse places vseth.

c That is, had rest and quietnesse.

* Nehem. 2. 1.

IN the dayes of [a] Ahasuerosh (this is Ahasuerosh that reigned from India euen vnto Ethiopia, ouer an [b] hundreth and seuen and twenty prouinces.)

2 In those dayes when the king Ahasuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and his seruants, *euen* the power of Persia and Media, and to the captaines and gouernours of the prouinces *which were* before him,

4 That hee might shew the riches *and* glory of his kingdome, and the honour of his great maiestie many dayes, *euen* an hundreth and foure-score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 *Vnder* an hanging of white, greene, and blue *cloathes*, fastened with cords of finne linnen and purple, in siluer rings, and pillars of marble: the [d] beds *were* of golde and of siluer vpon a pauement of porphyre, and marble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessell, and royall wine in abundance, according to the [e] power of the King.

8 And the drinking *was* by an order, none might [f] compell: for so the King had appoynted vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of King Ahasuerosh.

10 Vpon the [g] seuenth day when the King was merry with wine, hee commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas the seuen eunuches, (that serued in the presence of King Ahasuerosh.)

11 To bring Queene Vashti before the King with the crowne royall, that hee might shew the people and the princes her beautie: for shee was faire to looke vpon.

d Which they vsed in those countreyes in stead of tables.

e As was beseeming for so magnificall a King.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as vers. 5.

12 But the Queene Vashti refused to come at the Kings word, [†] which hee had giuen in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

† Else why is she put in the hand of the eunuches.

13 Then the King said to the wise men, [h] that knew the times (for so was the Kings maner towards all that knew the law and the iudgement:

14 And the next vnto him *was* Carshena, Shetar, Admatha, Tarshish, Meres, Marsena, *and* Memucan the seuen princes of Persia, and Media, which saw the [i] Kings face, and sate the first in the kingdome.)

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to the word of the King Ahasuerosh by the commission of the eunuches?

16 Then Memucan answered before the king and the Princes, The Queene Vashti hath not onely done [k] euill against the King, but against all the Princes, and against all the people that are in all the prouinces of King Ahasuerosh.

17 For the [l] acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Ahasuerosh commanded Vashti the Queene to be brought in before him, but shee came not.

18 So shall the [m] princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus *shall there be* much despitefullnesse and wrath.

19 If it please the King, let a royall decree proceede from him, and let it be written among the statutes of Persia & Media, (and let it not be transgressed) that Vashti come [n] no more before king Ahasuerosh: and let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (though it be [o] great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their

i Which were his chiefe counsellers, that might haue alwayes accesse to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, and another made Queene.

o For he had vnder him an hundreth twenty and seuen countreys.

language, that euery man should p beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

2 After the Queene is put away, certaine young maides are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King that would betray him.

AFter these things, when the wrath of King Ahasuerosh was appeased, he q remembred Vashti, and what she had done, and what was decreed b against her.

2 And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull yong virgins,

3 And let the King appoint officers through all the prouinces of his Kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the Kings eunuch c keeper of the women, to giue them their things d for purification.

4 And the maid that shall please the King, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ In the citie of Shushan there was a certaine Iew, whose name *was* Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had beene caried away from Ierusalem * with the captiuitie that was caried away with Iechonih King of Iudah (whom Nebuchadnezzar king of Babel had caried away.)

7 And he nourished Hadassah, that is, Ester, his vncles daughter: for shee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commandement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and she found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her † state, and seuen comely maides to be giuen her out of the Kings house, and hee gaue change to her and to her maides of the best in the house of the women.

10 *But* Ester shewed not her people and her kinred: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked e euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maid came, to goe in to King Ahasuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, six moneths with oyle of myrrhe, and six moneths with sweet odours and in the purifying of the women:

13 And thus went the maides vnto the King) whatsoeuer she required, was f giuen her to goe with her out of the womens house vnto the kings house.

14 In the euening she went, and on the morow she returned into the second house of the women vnder the hand of Shaashgaz the Kings eunuch which kept the concubines: shee came in to the King no more, except shee pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the king, she desired nothing, but what ‖ Hege the kings eunuch the keeper of the women g said: and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto king Ahasuerosh into his house royall in the tenth moneth, which is the h moneth Tebeth, in the seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the king made a great feast vnto all his princes, and his seruants, *which was* the feast of Ester; and gaue rest k vnto the prouinces, and gifts, according to the l power of a king.

19 And when the virgins were gathered the m second time, then Mordecai sate in the kings gate.

20 Ester had not yet shewed her kinred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of the kings eunuches, Bigthan & Teresh which kept the doore, were wroth, and sought to lay n hand on the King Ahasuerosh.

22 And the thing was knowen to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the king.

CHAP. III.

1 Haman, after he was exalted, obtained of the King that all the Iewes should be put to death, because Mordecai had not done him reuerence as other had.

AFter these things did king Ahasuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate; said vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they b told Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he † thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahasuerosh, *euen* the people of Mordecai.

p That is, that the wife should be subiect to the husband, and at his commandement.

q That is, he called the matter againe into communication.

b By the seuen wise men of his counsell.

c The abuse of these countreys was so great, that they inuented many meanes to serue the lusts of princes, and the rest as they ordeined wicked lawes, that the king might haue whole daughters he would, so they had diuers houses appointed as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

d Reade what this purification was verse 12.

* 2. *Kings* 24. 15.

† Heb. portions.

e For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.

f What apparell she asked of the eunuch, that was he bound to giue her.

g Whe. ein her modesty appeared, because she sought not apparell to commend her beauty, but stood to the Eunuches appointment.

h Which comprised part of December and part of Ianuary.

That is, made for her sake.

i He released their tribute.

k That is, great and magnificall.

l That is, as the marriage of Ester, which was the second marriage of the king.

m Meaning, to kill him.

n In the Chronicles of the Medes and Persians, as Chap. 10. 2.

a The Persians manner was to kneele downe and reuerence their kings, and such as were appointed in chiefe authority, which Mordecai would not doe to his ambitious and proud man.

b Thus we see that there is none so wicked, but they haue their attenders to accuse the godly.

† Ester despised in her eyes.

7 In the first moneth (that is the moneth e Nisan) in the twelft yeere of king Ahasheuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth *vnto* the twelfth moneth, that is the moneth e Adar.

8 Then Haman said vnto king Ahasheuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes *are* diuers from all people, and they doe not obserue the f Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will † pay ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings ‖ Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, *and* to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahasheuerosh was it written, and sealed with the kings ring.

13 And the letters were sent † by postes into all the kings prouinces, to roote out, to kill and to destroy *all* the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should be giuen a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the g citie of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Iewes. 16 Ester willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his cloathes, and put on sackcloath, and ashes, and went out into the mids of the citie, and cryed with a great crie, and a bitter.

2 And he came euen before the Kings a gate, but he might not enter within the kings gate, being cloathed with sackcloath.

3 And in euery prouince *and* place, whither the kings charge and his commission came, there was great sorow among the Iewes, and fasting, and weeping, and mourning, and † many lay in sackcloath and in ashes.

4 ¶ Then Esters maids and her Eunuches came and told it her: therefore the queene was very heauie, and shee sent raiment to cloathe Mordecai, and to take away his sackcloath from him, but he receiued it not.

5 Then called Ester Hatach *one* of the Kings eunuches, whom he † had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went foorth to Mordecai vnto the street of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the † summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the ‖ copie of the writing *and* commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him *to say* vnto Mordecai,

11 All the kings seruants and the people of the Kings prouinces do know, That whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there *is* a law of his, that hee shall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not beene called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answere Ester *thus*, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, † comfort and deliuerance b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for c such a time?

15 Then Ester commanded to answer Mordecai,

16 Goe, *and* assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night. I also and my mayds will fast likewise, and so will I goe in to the King, which is not according to the law: and if I perish, d I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreth in to the King, and bideth him & Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third a day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royall throne in the kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, shee found fauour in his sight: and the King b held out the golden scepter that *was* in his hand: so Ester drewe neere, and touched the top of the scepter.

3 Then said the King vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen c giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the King and Haman come this day vnto the banket, that I haue prepared for him.

e Which answereth to part of March and part of Aprill.
d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots, and expectation.
e Containing part of February and part of March.
f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profit: without respect how God is either pleased or displeased.
† Ebr. weigh.
‖ Or, secretaries.
† Ebr. the hande of postes.
g To wit, the Iewes that were in Shushan.
a Because hee would admonish Ester of this cruell proclamation.
† Ebr. sackecloath and ashes strewed for many.
† Ebr. had caused to stand before her.
† Ebr. donation.
‖ Or, content.
† Ebr. breathing out.
b That Mordecai spake in the confidence of that faith which all Gods children oughte to haue: Which is, that God will deliuer them, though all worldly meanes faile.
c For to deliuer Gods Church out of their present dangers.
d I will put my life in danger and refer the successe to God, seeing it is for his glory and the deliuerance of his Church.
a To wit, after that the Iewes had begun to fast.
b Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.
c Meaning hereby, that whatsoeuer shee asked should be granted, as Mark. 6. 23.

5 And the king said, Cause Haman to make haste, that he may doe as Ester hath sayd. So the king and Haman came to the banket that Ester had prepared.

6 And the king said vnto Ester at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy requeſt? it ſhall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition, and my requeſt is,

8 If I haue found fauour in the ſight of the king, and if it pleaſe the king to giue me my petition, and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for them, and I will do to morrow according to the kings [e] saying.

9 Then went Haman foorth the ſame day ioyfull, and with a glad heart. But when Haman ſaw Mordecai in the kings gate, that he ſtood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe, Haman refrained himſelfe: and when he came home, hee ſent, and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and how that hee had ſet him aboue the princes and ſeruants of the king.

12 Haman ſaid moreouer, Yea, Eſter the queene did let no man come in with the king to the banket that ſhee had prepared, ſaue me: and to morrow am I bidden vnto her alſo with the king.

13 But all this doeth nothing auaile mee, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſaid Zereſh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morrowe ſpeake thou vnto the king, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the king vnto the banket. And the thing pleaſed Haman, and he cauſed to make the tree.

CHAP. VI.

[a] The king turneth ouer the Chronikle, and findeth the ſeruice of Mordecai, 10 and commandeth Haman to cauſe Mordecai to be had in honour.

[†] *Ebr. the kings ſleepe departed.*

[*] *Chap. 2. 22.*

THe ſame night [†] the king ſlept not, and hee commanded to bring the booke of the Records, *and* the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai [*] had told of Bigtana, and Tereſh, two of the kings eunuches keepers of the doore, who ſought to lay hands on the king Ahaſhueroſh.

3 Then the king ſaid, What honour and dignitie hath beene giuen to Mordecai [a] for this? And the kings ſeruants that miniſtred vnto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe, that hee might ſpeake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king doe honour more then to me?

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring *for him* royall apparell, which the king *vſeth* to weare, and the [c] horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the king will honour) and cauſe him to ride vpon the horſe through ſtreet of the citie, and proclaime before him, Thus ſhall it be done vnto the man whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe, as thou haſt ſaid, and doe ſo vnto Mordecai the Iew, that ſitteth at the kings gate: let nothing fayle of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and araied Mordecai, and brought him on horſebacke thorow the ſtreet of the city, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning and his head couered.

13 And Haman tolde Zereſh his wife, and all his friends all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeede of the Iewes, before whom thou haſt begun to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the kings eunuches and haſted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

[3] The queene bideth the king and Haman againe, and prayeth for her ſelfe and her people. [6] She accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the king and Haman came to banket with the queene Ester.

2 And the king ſaid againe vnto Ester on the ſecond day at the banket of [a] wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the kingdome.

3 And Ester the queene anſwered, and ſaid, If I haue found fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen me at my petition, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlaine, and to periſh: but if we were ſold for ſeruants, and for handmaids, I would haue held my tongue, although the aduerſarie could not [b] recompence the kings loſſe.

5 Then king Ahaſhueroſh anſwered, and ſaid vnto the queene Ester, Who is hee? and where is he that [†] preſumeth to doe thus?

6 And Ester ſaid, The aduerſarie and enemie is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king aroſe from the banket of wine in his wrath, *and went* into the palace garden: but Haman ſtood vp, to make requeſt for his life to the queene Ester: for hee ſaw that there was a [c] miſchiefe prepared for him of the king.

8 And when the king came againe out of the palace garden into the houſe where they dranke wine, Haman was [d] fallen vpon the bed where-

[a] Reade Chap. 5. 6.

[b] Haman could not doe ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which hee hath of them.

[†] *Ebr. filleth his heart.*

[c] His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

[d] He fell downe at the beds feete or couch, whereupon thee fate, and made requeſt for his life.

[d] Because they vſed to drinke exceſſiuely in their bankets, they called the banket by the name of that which was moſt in vſe or eſteemed.

[e] I will declare what thing I demand.

[f] Thus the wicked when they are promoted, in ſtead of acknowledging their charge and humbling themſelues, waxe ambitious, diſdainefull, and cruell.

[g] Meaning, the highest that could be found.

[a] For he thought it was worthy his eſtate to receiue a benefit, and not reward it.

[b] Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

[c] Meaning hereby that the king ſhould make him next vnto himſelf, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

[d] Thus God ſometime putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhall come to paſſe.

whereon Ester *sate*: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they e couered Hamans face.

e This was the maner of the Persians, when one was out of the Kings fauour.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake f good for the king. Then the King said, Hang him thereon.

f Which discouered the conspiracy against the King, Chap. 2. 21, 22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted. The Comfortable letters are sent vnto the Iewes.*

THe same day did King Ahashuerosh giue the house of Haman the aduersarie of the Iewes, vnto the Queene Ester. And Mordecai a came before the King: for Ester told what he was b vnto her.

a That is, was receiued into the kings fauour and presence.
b That he was her vncle, and had brought her vp.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the c wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

c Meaning, that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes.

4 And the King held out the golden d scepter toward Ester. Then arose Ester, and stood before the King,

d Reade Chap. 5. 2.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the king Ahashuerosh said vnto the Queene Ester, and to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he ‖ layd hand vpon the Iewes.

‖ Or, went about to slay the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the kings ring, may e no man reuoke.)

e This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree graunted to Haman, for Esters sake.

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth f Siuan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince according to the g writing thereof, and to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

f Which hath part of February and part of March.

10 And hee wrote in the King Ahashuerosh name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke *and* that rode on *beastes* of price, *as* dromedaries, *and* ‖ coltes of mares,

g That is, in such letters and language, as was vsuall in euery prouince.

‖ Or, mules.

11 Wherein the King graunted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for h their life, *and* to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, *both* children and women, and to spoile their goods:

h That is, to defend themselues against all that would inuade them.

12 Vpon one day in all the prouinces of King Ahashuerosh, *euen* in the thirteenth *day* of the twelft moneth, which is the moneth i Adar.

i Which hath part of February and part of March.

13 The copie of the writing *was*, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day, to k auenge themselues on their enemies.

k The king gaue them liberty to kill all that did oppresse them.

14 So the posts rode vpon *beastes* of price, *and* dromedaries, & went foorth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 *And* vnto the Iewes was come light and l ioy and gladnesse, and honour.

l He discouereth by these words that follow, what this light was.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, *there was* ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land m became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 *At the commandement of the King, the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Ader, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it a turned contrary: for the Iewes had rule ouer them that hated them.)

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.

2 The Iewes gathered themselues together into their cities thorowout all the prouinces of the King Ahashuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King b exalted the Iewes: for the feare of Mordecai fell vpon them.

b Did them honour, and shewed them friendship.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their c enemies with strokes of the sword, and slaughter, and destruction, and did what they would vnto those that hated them.

c Which had conspired their death by the permission of the wicked Haman.

6 And at Shushan the palace *few* the Iewes, and destroyed d fiue hundreth men,

d Besides those three hundreth, that they slew the second day, as verse 15.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands e on the spoyle.

e Whereby they declared that this was God iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of those

that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy requeſt moreouer, that it may be performed?

13 Then said Ester, If it pleaſe the King, let it be granted also to morow to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themſelues vpon the fourteenth day of the moneth Adar, & ſlew three hundreth men in Shushan, but on the ſpoile they laid not their hand.

16 And the reſt of the Iewes that were in the Kings prouinces, aſſembled themſelues, and ſtood for g their liues, and had reſt from their enemies, and ſlew of them that h hated them, ſeuentie and fiue thouſand: but they laid not their hand on the ſpoile.

17 *This they did* on the i thirteenth day of the moneth Adar, and reſted the fourteenth day thereof, and kept it a day of feaſting and ioy.

18 But the Iewes that were in Shushan aſſembled themſelues on the thirteenth *day*, and on the fourteenth thereof, & they reſted on the fifteenth of the ſame, and kept it a day of feaſting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the foureteenth day of the moneth Adar with ioy and feaſting, *euen* a ioyfull day, and euery one ſent preſents vnto his neighbour.

20 ¶ And Mordecai wrote l theſe words, and ſent letters vnto all the Iewes that were through all the prouinces of the King Ahaſhueroſh, *both* neere and farre,

21 Inioyning them that they ſhould keepe the fourteenth day of the moneth Adar, and the fifteenth day of the ſame, euery yeere.

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth which was turned vnto them from ſorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feaſting and ioy, and to m ſend preſents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promiſed to do as they had begun, and as Mordecay had written vnto them,

24 Becauſe Haman the ſonne of Hammedatha the Agagite all the Iewes aduerſary had imagined againſt the Iewes to deſtroy them, and had a caſt Pur (that is a lot) to conſume and deſtroy them.

25 And when o ſhe came before the king, hee commanded by letters, Let his wicked p deuice (which he imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

26 Therefore they called theſe dayes Purim, by the name of Pur, *and* becauſe of all the words of this letter, & of that which they had ſeene beſides this, and of that which had come vnto them.

27 The Iewes *alſo* ordeined, and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖ faile to obſerue thoſe two q dayes euery yeere, according to their writing, and according vnto their ſeaſon.

28 And that theſe dayes ſhould be remembred, and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen theſe dayes of Purim ſhould not faile among the Iewes, and the memorial of them ſhould not periſh from their ſeed.

29 And the Queene Eſter the daughter of Abihail and Mordecai the Iew wrote with all ‖ authoritie (to confirme this letter of Purim the ſecond time.)

30 And he ſent letters vnto all the Iewes to the hundreth and ſeuen and twentie prouinces of the kingdome of Ahaſhueroſh, with r words of peace and trueth,

31 To confirme theſe dayes of Purim according to their ſeaſons, as Mordecai the Iew and Eſter the Queene had appoynted them, and as they had promiſed for them ſ ſelues and for their ſeede with ſ faſting and prayer.

32 And the decree of Eſter confirmed theſe words of Purim, and was written in the booke.

CHAP. X.

1 The eſtimation and authority of Mordecai.

AND the King Ahaſhueroſh laid a tribute vpon the land, and vpon the yles of the ſea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherewith ſ King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Perſia?

3 For Mordecai the Iew was the ſecond vnto king Ahaſhueroſh, & great among the Iewes, and a accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeed.

f This ſhe requireth not for deſire of vengeance, but with zeale to ſee Gods iudgements executed againſt his enemies.

g Reade Chap 8, 11
h Meaning, that they laid hands on none that were not the enemies of God.
i Meaning, in all places ſtaying in Shushan.

k As the Iewes do euen to this day, calling it in the Perſian language Purim, that is, the day of lots.
l The Iewes gather hereof that Mordecai wrote this ſtory: but it ſeemeth that hee wrote but onely theſe letters and decrees that follow.
m Hee ſetteth before our eyes the vſe of this feaſt, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendſhip and reliefe of the poore.

o Reade Chap. 3, 7.
p That is, Ester.
q Theſe are the wordes of the kings commandement to diſanull Hamans wicked enterpriſe.

‖ Or, *tranſgreſſe*.
q Meaning, the fourteenth and fifteenth day of the moneth Adar.

‖ Or, *ſtrength, or effecacie*.
r Which were letters declaring vnto them quietneſſe, and aſſurance, and putting them out of doubt and feare.
ſ *Ester ſpoke.*
t That they would obſerue this feaſt with faſting and earneſt prayer, which in Hebrew is ſignified by this word (they cry.)

a These three points are here ſet forth as commendable and neceſſarie for him that is in authoritie, to haue the fauour of the people, to procure their wealth, and to be gentle and louing toward them.

IOB.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob vvas not onely extremely afflicted in outvvard things and in his body, but alſo in his mind and conſcience, by the ſharpe tentations of his vvife, and chiefeſt friends: vvhich by their vehement vvords, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet forth God as a ſeuere Iudge, and mortall enemie vnto him, vvhich had caſt him off, therefore in vaine he ſhould ſeeke vnto him for ſaccour. Theſe friends came vnto him vnder pretence of conſolation, & yet they tormented him more then did all his affliction. Not vvithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory vve haue to marke that Iob maintaineth a good cauſe, but handleth it euill: againe his aduerſaries haue an euill matter, but they defend it craftily. For Iob held that God did not alvvay puniſh men according to their ſinnes, but that he had ſecret iudgments, vvherof man knevv not the cauſe, & therefore man could not reaſon againſt God therein, but he ſhould be conſulted. Moreouer, he vvas aſſured that God had not reiected him,

yet

yet through his great torments and affliction hee brasteth foorth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which hee doth not handle well. Against the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example. Iam. 5. 11.

CHAP. I.

a The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the lande of [a] Vz called Iob, and this man [b] was an vpright and iust man, [c] one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His [d] substance also was seuen thousand sheepe, and three thousand camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was very great, so that this man was the greatest of all the [†] men of [e] the East.

4 And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eate and drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and [f] sanctified them, and rose vp early in the morning, and [g] offered burnt offrings *according* to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and [h] blasphemed God in their hearts, thus did Iob [i] euery day.

6 ¶ Now on a day when the [k] children of God came and stoode [l] before the Lord, Satan [m] came also among them.

7 Then the Lord sayde vnto Satan, Whence [n] commest thou? And Satan answered the Lord, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none *is* like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayd, Doeth Iob feare God for [p] nought?

10 Hast thou not made [q] an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand and [r] touch all that he hath, *to see* if he will not blaspheme thee to [s] thy face

12 Then the Lord sayd vnto Satan, Loe, all that he hath *is* in thine hand, onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the [t] presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the [x] Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and sayd, The [y] fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and sayd, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayd, Thy [z] sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone, to tell thee.

20 Then Iob arose, and [a] rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped.

21 And said, * Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God [d] foolishly.

CHAP. II.

b Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the [a] children of God came and stood before the Lord, and [b] Satan came also among them, and stood before the Lord.

2 Then the Lord sayd vnto Satan, Whence commest thou? And Satan answered the Lord, and sayd, From compassing the earth to and fro, and from walking in it.

3 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none *is* like him in the earth; * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnesse, [c] although thou mouedst me against him, to destroy [d] him without cause.

a That is, of the countrey of Idumea, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen. 36. 28.
b Forasmuch as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.
c Hereby is declared, what is meant by an vpright and iust man.
d His children and riches are declared, to commend his vertue in his prosperitie and his patience, and constancie, when God had taken them from him.
† *Eni. children.*
e Meaning, the Arabians, Chaldeans, Idumeans, &c.
f That is, commanded them to be sanctified: meaning, that they should consider the sault that they had committed, and reconcile themselues to the same.
g That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.
h In Hebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as heere, and 1. Kings 21. 10. and 13. &c. i While the feast lasted.
k Meaning, the Angels, which are called the sonnes of God, because they are willinge to execute his will.
l Because our infirmitie cannot comprehend God in his maiestie, hee is set foorth vnto vs as a King, that one capacitie may be able to vnderstand that which is spoken of him.
m This declareth that although Satan be aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment he can doe nothing.
n This question is asked for our infirmitie: for God knew whence he came.
o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8.
p Hee seeketh thee not for thine owne sake, but for the commoditie that hee receiued by thee.
q Meaning, the grace of God, which serued Iob as a rampart against all tentations.
r This signifieth, that Satan is not able to touch vs, but it is God that must doe it.
s Satan noteth the vice wherewnto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to grudge him, but to declare that he hath no power ouer man, but that which God giueth him.
u That is, went to execute that which God had permitted him to doe. for else hee can neuer goe out of Gods presence.
x That is, the Arabians.
y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, for although as he might free, that not onely men were his enemies, but that God made warre against him.
z This last plague declareth, that when our plagues is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie him, and teach them obedience.

a Which came not of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebell not against God, but submit themselues vnder his hand, and receiue all things of him.

a That is, the Angels, as Chap. 1. 6. & Iude Chap. 1. 6.
* *Eccl.* 5. 14.
b Meaning, the graue, which is the mother of all.
c Hereby he confesseth that God is iust, and good, although his hande be sore vpon him.
d But declared that God did all things according to iustice and equitie.

a The wicked doe.
* *Eccl.* 5. 14. 1. *tim.* 6. 7.
b That is, into the bellie of the earth, which is the mother of all.
c Hereby he confesseth that God is iust, and good, although his hande be sore vpon him.
d But declared that God did all things according to iustice and equitie.

a That is, the Angels, as Chap. 1. 6. & Iude Chap. 1. 6.
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c Hereby he confesseth that God is iust, and good, although his hande be sore vpon him.
d But declared that God did all things according to iustice and equitie.

4 And Satan answered the Lord, and said, e Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his f bones and his flesh, *to see* if he will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe he is in thine hand, but saue g his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore h boyles, from the sole of his foote vnto his crowne.

8 And hee tooke a i potsherd to scrape him, and he sate downe among the ashes.

9 Then said his k wife vnto him, Doest thou l continue yet in thine vprightnesse? m Blaspheme God, and die.

10 But he said vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not n receiue euill? In all this did not Iob sinne with his o lips.

11 Now when Iobs three p friends heard of all this euill that was come vpon him, they came euery one from his owne place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment and sprinkled q dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a word vnto him: for they saw that the griefe *was* very r great.

e Hereby hee meant, that a mans owne skin is dearer vnto him then another mans.
f Meaning, his owne person.
g Thus Satan can goe no further in punishing, then God hath limited him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9. and threatneth to punish the rebellious people. Deut. 28.27. for that this temptation was most grieuous: for if Iob had mesfingred Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off.
i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.
k Satan vseth the same instrument against Iob, as he did against Adam.
l Meaning, what gaineth thou to serue God, seeing he thus plagueth thee, as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, & when Satan goeth about to perswade them that they trust in God in vaine.
m For death was appointed to the blasphemer, and so he meant that he should soone be rid out of his paine.
n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, & so to acknowledge him to be both mercifull and iust.
o He so bridled his affections, that his tongue through impatiencie did not murmure against God.
p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had beene but an hypocrite, and so iustly plagued of God for his sinnes.
q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorow, &c.
r And therefore thought that he would not haue beakened vnto their counsell.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 Her desireth to die, as though death were the end of all mans miserie.

a The seuen dayes ended, Chap. 2.13.
b Here Iob beginneth to feele his great impatiencie in this battell betweene the spirit and the flesh, Rom. 7.18. & after a maner yeeldeth, yet in the end he getteth victorie, though he was in the meane time greatly wounded.
c Men ought not to be wearie of their life, and curse it, because of the infirmities that is subiect vnto, but because they are giuen to sinne and rebellion against God.
d Let it be put out of the number of dayes, and let it not haue the light of the Sunne to separate it from the night.
e That is, most obscure darkenesse, which maketh them afraid of death that are in it.

AFterward a Iob opened his mouth, and b cursed his day.

2 And Iob cryed out, and said,

3 Let the day c perish wherein I was borne, and the night when it was said, There is a man child conceiued.

4 Let that day be darkeneſſe, let not God d regard it from aboue, neither let the light shine vpon it.

5 *But* let darkeneſſe and the e shadow of death staine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkeneſſe possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

8 Let them that curse the day, (being f ready to renew their mourning) curse it.

9 Let the starres of that twilight be dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it g see † the dawning of the day.

10 Because it shut not vp the doores of my *mothers* wombe, nor hid sorow from mine eyes.

11 h Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For *so* should I now haue i lien and beene quiet, I should haue slept then, *and* beene at rest.

14 With the kings and counsellors of the earth, which haue builded themselues k desolate places:

15 Or with the princes that had golde, *and* haue filled their houses with siluer.

16 Or *why* was I not hid, as an vntimely birth, *either* as infants, *which* haue not seene the light?

17 The wickedl haue there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

18 The m prisoners rest together, *and* heare not the voyce of the oppressour.

19 There are small and great, and the seruant *is* free from his master.

20 Wherefore is the light giuen to him that is in miserie? and n life vnto them that haue heauy hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladneſſe, *and* reioyce, when they can finde the graue.

23 *Why is the light giuen* to the man whose way is o hid, and whom God hath hedged in?

24 For my sighing commeth before I eat, and my roarings are powred out like the water.

25 For the thing I p feared, is come vpon me, & the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietneſſe, neither had I rest, q yet trouble is come.

f which curse the day of their birth, let them lay that curse vpon this night.
g Let it be alwayes night, and neuer see day.
† Heb. *The eye-lids of the morning.*
h This, and that which followeth, declareth, that when man ginneth place to his passions, he is not able to stay nor keepe meaſure, but runneth headlong into all euill, except God call him back.
i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braul out into this error of the wicked.
k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.
l That is, by death the cruelties of the tyrans hath ceased.
m All they that suffring any kinde of calamitie and miserie in this world: which he the benefits of God are not comfortable, except the heart be ioyfull, and the conscience quieted.
n That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence.
o In my prosperitie I looked euer for a fall, as is come now to passe.
p In my prosperitie I looked euer for a fall, as is come now vpon me.
q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 Iob is reprehended of impatiencie, 7. and iniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite, answered and sayd,

2 If wee assay to commune with thee, wilt thou be grieued; but a who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and b hast strengthened the weary hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and vprightneſſe of thy wayes?

7 Remember, I pray thee: who *euer* perished, being

a Seeing this thine impatiencie.
b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.
c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was reproued, seeing that God handled him so extremely which is the argument that the carnall men make against the children of God.
e They that doe euill, cannot but receiue euill.
f He sheweth tha God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office doe not punish tyrants (whom for their cruelty hee compareth to lions) and their children to their whelps) yet God both is able, and his iustice will punish them.
h A thing that I knew not before, was declared vnto me by vision, that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when he commeth before God.
i In their visions which God sheweth to his electures, there is euer a certain feare ioyned, that the authority thereof might be had in greater reuerence.
k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1. King. 19.12.
l He prooueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.
m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when hee would iustifie himselfe against God?
n That is, in this mortall body, subiect to corruption, as 2. Cor. 5.1.
o They see death continually before their eyes, and dayly approaching toward them.
p No man for all this doeth consider it.
q That is, before that any of them were so wise, as to thinke on death.

being an d innocent; or where were the vpright destroyed?

8 As I haue seene, they that e plow iniquity: and sowe wickednesse, reape the same.

9 With the f blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the g Lion, and the voyce of the Lionesse, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of praye, and the Lions whelps are scattered abroad.

12 But a thing was brought to me h secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread which made all my bones i to tremble.

15 And the winde passed before me, and made the haires of my flesh to stand vp.

16 *Then* stood *one*, and I knew not his face: an image *was* before mine eyes, *and* in k silence heard I a voyce, *saying*,

17 Shall man be more l iust then God? or shall a man be more pure then his Maker?

18 Beholde, hee found no stedfastnesse in his seruants, and laid follie vpon his m Angels.

19 How much more in them that dwell in houses of n clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from the o morning vnto the euening: they perish for euer, p without regard.

21 Doth not their dignity go away with them? doe they not die, and that without q wisedome?

CHAP. V.

1.2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

CAll now, if any will a answere thee, and to which of the Saints wilt thou turne?

2 Doubtlesse b anger killeth the foolish, and enuie slayeth the idiot.

3 I haue seene the c foolish well rooted, and suddenly I d cursed his habitation, *saying*,

4 His e children shalbe farre from saluation, and they shalbe destroyed in the f gate, and none shall deliuer them.

5 The hungry shall eate vp his harueſt: yea, they shall take it from among the g thornes, and the thirstie shall drinke vp their substance.

6 For miserie commeth not foorth of the dust, h neither doeth affliction spring out of the earth.

7 But man is borne vnto i trauell, as the sparks flie vpward.

a He willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them he like vnto him in raging against God as he doeth.
b Murmuring against God in afflictions increaseth the paine, and vexeth mans folly.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperitie, but knew that God had cursed him and his world, yet his iudgements will light vpon their wicked children.
e Though God sometime suffer the fathers to passe in this iudgement they shalbe condemned, and none shall pity them.
f By publike iudgement they shalbe cut off, and that so, that there shall be but two or three eares left in the hedges, yet these shall be taken from him.
g That is, the earth is not the cause of barrennesse and mans misery, but his owne sinne.
h That is, the earth is not the cause of barrennesse and mans misery, but his owne sinne.
i Which declareth that sinne is euer in vs corrupt natures: for before sinne it was not subiect to paine and affliction.

8 But I would enqire at k God, and turne my cause vnto God:

9 Which l doeth great things, and vnsearchable, *and* marueilous things without number.

10 He m giueth raine vpon the earth, and powreth water vpon the streetes.

11 And setteth vp on hie them that be lowe, that the sorowfull may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their hands cannot accomplish that which they doe enterprise.

13 * He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with n darkenesse in the day time, and o grope at noone day, as in the night.

15 But he saueth the p poore from the sword, from their q mouth, and from the hand of the violent man.

16 So that the poore hath *his* hope, but iniquity shall r stop her mouth.

17 Behold, blessed *is* the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in s sixe troubles, and in the seuenth the euill shall not touch thee.

20 In famine he shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 *But* thou shalt t laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.

23 For the stones of the field u shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know, that peace *shall be in* thy tabernacle, and thou shalt visit thine habitation, and shalt not x sinne.

25 Thou shalt perceiue also that thy seede *shalbe* great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in y a full age, as a ricke *of corne* commeth in due season *into the barne*.

27 Loe, z thus haue we enquired of it, *and so* it is: heare this and know it for thy selfe.

k If I suffered at thee doe it, I would seeke vnto God.
l He counselleth Iob to humble himselfe vnto God to whom all creatures are subiect, and whose works declare that man is inexcusable, except he glorifie God in all his workes.
m He sheweth by particular examples, what the workes of God are.
* 1. Cor. 3. 19.
n In things plaine and euident they shew themselues fooles in stead of wise men.
o This declareth that God punisheth the worldly wise, as he threatned, Deut. 28. 29.
p That is, he that humbleth himselfe before God.
q He compareth the slander of the wicked to sharpe swords.
r If the wicked be compelled ac God's workes to stoppe their mouthes, much more they that professe God.
s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.
t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in league with God, all creatures shall serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.
y Though the children of God haue not always this promise performed, yet God doeth recompense it otherwise to their aduantage.
z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

Gods fauour, all creatures shall serue vs.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his sinne. 8 He wisheth death. 14 He complaineth of his friends.

BVt Iob answered and said,

2 Oh that my griefe were well weighed, and my miseries were layed together in the a balance!

3 For it would be now heauier then the sand of the sea: therefore my wordes are b swallowed vp.

4 For the arrowes of the Almighty *are* in me, the venim whereof doeth drinke vp my spirit, *and* the terrours of God c fight against me,

a To know whether I complaine without cause,
b My griefe is so great, that I lacke wordes to expresse it.
c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greene battell that the faithfull can haue

5 Doeth

d Thinke you that I cry without cause, seeing the brute beasts doe not complaine when they haue what they would? e Can a mans taste delight in that, that hath no sauour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are vnsauory to the mouth.

f Herein he sinneth double, both in wishing through impatiency to die, and also in desiring of God a thing which was not agreable to his will.

g That is, let me die at once, before I come to distrust in Gods promise through my impatiencie.

h He feareth least he should be brought to intolerable sorrowes, if his sorowes should continue.

i Haue I not sought to helpe my selfe as much as was possible? ll Or, wisedome, or law.

k He compareth those friendes which comfort vs not in misery, to a brooke, which in Summer, when we neede waters, is drie: in winter is hard frozen, and in the time of raine, when we haue no need, ouerfloweth with water.

l They that passe thereby to go into the hot countreys of Arabia, thinke to find water there to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for consolation at your hands.

n He concludeth the worldling, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words. o Shew me wherein I haue erred, and I will confesse my fault. p He that hath a good conscience doeth not disdaine at the sharpe words or reasonings of others, except they be able to perswade him by reason. q Doe you cauill at my words because I should be thought to speake foolishly, which am now in miserie? r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condemne me.

5 Doeth the [a] wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?
6 That which is [c] vnsauory, shall it be eaten without salt? or is there any taste in the white of an egge?
7 Such things as my soule refused to touch as [d] were sorowes, are my meate.
8 Oh that I might haue my [e] desire, and that God would graunt me the thing that I long for!
9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.
10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) [g] because I haue not denied the words of the Holy one.
11 What power haue I that I should endure? or what is mine [h] ende, if I should prolong my life?
12 Is my strength the strength of stones? *or* is my flesh of brasse?
13 Is it not so, that there is in me no [i] helpe? and that I strength is taken from me?
14 He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.
15 My brethren haue deceiued me as a [k] brooke, *and* as the rising of the riuers they passe away.
16 Which are blackish with yce, *and* wherein the snow is hid.
17 But in time they are dried vp with heate *and* are consumed: and when it is hot they faile out of their places,
18 *Or* they depart from their way and course, *yea*, they vanish and perish.
19 They that goe to Tema, [l] considered them, *and* they that goe to Sheba, waited for them.
20 *But* they were confounded: when they hoped, they came thither, and were ashamed.
21 Surely now are ye *like* [m] vnto it: yee haue seene *my* fearefull plague, and are afraid.
22 Was it because I sayd, Bring vnto me? or giue a reward to me of your [n] substance?
23 And deliuer me from the enemies hand, or ransome me out of the hand of tyrants?
24 Teach me, and I will [o] hold my tongue: and cause me to vnderstand, wherein I haue erred.
25 How [p] stedfast are the words of righteousnesse? and what can any of you iustly reproue?
26 Doe ye imagine to reproue [q] words, that the talke of the afflicted should be as the winde?
27 Yee make your wrath to fall vpon the fatherlesse, and digge a pit for your friend.
28 Now therefore be content to [r] looke vpon me: for I will not lie before your face.
29 Turne, I pray you, let there be none iniquitie: returne, I say, *and ye shall see* yet my righteousnesse in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele sorowes?

CHAP. VII.

1 Iob sheweth the shortnesse and miserie of mans life.

IS there not an appointed time to man vpon earth? and *are not* his dayes as the dayes of an [a] hireling?

a Hath not an hired seruant some rest and ease? then in this my continuall torment I am worse then an hireling.

2 As a seruant longeth for the shadow, and as an hireling looketh to *the end* of his worke,
3 So haue I had as an inheritance the [b] monethes of vanity, and painefull nights haue beene appointed vnto me.
4 If I layed me downe, I sayd, When shall I arise? and measuring the euening, I am euer full with tossing to and fro vnto the dawning of the day.
5 My flesh is [c] cloathed with wormes and filthinesse of the dust: my skin is rent, and become horrible.
6 My dayes are swifter then [d] a weauers shittle, and they are spent without hope.
7 Remember that my life is but a winde, *and that* mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall see me no more: thine eyes *are* vpon me, and I shall be no longer.
9 [e] *As* the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall [f] come vp no more.
10 He shall returne no more to his house, neither shall his place know him any more.
11 Therefore I will not [g] spare my mouth, *but* will speake in the trouble of my spirit, *and* muse in the bitternesse of my minde.
12 Am I a sea? or a whalefish, that thou keepest me in ward?
13 When I say, My couch shall relieue me, *and* my bed shall bring *comfort* in my meditation.
14 Then feareest thou me [i] with dreames, and astonishest me with visions.
15 Therefore my soule [k] chuseth rather to be strangled *and* to die, then *to be* in my bones.
16 I abhorre it: I shall not liue alway: [l] spare me then, for my dayes *are* but vanity.
17 What is man, that thou [m] doest magnifie him, and that thou settest thine heart vpon him?
18 And doest visit him euery morning, and triest him euery moment?
19 How long will it be *yer* thou depart from mee? thou wilt not let mee alone whiles I may swallow my spettle.
20 I haue [n] sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set me as *a marke* against thee, so that I am a burden vnto my selfe?
21 And why doest thou not pardon my trespasse? and take away mine iniquity? for now shall I sleepe in the dust, and if thou seeke mee in the morning, I shall [o] not be *found*.

b My sorow hath continued from moneth to moneth and I haue looked for hope in vaine.
c This signifieth that his disease was sore and most horrible.
d Thus he speaketh in respect of the brittle estate of mans life, which passeth without hope of returning: in consideration whereof he desireth God to haue compassion on him.
e If thou behold mee in thine anger, I shall not be able to stand in thy presence.
f Shall no more enioy this mortall life.
g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde.
h Am not I a poore wretch? what needeth thou then to thy so much paine on me?
i So that I can haue no rest, night nor day.
k He speaketh as one ouercome with sorow, and not of iudgement. o. of the examination of his faith.
l Seeing my terme of life is so short, let me haue some rest and ease.
m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kinds of perswasion with God, that he might stay his hand.
n After all temptations faith brasteth forth and leadeth Iob to repentance: yet it was not in such perfection that he could bridle himselfe from reasoning with God, because that he still tried his faith.
o That is, I shall be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because that God punisheth the wicked, and preserueth the good.

THen answered Bildad the Shuhite, and sayd,
2 How long wilt thou talke of these things? and how long shall the wordes of thy mouth *be as* a mighty winde?
3 Doeth God peruert iudgement? or doeth the Almighty subuert iustice?
4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their [b] iniquitie,

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of wind that vanisheth away.
b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

5 Yet

5 *Yet* if thou c wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousnes prosperous.

7 And though thy beginning d be small, yet thy latter end shall greatly increase.

8 e Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but f of yesterday, and are ignorant; for our dayes vpon earth *are* but a shadow.)

10 Shall not they teach thee *and* tell thee, and vtter the words of their heart?

11 Can a rush g grow without myre? or can the grasse grow without water?

12 Though it were in greene *and* not cut downe, yet shall it wither before any other herbe.

13 So *are* the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust *shalbe as* the house of a h spider.

15 Hee shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The *i tree* is greene before the Sunne, and the branches i spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.

18 If *any* plucke it from his place, and it k deny, *saying*, I haue not seene thee,

19 Behold, it will reioyce l by this meanes, that it may grow in another mould.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee, shall be cloathed with shame, and the dwelling of the wicked shall not *remaine*.

c That is, if thou wilt betime whiles God calleth thee to repentance.

d Though the beginnings be not so pleasant as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.

e Bee willeth Iob to examine all antiquity, and he shall find it true which he here saith.

f Meaning, that it is not enough to houe the experience of our selues, but to be confirmed by the examples of them that went before vs.

g As a rush cannot grow without moisture, so can not the hypocrite, become hee hath not faith, which is moistened with Gods Spirit.

h Which is to day, and to morrow is cast away.

i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.

k That is, so that there remaine nothing there to proue whether the tree had growen there or no.

l To be planted in another place, where it may grow at pleasure.

m If then be godly, he will giue thee occasion to reioyce, and shall increase.

CHAP. IX.

1 Iob doth set the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, and said,

2 I knowe verily that it is so: for how should man *compared* to God be a iustified?

3 If he would dispute with him, he could not answere him one thing of a b thousand.

4 He is wise in heart, & mighty in strength, who hath bene fierce against him, and hath prospered?

5 He remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 He c remooueth the earth out of her place, that the pillers thereof doe shake.

7 He commandeth the Sunne, and it riseth not: he closeth vp the starres as vnder a signe.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the Sea.

9 He maketh *the starres* d Arcturus, Orion, and Pleiades, and the climates of the South.

10 Hee doeth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when he goeth e by me, I see him not:

a Iob here answereth to the first point of Elphaz and Bildads oration, touching the iustice of God, and his innocencie, confessing God to be iustice, and man to be nothing in respect. b Of a thousand things, which God could lay to his charge, man cannot answere him one.

c He declareth what is the infirmitie of man, by the mighty and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.

d These are the names of certaine starres, whereby he meaneth that all starres both knowen & vnknowen are at his appointment.

e I am not able to comprehend his workes, which are common and daily before mine eyes, much lesse in those things, which are hid and secret,

and when he passeth by, I perceiue him not:

12 Behold, when he taketh a pray, f who can make him to restore it? who shall say vnto him, What doest thou?

13 God g will not withdraw his anger, *and* the most mighty helpes h doe stoupe vnder him.

14 How much lesse shall I answere him? or how should I find out i my words with him?

15 For though I were iust, yet could I k not answere, *but* I would make supplication to my Iudge.

16 If I l cry, and he answere mee, *yet* would I not beleeue, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me m without cause.

18 He will not suffer me to take my breath, but filleth me with bitternesse.

19 If *we speake* of strength, beholde, hee is n strong: If *we speake* of iudgement, who shall bring me in to pleade?

20 If I should iustifie my selfe, mine owne mouth shall condemne me; o if I would be perfit, he shall iudge me wicked.

21 *Though* I were perfit, *yet* I know not my soule: *therefore* abhorre I my life.

22 This is one point: therefore I said, He destroyeth the p perfect and the wicked.

23 If the scourge should suddenly q slay *should God* r laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he coureth the faces of ſ iudges thereof: if not, where is he? or who is he?

25 My dayes haue bin more t swift then a post: they haue fled, and haue seene no good thing.

26 They are passed *as* with the most swift ships, and as the Eagle that flieth to the pray.

27 If u I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 *Then* I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 *If* I be wicked, why x labour I thus in vaine?

30 If I wash y my selfe with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne z cloathes shall make me filthy.

32 For he is not a man as I am, that I should answere him, *if* we come together to iudgement.

33 Neither is there any vmpire a that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare affonish me:

35 *Then* will I speake, and feare him not, *b but* because I am not so, I hold me still.

f He sheweth this when God doeth execute his power he doeth it iustly, so as much as none can controll him.

g God will not be appeased for ought that man can say for himselfe for his iustification.

h That is, all the reason that men can lay to oppoose their cause.

i How should I be able to answere him by eloquence whereby he moueth his friends, that after they were eloquent in talke, yet they felt not in heart, that which they spake.

k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I cannot but bralle forth so many inconueniences, although I know full well that God is iust.

m I am not able to feele my sores so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnesse, and to iustifie God.

n After he hath accused his owne weakenesse, hee continueth to iustifie God and his power.

o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart and conscience.

p If God punish according to his iustice, I will confesse my selfe all them that are counted perfit at them that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, at Chap. 5. 3. why should he intermit the innocents to be so long tormented by them?

s That they cannot see to doe iustice. t That can shew the contrary?

u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.

x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shall discouer me to be such.

a Which might make an accord betweene God and me, speaking of impatience, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his frailtie before God. 20 Hee desireth him to spare his hand. 22 A description of death.

MY soule is cut off a though I liue: I will leaue my b complaint vpon my selfe, *and* will speake

a I am more like to a dead man, then to one that liueth.

b I will make an ample declaration of my torments, accusing my selfe and not God, in

in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne mee not: shew me, wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, *and* to cast off the [e] labour of thine hands, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres as the time of man,

6 That thou enquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe [i] wickedly: for none can deliuer me out of thine hand.

8 Thine [k] hands haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast mad me as [l] the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke, and turned me to cruds like cheese?

11 Thou hast cloathed me with skin and flesh, and ioyned me together with bones and sinewes,

12 Thou hast giuen me life, and [m] grace: and the [n] visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, *yet* I know [o] that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: If I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe [q] marueilous vpon mee.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: [r] changes and armies *of sorowes* are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 *And* that I were as I had not beene, *but* brought from the wombe to the graue!

20 Are not my dayes few? let him cease, *&* leaue off from me, that I may take a little comfort.

21 Before I goe and shall not [s] returne, *euen* to the land of darkenesse and shadow of death:

22 Into a land, *I say*, darke as darkenesse it selfe, *and* into the shadow of death, where is none [u] order, but the light *is* there as darkenesse.

[c] He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that hee punisheth others.
[d] Is it agreeable to thy iustice to doe me wrong?
[e] Wilt thou be without compassion?
[f] Wilt thou gratifie the wicked and condemne me?
[g] Doest thou this of ignorance?
[h] Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemy?
[i] By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at liberty.
[k] In these eight verses following he describeth the mercy of God, in the wonderfull creation of man: and therein groundeth that God should not shew himselfe rigorous against him.
[l] As brittle as a pot of clay.
[m] That is, reason and vnderstanding, and many other gifts, whereby man excelleth all earthly creatures.
[n] That is, thy fatherly care and prouidence whereby thou preseruest me, and without the which I should perish straightway.
[o] Though I be not fully able to comprehend these things, yet I must needes confesse that it is so.
[p] I will alway walke in feare and humilitie, knowing that none is iust before thee.
[q] Iob being sore assaulted in his battel betweene the flesh & the spirit, brasteth out into these affections, wishing rather short dayes then long paine.
[r] That is, diuersitie of diseases & in great abundance: shewing that God hath infinite meanes to punish man.
[s] He wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.
[t] Hee speaketh thus in the person of a sinner, that is ouercome with passions & with the feeling of Gods iudgements, & therefore cannot apprehend in that state the mercies of God, and comfort of the resurrection.
[u] No distinction between light & darkenesse, but where all is very darkenesse it self.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar [y] Naamathite, & said,

2 Should not the multitude of words be answered? or should a great [z] talker be iustified?

3 Should men hold their peace at thy lies? and when thou mockest *others*, shall none make thee ashamed?

[y] Should he perswade by his great talke, that he is iust?

4 For thou hast said, [a] My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That hee might shew thee the [b] secrets of wisedome how thou hast *deserued* double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almightie to *his* perfection?

8 The heauens are hie, what canst thou do? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and [c] shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man *newe* borne is like a wilde [d] asse colt.

13 If thou [e] prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine [f] hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truely shalt thou lift vp thy [g] face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget *thy* miserie, and remember it as waters that are past.

17 Thine age also shall appeare more *cleare* then the noone day: thou shalt shine *and* be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, *and* shalt lye downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure vnto thee.

20 But the eyes [h] of the wicked shall faile, and their refuge shall perish, and their hope *shalbe* sorow of minde.

[a] Because you feele not that which you speake, you thinke the whole standeth in wordes, and so flatter your selues as though none knew any thing, or could know but you.
[b] He reproueth these his friends of two faults: the one that they thought they had better knowledge & [c] Should he perswade by his great talke, that he is iust?

[b] He chargeth Iob with this, that he should say, that the thing which he spake was true, and that he was without sinne in the sight of God.
[c] Which is not to stand in iustifying of thy selfe, he signifieth that man will neuer be ouercome, while he reasoneth with another, and therefore God must breake off the contronersie, and stop mans mouth.
[d] That is, this perfection of God, and if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the Sea, which are but creatures: how can he attaine to the perfection of the Creator?
[e] If God should turne the state of things, and establish a new order in nature, who could controlle him?
[f] That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
[g] It thou repent, pray vnto him.
[h] Renounce thine owne euill workes

and see that they offend not God, ouer whom thou hast charge. what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. * *Leuit.* 26, 5, 6. [k] He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

1 Iob accuseth his friendes of ignorance. 7 Hee declareth the might, and power of God. 17 And how hee changeth the course of things.

THen Iob answered, and said,

2 Indeede because that ye are the people *onely*, [a] wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iust *and* the vpright is laughed to scorne.

5 [d] He that is ready to fall, *it is* a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie that prouoke God, † whom God hath enriched with his hand.

7 Aske now the beasts, [e] and they shall teach

then indeede they had: and the other, that *in stead* of true consolation, they did deride and despise their friend in his aduersity. c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods fauour but hee, because hee hath all things that he desireth. d As the rich esteeme not a light, or torch that goeth out, so is hee despised that falleth from prosperity to aduersitie. † *Eli. to whom God hath brought in with his hand.* e He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brutite beasts doe dayly teach.

thee,

thee, and the foules of the heauen, and they shall tell thee.

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of every liuing thing, and the breath of all ‖ mankinde.

11 Doeth not the eares [i] discerne the words, and the mouth taste meate for it selfe?

12 Among the ‖ ancient [k] wisdome, and in the length of dayes [l] vnderstanding.

13 With him [m] is wisedome and strength: hee hath counsell and vnderstanding.

14 Behold, he will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him [n] is strength and wisdome: he that is deceiued, and that [o] deceiueth, are his.

17 Hee causeth the counsellors to goe [p] spoiled, and maketh the iudges fooles.

18 [q] He looseth [r] the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes [s] as a pray, and ouerthroweth the mighty.

20 He taketh away the speach from the [t] faithfull *counsellers*, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mighty weake.

22 He discouereth the deepe places from *their* darkenesse, and bringeth foorth the shadow of death to light.

23 He [u] increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

CHAP. XIII.

Iob compareth his knowledge with the exspostulation of his friends. 3 He desireth to dispute with God, and the hypocrite to be damned. 20 He prayeth vnto God, that he would not handle him vngodlily.

LOe, mine eye hath seene all *this*: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almighty, and I desire [a] to dispute with God.

4 For in deede yee forge lies, and all you are [b] physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake [c] wickedly for Gods *defence*, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Is it well that hee should seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reproue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your [d] memories may be compared vnto ashes, *and* your bodies vnto bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I [e] take my flesh in my teeth, and put my soule in my hand?

15 Loe, though hee slay me, *yet* will I trust in him, and I will reproue my wayes in his sight.

16 Hee shall be my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: *if* I prepare me to iudgement, I know that I shalbe [g] iustified.

19 Who is he that will pleade [h] with me? for *if* I now hold my tongue, I [i] die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 [k] Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are [l] mine iniquities and sinnes: shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse [m] the iniquities of my youth.

27 Thou puttest my feete also in the [n] stocks, and lookest narrowly vnto all my paths, and makest the print *thereof* in the † heeles of my feete.

28 Such a one consumeth like a rotten thing, *and* as a garment that is mothearen.

youth. n Thou makest me thy prisoner, and doest so preserue me that I cannot stirre hand nor foote. † *Ebr. rootes.*

CHAP. XIV.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of short continuance and full of trouble.

2 Hee shooteth foorth as a floure, and is cut downe: he vanisheth also as a * shadow, and continueth not.

3 *And* yet thou openest thine eyes vpon such [b] one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths *are* with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease, vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it waxe old in the earth, & the stocke thereof be dead in the ground,

9 *Yet* by the sent of water it will budde, and bring

---

§ *Or. ß.ß.*

1 He exhorteth them to be wise in iudging, and shewed to know the right waie why God hath giuen them eares, as he hath done a mouth.

‖ Through men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, not able to comprehend his iudgements, whereas in he answereth to that which was alleaged, Chap. 8. 8.

k He sheweth that there is nothing done in this world without Gods will and ordinance, for else he should not be Almighty.

l He taketh wisedome from them.

k He abaseth the honour of princes, and bringeth them into the subiection of others.

l He causeth that their words haue no credite, which it when he will punish sinne.

m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world both in the order and change of things is by Gods will and appointment: wherein he declareth that hee thinketh well of God, and is able to set foorth his power in wordes as they that reasoned against him, were.

2 For although he knew that God had a iustice, which was manifest in his ordinary working and another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to this disease.

c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice: though it was not euidently knowne to Iob, except they had vnderstoken the probation thereof.

d Your fame shall come to nothing.

e Is not this a manifest figure of mine afflictions, and that I do not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby hee declareth that he is not an hypocrite as they charged him.

g That he cleared and not cast off for my sinnes, as you reason.

h To proone that God doeth thus punish me for my sinnes.

i If I defend not my cause, euery man will condemne me.

k He sheweth what these two things are.

l His purgatories moone him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserued such rigour, wherein he pretended that he would know a cause of God why he did punish him.

m Thou punishest me now for the sinnes that I committed in my youth, and yet I cannot

a Taking occasion of his miserable wonder, he confesseth the state of mans life from his birth to his death.

* *Chap. 8. 9. Psal. 144. 4.*

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: where in Iob sheweth the wickednesse of the flesh, when it is not subiect to the Spirit.

* *Psal. 51. 5. 7.*

c Until the time that them had appointed for him to die, which he desireth as the hireling desireth wages for the ease of his labour to receiue his wages.

bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: *for* he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe me secret, vntil thy e wrath were past, *and* wouldest giue mee terme, and f remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till g my changing shall come.

15 Thou shalt call *mee*, and I will h answere thee: thou louest the worke of thine owne hands.

16 But now thou * numbrest my steppes, *and* doest not delay my sinnes.

17 Mine iniquity is sealed vp, *as* in a i bagge, and thou addest vnto my wickednesse.

18 And surely *as* the mountaine that falleth, commeth to nought, and the k rocke that is remooued from his place:

19 *As* the water breaketh the stones, *when* thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away,

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But *while* his l flesh *is* vpon him, hee shall be sorowfull, and *while* his soule *is* in him, it shall mourne.

d Hee speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines and take me to mercy.

g Meaning, vnto the day of the resurrection when he should be changed, and renewed.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies and answere when thou calleste me.

* *Prou.* 5.21.

i Thou layest them altogether, and sufferest none of my sinnes vnpunished.

k He intermixeth through the impatience of the rich against God, as though he vsed as great feruitude against him as against the hard rocks, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shalbe in paine, and miserie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he afterheth wisedome and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the a wind? and fill his bellie b with the East winde?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off c feare, and restrainest prayer before God:

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the d tongue of the crafties.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the e first man that was borne? and wast thou made before the hils?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisedome f to thee?

9 What knowest thou that we know not? *and* vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 *Seeme* the consolations of God g small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart h take thee away, and what doe thine eyes meane,

13 That thou answerest to God † at thy pleasure, and bringest *such* words out of thy mouth?

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten assoone as they are vttered, as the East winde driueth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God, and prayer.

d Thou speakest as doe the mockers and contemners of God.

e That is, the most ancient, and so by reason the most wise?

f Art thon onely wise?

g He accuseth Iob of pride, & ingratitude, that will not be comforted by God, nor by their counsell.

† *Ebr. in thy spirit.*

h Why doest thou stand in thine owne conceit?

14 What is man, that hee should be cleane? and hee that is borne of woman, that hee should i be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more *is* man abominable, and filthy, which k drinketh iniquity like water?

17 I will tell thee, heare mee, and I will declare that which I haue seene:

18 Which wise men haue told, *as they haue heard* of their fathers, and haue not kept it secret:

19 To whom alone the land was l giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauaileth of child, and the number m of yeeres is hid from the tyrant.

21 A sound of feare *is* in his eares, *and* in his prosperity the destroyer shall come vpon him.

22 He beleeueth not to returne out of n darkenesse: for he seeth the sword before him.

23 Hee wandreth o to and fro for bread where *he may*: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and p anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 *Therefore God* shall runne vpon him, *euen* vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with q his fatnesse, and hath collops in *his* flancke.

28 Though he dwell r in desolate cities, *and* in houses which no man inhabiteth, but are become heapes.

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the f perfection thereof in the earth.

30 He shall neuer depart out of darkenesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He t beleeueth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 *God* shall destroy him as the vine her sowre u grape, and shall cast him off, as the oliue *doeth* her flowre.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of x bribes.

35 *For* they y conceiue mischiefe and bring foorth vanity, and their belly hath prepared deceit.

i His purpose is to proouue that Iob as an vniust man, and an hypocrite is punished for his sinnes, like as he did before, Chap. 4.18.

k Which hath a desire to sinne, as he that is thirstie to drinke.

l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.

m The euell man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie wherein he once falleth.

o God doeth not onely imporerish the wicked oftentimes, but euen in their prosperity he punisheth them with a greedinesse enermoie to gather: which is as a beggery.

p He sheweth what weapons God vseth against the wicked, which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

q That is, he was so pufft vp with great prosperity and abundance of all things, that he forgate God: noting, that Iob in his felicity had not the true feare of God.

r Though he build and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperity into extreme misery.

f Meaning, that his sumptuous buildings should neuer come to vtil giue noplace to destruction.

t As built or maintained

CHAP. XVI.

2 Iob mooueth the importunitie of his friends. 7 Coumpleth in most extremitie here. 19 And taketh God to witnesse of his innocencie.

BVt Iob answered and sayd,

2 I haue oftentimes heard such things: miserable comforters are ye all.

3 Shall there be none ende of the wordes of a winde?

a Which serue for vaine ostentation and for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your misery, as you do at mine.
e If this were in any power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauy then he is able to asswage either by words or silence.
g Meaning, God. h That is, destroyed most of my family.
i In token of sorow and griefe.
k That is, God by his wrath: and in this discourse of words and high stile, he expresseth how grieuous the hand of God was vpon him.
l That is hath handled me most contemptuously: for so smiting on the cheeke signified, 2 King. 22, 24. mar. 14, 65.
m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought lower.
q Signifying, that he is not able to comprehend the cause of this his grieuous ponishment.

a winde? or what maketh thee bold so to b answere?

4 I could also speake as ye doe: (but would God your soule were in my soules stead!) I could keep you company in speaking, and could shake mine head at you.

5 But I would strengthen you c with my mouth, and the comfort of my lips should asswage your sorow.

6 Though I speake, my sorow d cannot be asswaged: though I cease, what release haue I?

7 But now e he maketh mee wearie: O God, thou hast made all my h congregation desolate.

8 And hast made me full of i wrinckels which is a witnesse thereof, and my leannesse riseth vp in me, testifying the same in my face.

9 k His wrath hath torne mee, and he hateth me, and gnasheth vpon me with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten mee on the l cheeke in reproch: they gathered themselues together against me.

11 God hath deliuered me to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke and beaten me, and set me as a marke for himselfe.

13 His n archers compasse me round about: he cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sacke cloath vpon my skinne, and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the shadow of death q is vpon mine eyes.

17 Though *there be* no wickednesse in r mine hands, and my prayer *to be* pure.

18 O earth, couer not thou my s blood, and let my crying find no place.

19 For loe, now my t witnesse *is* in the heauen, and my record *is* on high.

20 My friends u speake eloquently against me: *but* mine eye powreth out *teares* vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

r and without hypocrisie. s Let my sinne be knowen if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. t Though man condemne me, yet God is witnesse of my cause. u Vse painted wordes in stead of true consolation. x Thus by his great torments he is carried away, and brasheth out into passions, and speaketh vnaduisedly, as though God should intend gently, seeing he hath but a short time here to line.

CHAP. XVII.

1 Iob saith that he cannot chuse but complaine. 10 He exhorteth his friends to repentance. 13 Shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue *is ready* for me.

2 There are none but a mockers with me, and mine eye continueth in b their bitternesse.

3 c Lay downe now, *and* put me in suretie for thee: who is he, that d will touch mine hand?

4 For thou hast hid their heart from e vnderstanding? therefore shalt thou not set *them* vpon high.

5 f For the eyes of his children shall faile, that speaketh flatterie to *his* friends.

6 Hee hath also made mee, a g byword of the people, and I am as a tabret h before them.

7 Mine eye therefore is dim for griefe, and all my strength *is* like a shadow.

8 The righteous shalbe astonied at i this, and the innocent shalbe moued against the hypocrite.

9 But the righteous will hold his k way, and he whose hands are pure, shall increase *his* strength.

10 All l you therefore turne you, and come now, and I shall not findeone wise among you.

11 My dayes are past, mine enterprises are broken, *and* the thoughts of mine heart

12 Haue changed the m night for the day, and the light that approached, for darkenesse.

13 Though I hope, n yet the graue shalbe mine house, *and* I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o father, *and* to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing that I hoped for?

16 p They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

b In stead of comfort, seeing now all deaths doote, he had but them that mocked at him, and discouraged him.
c I see still that they seeke but to vexe me.
d He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answere for thee? e That these mine afflictions are thy iust iudgements, though man know not the cause.

f Hee that flatte reth a man, and onely iudgeth him happy in his prosperitie. g Shall not himself be onely hurt in his possessions be punished.
g God hath made all the world to speake of me, because of miraculous inflictions.
h That is, as a common all found in their eares.
i To wit, when they see the godly punished: but in their hearts they shall come to vnderstanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are permitted as well as the wicked.
l Iob speaketh to them three that came to comfort him.
m That is, haue brought me sorow in stead of comfort.
n Though I should hope to come from aduersitie to prosperity as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them.
p All worldly hope & prosperity faile, which you say, are only signes of Gods fauour: but seeing that these things perish, I set mine hope in God and in the life euerlasting.

CHAP. XVIII.

1 Bildad rebuketh the pastors of the vnfaithfull and wicked,

THen answered Bildad the Shuhite, and sayd,

2 When will q yee make an ende of your words? r cause vs to vnderstand, and then we will speake.

3 Wherefore are wee counted as beastes, *and* are vile in your sight?

4 *Thou art* s *as one* that teareth his soule in his anger. Shall the t earth be forsaken for thy sake? or the rocke remooued out of his place?

5 Yea, the light of the wicked shall he u quenched, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shalbe restrained, and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and he walketh vpon the snares.

9 The x grenne shall take him by the heele, and the thiefe shall come vpon him.

10 A snare is laid for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraid on euery side, and shall driue him to his feete.

12 His strength shalbe y famine: and destruction shalbe ready at his side.

13 It shall deuoure the inner partes of his skinne, *and* the z firstborne of death shall deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the a king of feare.

15 *Feare* shall dwell in his house (because it is not b his): *and* brimstone shall be scattered vpon his habitation.

16 His rootes shall be dryed vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the c streete.

18 They

q Which come from selues inf, as Chap. 13,.
r Whom you like to be of wealth, as Chap. 12,7
s That is, like a mad man.
t Shall God change the order of nature, or thy loke, by dealing with thee either wise then he doeth with al men?
u When the wicked is in his prosperity, then God changeth his face: and this is his ordinary working for their sinnes.
x Meaning, that the wicked are in continuall danger.
y That which should nourish him, shall be consumed by famine.
z That is, some strong and violent death shall consume his strength.
a Or as the Ebrew word signifieth, his members or parts.
b That is, with most great feare.
c Meaning, not vtterly come by. Though all the world would honour him, yet God would destroy him and his.

m He shall fall from prosperity to adversity.

n When they shall see what came vnto him.

o That is, many times, as Neh. 4, 12.
b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.
c He brasteth out against him his passions, and declareth still that his affliction commeth of God, though he be not able to feele the cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is plucke vp, and hath no more hope to growe. His manifold afflictions.

g Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.
h Which were mine and mine.
i Besides these great losses and most cruell vnkindnesse, he was touched in his owne person, as followeth.
k All my flesh was consumed.
l Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.
m Is it not enough that God doth punish me, except you by reproaches increase my sorowe?
n To see my body punished, except you trouble my minde?
o He protesteth that notwithstanding his sore passions his religion is perfit: and that he is not a blasphemer as they iudged him.
p I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Sauiour.

18 They shall driue him out of the m light vnto darkenesse, and chase him out of the world.
19 Hee shall neither haue sonne nor nephewe among his people, nor any posterity in his dwellings.
20 The posteritie shalbe astonied at his n day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

a Iob reproueth his friends, 5 and vrgeth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.

BVt Iob answered, and said,
2 How long will yee vexe my soule, and torment me with words?
3 Ye haue now a ten times reproached me, and are not ashamed: ye are impudent toward me.
4 And though I had indeed b erred, mine error remaineth with me.
5 But indeed if ye will aduance your selues against me, and rebuke me for my reproach,
6 Know now, that God hath c ouerthrowen me, and hath compassed me with his net.
7 Behold, I crie out of violence, but I haue none answere: I crie, but there *is* no iudgement.
8 Hee hath hedged vp my way that I cannot d passe, and he hath set darkenesse in my paths.
9 Hee hath spoiled mee of mine honour, and taken the e crowne away from mine head.
10 He hath destroyed mee on euery side, and I am gone: and he hath remooued mine hope like a tree.
11 And he hath kindled his wrath against me, and counteth me as one of his enemies.
12 His g armies came together, and made their way vpon me, and camped about my tabernacle.
13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 h Thy that dwell in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not answere, *though* I prayed him with my mouth.
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine i owne body.
18 The wicked also despised mee, *and* when I rose, they spake against me.
19 All my secret friends abhorred me, and they whom I loued, are turned against me.
20 My bone k cleaueth to my skinne and to my flesh, and I haue escaped with the l skinne of my teeth.
21 Haue pitie vpon me: haue m pitie vpon me, (O ye my friends) for the hand of God hath touched me.
22 Why doe ye persecute mee, as n God? and are not satisfied with my o flesh?
23 Oh that my wordes were now written! oh that they were written euen in a booke,
24 *And* grauen with p an yron pen in lead, or in stone for euer!
25 For I am sure that my q Redeemer liueth, and hee shall stand the last on the earth

26 And though after my skin *vvormes* destroy this *body*, yet shall I see God r in my flesh.
27 Whom I my selfe shall see, and mine eyes shall behold, and none other *for me, though* my reynes are consumed within me.
28 But ye sayd, Why is he persecuted? And there was a s deepe matter in me
29 Be ye afraid of the sword: for the sword will be t auenged of wickednesse, that yee may know that there is a iudgement.

r Hereby Iob declareth plainely that he had a stil hope, that both the soule and body should enioy the presence of God in the last resurrection.
s Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration, to wit, the trial of his faith & patience, and so to be an example for others.
t God will be reuenged of this hatie iudgement. whereby you condemned me.

CHAP. XX

1 Zophar sheweth, that the wicked and the louers of sin shall haue a short end, 22 though for a time they flourish.

THen answered Zophar the Naamathite, and said,
2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.
3 I haue heard a the correction of my reproach: therefore the spirit of mine vnderstanding causeth me to answere.
4 Knowest thou not this of old? *and* since *God* placed man vpon the earth,
5 That the reioycing of the wicked *is* short, and that the ioy of the hypocrites is but a moment?
6 Though b his excellencie mount vp to the heauen, and his head reach vnto the cloudes,
7 *Yet* shal he perish for euer like his dung, & they which haue seene him, shall say, Where is hee?
8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.
9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.
10 His children shall c flatter the poore, and his hands shall d restore his substance.
11 His bones are full *of the sinne* of his youth, and e it shall lie downe with him in the dust.
12 When wickednes was f sweet in his mouth, *and* he hid it vnder his tongue,
13 *And* fauoured it, and would not forsake it, but kept it close in his mouth,
14 *Then* his meate in his bowels was turned: the gall of Aspes *was* in the middes of him.
15 He hath deuoured substance, and hee shall vomit it: *for* God shall draw it out of his belly.
16 Hee shall sucke the g gall of Aspes, *and* the vipers tongue shall slay him.
17 Hee shall not see the h riuers, *nor* the floods *and* streames of hony and butter.
18 Hee shall restore the labour, and shall deuoure no more: *euen* according to the substance *shall be* his exchange, i and hee shall enioy it no more.
19 For hee hath vndone *many*: he hath forsaken the poore, *and* hath spoyled houses which he builded not
20 Surely he shal feele no quietnes in his body, *neither* shall he reserue of that which he desired.
21 There shall none of his k meate be left: therefore none shall hope for his goods.
22 When he shalbe filled with his abundance, he shall be in paine, *and* the hand l of all the wicked shall assaile him.

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.
b His purpose, *is* to proouue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperity into aduersitie.

c Whereas the father through ambition and tyrannny oppressed the poore, the child, enthroughout ignoraitie and miserie, shall seeke fauours at the poore.
d So that the thing which he hath taken away by violence, shall be restored againe by force.
e Meaning, that he shall carry nothing away with him but his sinne.
f As poyson that is sweete in the mouth, bringeth destruction when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euill gotten goods to the venim of Aspes, which serpent is most dangerous: noting that Iobs great riches were not rightly come by, though God gaue to all other abundance of his blessings, yet he shall haue no part thereof.
h These rauenous and spoylers of the poore shall enioy their theft but for a time: for after, God will take it from them, and cause them to make restitution, so that it is but an exchange.
i Hee shall leaue nothing to his posterity.
k Meaning that in rest: for one wicked man shall seeke to destroy another.
l The wicked shall

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten which a feabn Some reade, of the quiuer.

o All feare and sorrow shall light vpon him, when he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shall flow away like riuers, and be disperſed in diuers places.

r Thus God will plague the wicked.

s Against God, thinking to excuſe himſelfe, and to eſcape Gods hand.

23 He ſhall be about to fill his bellie, *but God* ſhall ſend vpon him his fierce wrath, m and ſhall cauſe to raine vpon him, *euen* vpon his meat.

24 He ſhall flee from the yron weapons, *and* the bow of ſteele ſhall ſtrike him through.

25 *The arrow* is drawen out, and commeth foorth of the o bodie, and ſhineth of his gall, *ſo* feare commeth vpon him.

26 o All darkeneſſe ſhall be hid in the ſecret places: the fire that is not p blowen ſhall deuoure him, *and* that which remaineth in his tabernacle, ſhallbe deſtroyed.

27 The heauen ſhall declare his wickednesse, and the earth ſhall riſe vp againſt him.

28 The q in creaſe of his houſe ſhall goe away: it ſhall flow away in the day of his wrath.

29 This is the portion of the wicked man from r God, and the heritage *that he ſhall haue* of God, for his s words.

CHAP. XXI.

1 Iob declareth how the proſperitie of the wicked maketh them proud. 15 In ſo much that they blaſpheme God. 16 Their deſtruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for proſperity.

BVt Iob anſwered, and ſaid,

2 Heare diligently my wordes, and this a ſhallbe in ſtead of your conſolations.

3 Suffer mee that I may ſpeake, and when I haue ſpoken, mocke on.

4 Doe I *direct* my talke to man? If it b were ſo, how ſhould not my ſpirit be troubled?

5 Marke mee, and be abaſhed, and lay your hand vpon *your* c mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my fleſh.

7 Wherefore doe the wicked d liue, *and* waxe old, and grow in wealth?

8 Their ſeed is eſtabliſhed in their ſight with them, and their generation before their eyes.

9 Their houſes are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their kow calueth, and caſteth not her calfe.

11 They ſend forth their children c like ſheep, and their ſonnes dance.

12 They take the tabret and harpe, and reioyce in the ſound of the organs.

13 They ſpend their dayes in wealth, and ſuddenly f they goe downe to the graue.

14 They ſay alſo vnto God, Depart from vs: for we deſire not the g knowledge of thy wayes.

15 Who is the Almighty, that we ſhould ſerue him? and what profit ſhould we haue, if we ſhould pray vnto him?

16 Loe, their wealth is not in their h hand: *therefore* let the counſell of the wicked i be farre from mee,

17 How oft ſhall the candle of the wicked be put out, and their deſtruction come vpon them? he will diuide *their* liues in his wrath.

18 They ſhall be as ſtubble before the wind, and as chaffe that the ſtorme carieth away.

19 God will lay vp the ſorow *of the father* for his children: when hee rewardeth him, hee ſhall know it.

20 k His eyes ſhall ſee his deſtruction, and hee ſhall drinke of the wrath of the Almightie.

21 For what pleaſure hath he in his houſe after him, When the number of his moneths is cut off?

22 Shall any teach l God knowledge, who iudgeth the higheſt things?

23 One m dieth in his full ſtrength, being in all eaſe and proſperitie.

24 His breaſts are full of milke, and his bones run full of marow.

25 And another n dieth in the bitterneſſe of his ſoule, and neuer eateth with pleaſure.

26 They ſhall ſleepe both in o the duſt, and the wormes ſhall couer them.

27 Behold, I know your thoughts, and the enterprifes *wherewith* ye doe me wrong.

28 For ye ſay, Where is the princes p houſe? and where is the tabernacle of the wickeds dwelling?

29 May yee q not aske them that goe by the way? and ye cannot denie their ſignes.

30 But the wicked is kept vnto the day of r deſtruction, *and* they ſhall be brought foorth to the day of wrath.

31 Who ſhall declare his way s to his face? and who ſhall reward him for that he hath done?

32 Yet ſhall he be brought to the graue, and remaine in the heape.

33. The t ſlimie valley ſhallbe ſweet vnto him, and euery man ſhall draw after him, as before him there were innumerable.

34 How then comfort u ye me in vaine, ſeeing in your anſwere there remaine but lies?

l Who ſendeth to the wicked proſperitie, and puniſheth the godly.

m Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies: and this he ſpeaketh according to the common iudgement.

p That they called Iobs houſe in derition, concluding that it was deſtroyed, becauſe he was wicked.

q Which through long trauelling haue experience and tokens thereof, to wit, that the wicked doe proſper, and the godly liue in affliction.

r Though the wicked flouriſh here, yet God will puniſh him in the laſt day.

s Though men doe flatter him, and none dare reproue him in this world, yet death is a token that he will bring him to an account.

t Hee ſhall be glad to lie in a ſlimie pit, which before could not be content with a royall palace

u Saying, that the iuſt in this world haue proſperity, and the wicked aduerſitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is puniſhed for his ſinnes. 6 He accuſeth him of vnmercifulneſſe. 23 And that hee denied Gods prouidence. 21 He exhorteth to repentance.

THen Eliphaz the Temanite anſwered, and ſaid,

2 May a man be a profitable vnto God, as he that is wiſe may be profitable to himſelfe?

3 *Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makeſt thy wayes vpright?*

4 Is it for feare b of thee that hee will accuſe thee? *or* goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou haſt taken the c pledge from thy brother for nought, and ſpoiled the cloathes of the naked.

7 To ſuch as were weary thou haſt not giuen water to drinke, and haſt withdrawen bread from the hungry.

8 But the mighty man d had the earth, and hee that was in authoritie, dwelt in it.

9 Thou haſt caſt out widowes emptie, and the armes of the e fatherleſſe were broken.

10 Therefore ſnares *are* round about thee, and feare ſhall ſuddenly trouble thee.

11 Or darkeneſſe that thou ſhouldeſt not ſee, and f abundance of waters ſhall couer thee.

12 Is not God on g hie in the heauen? and behold the height of the h ſtarres how hie they are.

13 But thou ſayeſt, How ſhould God i know? can he iudge through the darke cloud?

a Though men were iuſt, yet God could haue no profit of this his iuſtice: and therefore when he puniſheth him, he hath no regard to his iuſtice, but his ſinne. * *Chap. 35. 7.*

b Leaſt thou ſhouldeſt reproue or hurt him?

c Thou haſt bene cruell and without charitie, and wouldeſt doe nothing for the poore, but for thine owne aduantage.

d When thou waſt in power & authority, thou didſt not iuſtice but wrong.

e Thou haſt not onely not ſhewed pity, but oppreſſed them.

f That is, manifold afflictions.

g He accuſeth Iob of iniquity and contempt of God, as though he would ſay, If thou paſte not for men, yet conſider the height of Gods maieſty.

h That ſo much the more by that excellent worke thou mayeſt feare God, and reuerence him.

i He reproueth Iob, as though he denied Gods prouidence, and that he could not ſee the things that were done in this world.

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose foundation *was as a* riuer that ouerflowed.

17 Which said vnto God, Depart from vs, and *asked* what the Almighty could doe for them.

18 Yet hee m filled their houses with good things: but let the counsell of the wicked *be* farre from me.

19 The righteous shall see them, and shall reioyce, n and the innocent shall laugh them to scorne.

20 Surely, o our substance is hid: but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperity.

22 Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt r be built vp, *and* thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp gold for s dust, and the gold of Ophir, as the stones of the riuers.

25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, & thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the t light shall shine vpon thy wayes.

29 u When *others* are cast downe, then shalt thou say, I am lifted vp: and *God* shall saue the humble person.

30 The innocent shall deliuer the x yland, & it shallbe preserued by the pureneſſe of thine hands.

CHAP. XXIII.

2 Iob affirmeth that he hath knowneth and feareth the power and sentence of the Iudge, 10 And that hee is not punished onely for his sinnes.

BVt Iob answered, and said,

2 Though my talke be this day in a bitternesse, *and* my plague greater then my groning.

3 Would God *yet* I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the words, *that* hee would answere me, and would vnderstand what he would say vnto me.

6 Would he b plead against me with his great power? No, but he would c put *strength* in me.

7 d There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 e Behold, *if* I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 *If* to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South and I cannot behold him.

10 But he knoweth my f way, *and* tryeth mee, *and* I shall come forth like gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined:

12 Neither haue I departed from the commandement of his lippes, *and* I haue g esteemed the wordes of his mouth more then mine appointed food.

13 Yet he is in one *minde*, and who can h turne him? yea, he doeth what his mind desireth.

14 For he will performe that which is decreed of me, and i many such things *are* with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For k God hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in l darkeneſſe, but he hath hid the darkeneſſe from my face.

a He sheweth the chiefe cause of his complaining, and astouching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. he declareth that he desireth nothing more then to be reconciled that God would not be found of him. *b* Vsing his absolute power, and sayings, because I am God, I may do what I will. *c* Of his mercie he would giue me power to answere him. *d* When hee of his mer y hath giuen me a good conscience before God, I doubt not but I shall be able to maintaine my cause. *e* Meaning, that if he were not able to comprehend his iudgements on what side or what part soeuer he turneth himselfe.

f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, & I am not able to iudge of his works: he sheweth also his confidence that God doeth vse him for his profit. *g* His word is more precious vnto me, then the meate wherewith the body is sustained. *h* Iob confesseth that at this present he felt not God fauour, and yet was assured that he had appointed him to a good end. *i* In many points man is not able to attaine to Gods iudgements. *k* That I should not be without feare. *l* He sheweth the cause of his feare, which is, that he being in trouble seeth none end, neither yet knoweth the cause.

CHAP. XXIV.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 22 How all things are governed of Gods prouidence. 17 And the destruction of the wicked.

HOw should not the times a be hid from the Almightie, seeing that they which knowe him, see not his b dayes?

2 *Some* remoone the land markes, that rob the flocks and feed *thereof*.

3 They leade away the asse of the fatherlesse, *and* take away the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.

5 Behold, *others as* wilde asses in the wildernesse, goe forth to their businesse, and d rise early for a pray: the wildernesse *giueth* him *and* his children food.

6 They reape *his* prouision in the field, but they gather the late e vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the showres of the mountaines, & and they embrace the rocke for want of a couering.

9 They plucke the fatherles i from the breast, and take the pledge of k the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle l betweene their walles, and tread their winepresses, suffer thirst.

12 Men m crie out of the city, and the soules of the slaine n crie out: yet God o doeth not charge them with folly.

13 These are they that abhorre the p light: they know not the wayes thereof, nor continue in the paths thereof

14 The murtherer riseth early, *and* killeth the poore and the needy: and in the night he is as a thiefe.

15 The eye also of the q adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, *which* they marked for themselues in the day: r *which* they knew not the light.

17 For the shadow of death *is* to them as the morning: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters: their portion is cursed in the earth: he ſ beholdeth not the way of the vineyards.

19 Drought and heate consume the snow waters: so doeth the graue those which haue sinned.

20 The wombe shall forget him, the worme shall feed sweetly on him, he shall be no more remembred, and wickednesse shall be broken as a tree.

21 He euill intreateth the barren that beareth not, and doeth not good to the widow.

22 He also t drawe the mighty with his power: he riseth vp, and no man is sure of life.

23 He giueth him safetie, whereupon he resteth, and his eyes are vpon their wayes.

24 They are exalted a little, but they are gone and brought low as all other, and are taken out of the way as the tops of the eares of corne.

25 And if it be not so now, who will make me a liar, and bring my speech to nought?

CHAP. XXV.

2 Bildad sheweth the power and maiestie of God, 4 And the vncleannesse of man.

THen answered Bildad the Shuhite, and said,

2 Dominion and feare *is* with him: he maketh peace in his high places.

3 Is there any number of his armies? and vpon whom doeth not his light arise?

4 How then should man be iust with God? or how can he be cleane that is borne of a woman?

5 Behold, euen to the moone, and it shineth not: yea, the starres are not cleane in his sight.

6 How much lesse man, that is a worme? and the sonne of man, which is a worme?

a Thus Iob speaketh in his passions, and after the iudgement of the flesh, that is, that hee seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuenge the godly. *b* When he punisheth the wicked, and rewardeth the good. *c* And for cruelties and oppressions dare not shew their faces. *d* That is, watcheth diligently. *e* He and his liue by robbing and murthering. *f* Meaning, the poore mans. *g* Signifying, that one wicked man will not spoile an other, but for necessitie. *h* The poore are driuen by the wicked into the rocks and holes where they cannot lie dry for the raine. *i* That is, they so powle and pill the poore widow, that she cannot haue to sustaine her selfe that she may be able to giue her child sucke. *k* That is, his garment wherewith he should be couered or clad. *l* In such places

they know not the light.

17 But the morning *is* euen to them as the shadow of death: if one know them, *they are* in the terrours of the shadow of death.

18 He is swift vpon the [r] waters: their portion shallbe cursed in the earth: he will not behold the way of the vineyards.

19 *As* the drie ground and heate consume the snow waters, *so shall* the graue [t] the sinners.

20 [u] The pitifull man shall forget him: the worme *shall feele* his sweetnesse: hee shallbe no more remembred, and the wicked shallbe broken like a tree.

21 He [x] doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the [y] mighty by his power, *and* when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safety, yet his eyes *are* vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all *others*: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not [z] so, where is he? or who will proue me a liar, and make my words of no value?

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God

THen answered Bildad the Shuhite, and said,

2 [a] Power and feare *is* with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man [c] be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the Moone, [d] and the Starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, *which is but* a worme?

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

BVt Iob answered, and said,

2 [a] Whom helpest thou? him that hath no power? sauest thou [f] arme that hath no strength?

3 Whom counsellest thou? him that hath no wisedome? thou sheweth right well as the thing is.

4 To whom doest thou declare *these* words? or whose spirit [c] commeth out of thee?

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue [g] is naked before him, and there is no couering for [f] destruction.

7 He stretcheth out the [g] North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, & the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne, and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride *thereof*.

13 His Spirit hath garnished the heauens, *and* his hand hath formed the crooked [l] serpent.

14 Lo, these are part of his wayes: But [m] how little a portion heare wee of him? and who can vnderstand his fearefull power?

of stars fashioned like a serpent, because of the crookednesse. things, which we see daily with our eyes, declare his great power and prudence, how much more would they appeare, if we were to comprehend all his works?

CHAP. XXVII.

3 The constancie and perseuerance of Iob. 31 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reproone mee of my [e] dayes.

7 Mine enemie shallbe as the wicked, and he that riseth against me, as the vnrighteous.

8 For what [f] hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his crie, when trouble commeth vpon him?

10 Will hee set his delight on the Almightie? will he call vpon God at all times?

11 I will teach you *what is* in the hand of [g] God, *and* I will not conceale that which is with the Almightie.

12 Behold, all yee your selues [h] haue seene it: why then doe you thus vanish in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, *which* they shall receiue of the Almightie.

14 If his children be in great number, the sword *shall destroy* them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare raiment as the clay.

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shall not be gathered *to his fathers*: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, *and* a tempest shall carie him away by night.

21 The East wind shall take him away, and he shall depart: & it shall hurle him out of his place,

22 And *God* shall cast vpon him and not spare, *though* he would faine flee out of his hand.

a His purpose is to proue that albeit God rule and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, be iust in respect of God?
d If God shew his power, the Moone and Starres cannot haue that light which is giuen them, much lesse can man haue any excellencie but of God.

a Thou concludest nothing: for neither thou hel pest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no needs of thy defence
b But thou dost not applie it to the purpose.
c That is, whoueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and metals in the deepe places of the earth.

r Hee fleeth to the waters for his succour.
f They thinke that all the world is bent against them, and dare not goe by the high waies.
t As the dry ground is neuer full with waters, so will they neuer cease sinning till they come to the graue.
u Though God suffer the wicked for a time, yet their end shallbe most vile destruction, and in this point Iob commeth to himselfe, and sheweth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not pitie others
y Hee declareth that after that he wicked haue destroyed the weakeft, they will doe like to the stronger, and therefore are iustly punished by Gods iudgements.
z That is, that contrarie to your reasoning no man can giue perfit reason of Gods iudgements, let me be reproued.

e There is nothing hid in the bottome of the earth but he seeth it.
f Meaning, the graue wherein things putrifie.
g He causeth the whole heauen to turne about the North pole,

b That is, he hideth the heauens which are called his throne
i So long as this world endureth.
k Not that heauen hath pillars to vpbold it, but he speaketh it by a similitude, as though he would say. The heauen is selfe is not able to abide his reproofe.
l Which is a figure
m If these seeme things, which we see daily with our eyes, declare his great power and prudence, how much more would they appeare, if we were to comprehend all his works?

a He hath so sore afflicted me, that mee cannot iudge of mine vprightnesse for they iudge onely by outward signes.
b How soeuer men iudge of mee, yet will I not speake contrary to that which I haue said, and so do wickedly in betraying the truth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing hee shall lose his owne soule?
g That is what God teacheth to himself and where of he giueth not the knowledge to all
h That is, these sentences of Gods workes of God. and yet doe not vnderstand them.
i Why maintainest thou then this error?
k Thus will God order the wicked, and punish him euen vnto his posteritie.
l None shall lament him
m Which breedeth in another mans possession or garment, but in soone shaken out.
n Hee meaneth, that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

23 *Euery man* shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine, [a] and the gold his place, *where* they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 *God* putteth an ende to darkenesse, [b] and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, *and the waters* [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof *are* a place [f] of Saphirs, and the dust of it *is* gold.

7 There is a path which no fowle hath known, neither hath the kites eye seene it.

8 The Lions whelps haue not walked it, nor the Lion passed thereby.

9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth hee to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in mee: the Sea also saith, It is not with mee.

15 [k] Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, *nor* with the precious onix, nor the saphir.

17 The gold nor the cristall shallbe equall vnto it, nor the exchange *shallbe* for plate of fine golde.

18 No mention shallbe made of corall, nor of the [l] gabiish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisedome, and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] fowles of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 *But* God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, *and* seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold* the [o] feare of the Lord is wisedome, and to depart from euill *is* vnderstanding.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.

b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisedome.

c Meaning him that dwelleth there vp.

d Which a man cannot wade thorow.

e That is, corne, and vnderneath is brimstone or coale, which easily coagulateth fire.

f He alludeth to the mines and secrets of nature, which are vnder the earth, wherein to neither foules nor beasts can enter.

g After that he hath declared the wisedome of God in the secrets of nature, he describeth his power.

h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisdome cannot be attained vnto.

i It is too high a thing for man to attaine vnto in this world.

k It can neither be bought for gold nor precious stones, but is onely the gift of God.

l Which is thought to be a kind of precious stone.

m Meaning, that there is no naturall meanes whereby man might attaine to the heauenly wisdome: which he meaneth by the foules that fly hie.

n He maketh God onely the author of this wisedome, and the giuer thereof.

* *Prou.* 1. 7.

o He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7, at His authoritie. 21 Iustice and equitie.

SO Iob proceeded, and continued his parable saying,

2 Oh that I were as † in times past, when God preserued me!

3 When his light shined vpon mine head: *and when* by his light I walked thorowe the darkenesse.

4 As I was in the dayes of my youth: when [c] Gods prouidence *was* vpon my tabernacle:

5 When the Almighti was yet with me, *and* my children round about me:

6 When I washed my pathes [d] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, *euen* to the iudgement seate, *and when* I caused them to prepare my seat in the streete.

8 The yong men saue mee, and * hid themselues, and the aged arose, *and* stood vp.

9 The princes stayed talke, and layd their hand on their [e] mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard mee, it blessed mee, † and when the eye saw *me*, it gaue witnesse to [h] mee.

12 For I deliuered the [i] poore that cried, and the fatherlesse, and him that had none to helpe him.

13 [k] The blessing of him that was readie to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put [l] on iustice, and it couered mee: my iudgement *was* as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and *when* I knew not the cause, I fought it out diligently.

17 I brake also the iawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I sayd, I shall die in my [m] nest, and I shall multiply *my* dayes as the sand.

19 *For* my roote is [n] spred out by the water, an the dew shall lie vpon my branch.

20 My glory shall renew toward me, and my bowe shallbe restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke [o] dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth [p] as for the latter raine.

24 *If* I [q] laughed on them, they beleeued it not: neither did they cause the light of my countenance [r] to fall.

25 I appointed out [s] their way, and did sit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11, 12 because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVt now they that are yonger then I, [a] mocke me: *yea*, they whose fathers I haue refused to set with the [b] dogges of my flockes.

† *Ebr.* moneth *before.*

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperity that hee was in, so that he had none occasion to be such a sinner as they accused him.

e Being ashamed of their ignorance and affraid of my grauitie.

f Acknowledging my wisedome.

g All that heard me, praised me.

h Testifying, that I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is compelled to render account of his life.

k That is, I did succour him that was in distresse, So he had cause to praise me.

l I delighted to doe iustice, as others did to weare costly apparell.

m That is, at home to my bed without all trouble and vaguitenesse.

n My felicity doth encrease.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.

r They were afraid to offend me and cause me to be angry.

s I had them at commandement.

a That is, mine estate is changed, and whereas before the ancient

men were glad to doe me reuerence, the yong men now coming to be my shepherds, or to keepe my dogs.

2. For

e That is, their fathers died for famine before they came to age.
‖ Or, *and wives.*
d Iob shereth that these that mocked him in his affliction, were like to their fathers, wicked, and lewd fellows, such as he here describeth.

e They make songs of me, and mocke at my misery.
f God hath taken from me the force, credit, and authority wherewith I kept them in subiection.
g He said that the yong men when they saw him, hid themselues, as chap. 29.8. and now in his misery they were impudent and licentious.
h That is, they sought by all meanes how they might destroy me.
i They need none to helpe them.
k By my calamity they tooke an occasion against me.
l My life faileth me, and I am as halfe dead.
m Meaning sorrow
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carried beside himselfe.
p He compareth his afflictions to a tempest or whirlewind.
‖ Or, *wisedome, or law.*
q None can deliuer me thence, though they lament at my death.
r In stead of comforting they mocked me.
s Not delighting in any worldly thing, no not so much as in the vse of the Sunne.
t Lamenting them that were in affliction, and mocking others to pity them as I am like the wild beasts that desire most solitary places.
x With the heat of affliction,

2 For whereto should the strength of their hande haue serued mee, *seeing* age c perisheth in them?

3 For pouerty and famine *they were* solitary, fleeing into the wildernes, *which is* darke, desolate and waste.

4 They cut vp ‖ nettles by the bushes, and the iuniper roots *was* their meat.

5 They were d chased forth from among *men*: they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 *They were* the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their e song, and I am their talke.

10 They abhorre me, *and* flee farre from mee, and spare not to spit in my face.

11 Because that *God* hath loosed my f coard and humbled mee, g they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue troode on mee *as on* the h paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamity, they had no i helpe.

14 They came as a great breach *of waters, and* k vnder this calamity they come on heaps.

15 Feare is turned vpon me: *and* they pursue my soule as the wind, and mine health passeth away as a cloud.

16 Therefore my soule is now l powred out vpon me, and the dayes of affliction haue taken hold on me.

17 m It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garments changed, *which* compasseth me about, as the collar of my coat.

19 n Hee hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare me, neither regardest me, *when* I stand vp.

21 Thou turnest thy selfe o cruelly against me, and art enemy vnto me with the strength of thine hand.

22 Thou takest me vp *and* causest mee to ride vpon the P winde, and makest my ‖ strength to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubtles none can stretch his hand q vnto the graue, though they crie in his destruction.

25 Did not I weepe with him that was in tronble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, r euill came vnto me: and when I waited for light, there came darkenesse.

27 My bowels did boyle without rest: *for* the dayes of affliction are come vpon me.

28 I went mourning s without sunne; I stood vp in the Congregation t *and* cried.

29 I am a brother to the u Dragons, and a companion to the Ostriches.

30 My skin is blacke vpon me, and my bones are burnt with x heat.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocency of his liuing and number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant with mine a eyes: why then should I thinke on b a maid?

2 For what portion *should I haue* of God from aboue? and u *what* inheritance of the almighty from on high?

3 Is not destruction to the wicked, and strange *punishment* to c the workers of iniquitie?

4 Doeth not he behold my wayes, and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit?

6 Let God weigh me in the iust balance, and he shall know my d vprightnesse.

7 If my step hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow, and let another f eate: yea, let my plants be rooted out.

9 If mine heart hath beene deceiued by a woman, or if I haue laide wayte at the doore of my neighbour,

10 Let my wife g grind vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquity to be condemned.

12 Yea, this is a fire that shall denoure h to destruction, & which shall root out all my increase.

13 If I did contemne the iudgement of my seruant, and of my maide, when they i did contend with me,

14 What then shall I do when k God standeth vp? and when he shall visit *me*, what shall I answer?

15 He that hath made me in the wombe, hath he not made l him? hath not he alone fashioned vs in the wombe?

16 If I restrained the poore of *their* desire, or haue caused the eyes of the widow m to faile,

17 Or haue eaten my morsels alone, & the fatherlesse hath not eaten thereof.

18 (For from my youth hath hee growen vp with me n as *with* a father, and from my mothers wombe haue I beene a guide vnto her.)

19 If I haue seene any perish for want of cloathing, or any poore without couering.

20 If his loynes haue not blessed me, becawse he was warmed with the fleece of my sheepe,

21 If I haue lift o vp my hand against the fatherles, when I saw that I might helpe him in the gate,

22 Let mine P arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was q fearefull vnto me, and I could not *be delivered* from his Highnesse.

24 If I made golde mine hope, or haue said to the wedge of gold, *Thou* art my confidence,

25 If I reioyced becawse my substance was great, or becawse mine hand had gotten much,

26 If I did behold the r sunne, when it shined, or the moone walking in *her* brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse s mine f hand.

28 (This also had beene an iniquity to be condemned: for I had denied the God t aboue.)

29 If I reioyced at his destruction that hated

&c 2 me.

a I kept mine eyes from all wanton looks.
b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednes.
d He sheweth wherein his vprightnes standeth, that is, in as much as he was blameles before men, and hated not against the fecond Table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the law, Deut. 28. 33.
g Let her be made a slaue.
h Hee sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will neuer cease till he be deliuered.
i When they thought themselues euill intreated by me.
k If I had oppressed others, how should I haue escaped God's iudgement?
l Hee was moued to shew pity vnto seruants, because they were Gods creatures as hee was.
m By long waiting for her request.
n Hee nourished the fatherles, and maintained the widowes cattle.

o To oppresse him and to doe him iniury.
p Let me rot in pieces.
q I refrained not from sinning for feare of men, but because I feared God.
r If I was proud of my worldly prosperity and felicitie, which is meant by the shining of the sunne, and brightnes of the moone.
s If mine owne doings delighted me.
t By putting confidence in any thing but in him aloue.

[a] My seruants mooued me to be reuenged of mine enemie, yet did I neuer with him hurt.
[x] And not confessed it freely: whereby it is sufficient that he fulfilled himselfe before men, and not before God
[y] That is, Reuerence the most weake and contemned, and was afraid to offend them.
[z] I suffered them to speake euill of me, and went not out of my house to reuenge it.
[a] This is a sufficient token of my righteousnesse, that God is my witnesse and will iustifie my cause.
[b] Should not this booke of his accusations be a praise and commendation to me?
[c] I will make him account of all my life, without feare
[d] As though I had withholden their wages that laboured in it.
[e] Meaning, that he vsed no briber nor extortioner.
[f] That is, the talke which he had with his three friends.

[g] Hebr. was iust in his owne eyes.

[a] Which came of Buz the sonne of Nahor, Abrahams brother.
[b] Or, as the Chaldee paraphraft readeth, Abram.
[c] By making himselfe innocent, and by charging God of rigour.
[d] That is, the three mentioned before.

[e] Meaning, the ancient, which haue experience.
[f] It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.

[g] To pronue that Iobs affliction came for his sinnes.

me, or was mooued *to ioy* when euill came vpon him.

30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my [a] Tabernacle say, Who shall giue vs of his flesh? wee cannot be satisfied.

32 The stranger did not lodge in the streete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my sinnes, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did y feare me: so I kept silence, and went not out of the doore.

35 Oh that I had some to heare me! behold[e] my [a] signe that the Almightie will witnesse for me: thongh mine aduersarie should write a booke *against me*,

36 Would not I take it vpon my shoulder, *and* binde it as a [b] crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a [c] prince.

38 If my land d cry against mee, or the furrowes thereof complaine together.

39 If I haue eaten the fruits thereof without siluer: or *if* I haue grieued e the soules of the maisters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE [f] WORDS OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu reproueth them of folly. 8 Age maketh not a man wise, but the spirit of God.

SO these three men ceased to answere Iob, because he [†] esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the [a] Buzite, of the family of [b] Ram, was kindled: his wrath, *I say*, was kindled against Iob, because he iustified himselfe [c] more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answere, *and* yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for [d] they were more ancient in yeeres then hee.)

5 So when Elihu saw, that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered and saide, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 *For* I said, The dayes [e] shall speake, and the multitude of yeeres shall teach wisedome.

8 Surely there is a spirit in man, [f] but the inspiration of the Almightie giueth vnderstanding.

9 Great men are not *alway* wise, neither doe the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare me *and* I will shewe also mine opinion

11 Behold, I did waite vpon your words, *and* hearkened vnto your knowledge, whiles you sought out reasons.

12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his words:

13 Least ye should say, We haue [h] found wisedome: *for* God hath cast him downe, *and* no man.

14 Yet hath [i] he not directed *his* words to me, neither will I answere [k] him by your words.

15 *Then* they fearing, answered no more, *but* left off their talke.

16 When I had waited (for they spake not, but stood still *and* answered no more)

17 *Then* answered I in my turne, and I shewed mine opinion.

18 For I am full of [l] matter, *and* the spirit within me compelleth me.

19 Behold, my belly *is* as the wine, which hath no vent, *and* like the new bottels that braft.

20 *Therefore* will I speake, that I may take breath: I will open my lips, and will answere.

21 I will not now accept the person of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, *least* my Maker should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man and to draw him from sinne. 19 20 He afflicteth man and suddenly deliuereth him. 16 Man being deliuered giueth thanks to God.

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes *are* in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe *and* stand before me.

6 Behold, I am according to thy wish in [b] Gods stead: I am also formed of the clay.

7 Beholde, my terrour shall not feare thee, neither shall mine hand [c] be heauy vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of *thy* words.

9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee, and counted me for his enemie.

11 Hee hath put my feete in the stockes, and looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him? for he doeth not e giue account of all his matters.

14 For God speaketh f once or twise, and one feeth it not.

15 In dreames *and* g visions of the night, when sleepe falleth vpon men, and they sleepe vpon *their* beds,

16 Then he openeth the eares of men, euen by their corrections, *which* he [h] had sealed,

17 That he might cause man to turne away from *his* enterprise, and that hee might hide the [i] pride of man,

18 And keepe back his soule from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorow vpon his bed,

[h] And flatter your selues, as though you had ouercome him.
[i] To wit, Iob.
[k] He vse h almost the like arguments, but without taunting and reproches.
[l] I haue conceiued in my mind great store of reasons.
[m] I will neither haue regard to riches, credit, nor authoritie, but will speake the very trueth.
[n] The Ebrew word signifieth, to change the name, as to call a foole a wise man: meaning, that he would not cloake the trueth to flatter men.

[a] I confesse the power of God, and am one of his: therefore thou oughtest to heare me.
[b] Because Iob had wished to dispute his cause with God, Chap. 16, 21. so that he might doe it without feare, Elihu (saith he) will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.
[c] I will not handle thee so roughly as thefe others haue done.
[d] He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13, 16. and 30. Chapters.
[e] The cause of his iudgements is not alwayes declared to man.
[f] Though God by sundry examples of his iudgements speake very much, yet the reason thereof is not knowen: yea and though God should speake, yet is hee not vnderstood.
[g] God, saith hee, speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by messenger.
[h] That is, determined to send vpon them, when God sendeth afflictions to beate downe mans pride, euill.
[i] Hee sheweth for what and to what ende he sendeth afflictions, or by his messenger.

and the griefe of his bones *is* sore.

20 So that his [k] life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh faileth that it cannot be seene, and his bones *which* were not seene, clatter.

22 So his soule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] messenger with him, or an interpreter, one of a thousand [n] to declare vnto man his righteousnesse.

24 Then will he haue [o] mercy vpon him, and will say, [p] Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 *Then* shall his flesh be [q] as fresh as a childs, *and* shall returne as in the dayes of his youth.

26 Hee shall pray vnto God, and he will be fauourable vnto him, and hee shall see his face with ioy: for he will render vnto man his [r] righteousnesse.

27 Hee looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnes, and it did not profit [t] me.

28 [u] He will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke [x] twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, *and* heare mee: keepe silence and I will speake.

32 If there be y matter, answere me, *and* speake: for I desire to [z] iustifie thee.

33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisedome.

CHAP. XXXIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 11 Hee sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

MOreouer Elihu answered and said,

2 Heare my words, yee [a] wisemen, and hearken vnto me ye that haue knowledge,

3 For the eare trieth the words, as the mouth tasteth meate.

4 Let vs seeke [b] iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken [c] away my iudgement.

6 Should I lie in my [d] right? my *wound* of the arrow is [e] grieuous without *my* sinne.

7 What man is like Iob, that drinketh [f] scornfulnesse like water?

8 Which goeth in the [g] company of them that worke iniquitie, and walketh with wicked men?

9 For hee hath said, [h] It profiteth a man nothing that he should [i] walke with God.

10 Therefore hearken vnto mee, yee men of wisedome, God forbid that wickednes *should be* in God, and iniquitie in the Almightie.

11 For he will render vnto man *according* to his worke, and cause euery one to finde according to his way

12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.

13 Whom * hath he appointed ouer the earth? beside himselfe? or who hath placed the whole [l] world?

14 If [k] he set his heart vpon *man*, and gather vnto himselfe his spirit [l] and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, *and* hearken to the voyce of my words,

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is most iust?

18 Will thou say vnto a king, *Thou art* [n] wicked? or to princes, *Ye are* vngodly?

19 *How much lesse* to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands,

20 They shall die suddenly, [o] and the people shalbe troubled at midnight, [p] and they shall passe forth and take away the mightie without hand.

21 For his eyes *are* vpon the wayes of man, and hee seeth all his goings.

22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that he should [q] enter into iudgement with God,

24 Hee shall breake the mightie without [r] seeking, and shall set vp other in their stead.

25 Therefore shall he declare their [s] works: he shall turne the [t] night, and they shalbe destroyd.

26 He striketh them as wicked men in the places of the [u] seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to [x] come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether *it be* vpon nations, or vpon a man onely?

30 Because the [y] hypocrite doeth reigne, *and* because the people are snared.

31 Surely *it appertaineth* vnto God [z] to say, I haue pardoned, I will not destroy.

32 [a] But if I see not, teach thou mee: if I haue done wickedly, I will doe no more.

33 Will he performe the thing through [b] thee? for thou hast reprooued [c] it, because thou hast chosen, and not I: now speake what thou knowest.

34 Let men of vnderstanding tell mee, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his words according to wisedome.

36 I desire that Iob may be [d] tried, vnto the end, touching the answeres for wicked men.

37 For hee [e] addeth rebellion vnto his sinne, he clappeth his hands among vs, and multiplieth his words against God.

refuse affliction at his pleasure. d That he may speake at ease my answere him and all the wicked that shall vse such standeth stubbornly in the maintenance of his cause.

CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse hurt God, but man. 13 The wicked cry vnto God and are not heard.

ELihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast sayd, I am [a] more righteous then God?

3 For thou hast sayd, What profiteth it thee, and what auaileth it mee, *to purge mee* from my sinne?

[f] That is, his painefull and miserable life. [l] To them that shall burie him. [m] A man sent of God to declare his will. [n] A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein. [o] Hee sheweth that it is a fore token of God's mercy toward sinners, when hee casteth his word to be preached vnto them. [p] That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes. [q] He shall feele Gods fauour and reioyce: declaring hereby wherein standeth the true ioy of the faithfull, and that God will restore him to health of body, which is a token of his blessing. [r] God will forgiue his sinnes, and accept him as iust. [s] That is, done wickedly. [t] But my sinnes hath beene the cause of Gods wrath toward me. [u] God will forgiue the penitent sinner. [x] Meaning, oftentimes, euen as oft as a sinner doeth repent. [y] If thou doubt of any thing, or see occasion to speake against it. [z] That is, to shew thee, wherein mans iustification consisteth.

[a] Which are effeemed wise of the world. [b] Let vs examine the matter vprightly. [c] That is, hath afflicted me without measure. [d] Should I say, I am wicked, being an innocent? [e] I am sorer punished, then my sinne deserueth. [f] Which is compelled to receiue the reproach and scorties of many for his foolish words. [g] Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements. [h] He wresteth Iobs words who said that Gods children are oft times punished in this world, and the wicked go free. [i] That is, liue godly, as Gen. 5.22. * *Chap.* 26, 24.

[k] To destroy him. [l] The breath of life which he gaue man. [m] If God were not iust, how could he gouerne the world. [n] If man of nature feare to speake euill of such as haue power, then much more ought they to be afrayd to speake euill of *God*. [o] When they looke not for it. [p] The messengers of visitation that God shall send. [q] God doeth not afflict man aboue measure, so that he should haue occasion to contend with him. [r] For all his creatures are at hand to serue him. So that hee needeth not to seeke for any other army. [s] Make them manifest that they are wicked. [t] Declare the things that were hid. [u] Meaning, openly in the light of all men. [x] By then cruelty and extortion. [y] When tyrants sit in the throne of iustice which makes perfect of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place. [z] Onely it belongeth to God to moderate his corrections, and correct vnto man. a Thus Elihu speaketh in the person of God, as it were mocking Iob, because see would be wiser then God. b Will God vse thy counsell in doing his workes? c Thus he speaketh in the person of God, as though Iob should chuse and [d] much as he can, the arguments. e Hee

a Iob neuer spake these words: but because he maintained his innocencie, it seemed as though hee would say, that God tormented him without iust cause,

4 *Therefore* will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see and behold, the [c] clouds *which* are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes *may hurt* a man as thou art: and thy righteousnes *may profit* the sonne of man.

9 They cause many that are oppressed, [e] to cry, *which* cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they crie because of the violence of the wicked, [f] but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest *to God*, Thou wilt not regard it, & yet iudgement *is* before him: trust thou in him.

15 But now because his anger hath not visited, nor called to coun: *the euill* with great extremity.

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God. 6 And his iustice. 9 And wherefore he punisheth. 23 The propertie of the wicked.

ELihu also proceeded and sayd,

2 Suffer me a little and I will instruct thee: for *I haue* yet to speake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteousnes vnto my maker.

4 For truely my words shall not be false, *and* he that is [b] perfect in knowledge, *speaketh* with thee.

5 Behold, the mighty God casteth away none that is [c] mighty, *and* valiant of courage.

6 He [d] maintaineth not the wicked, but hee giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with [e] kings in § throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters *and* tyed with the cords of affliction,

9 Then will he shew them their [f] worke and their sinnes, because they haue beene proud.

10 He openeth also their eare to discipline, and cõmandeth them that they returne from iniquity.

11 * If they obey and serue him, they shall end their daies in prosperity, & their yeres in pleasures:

12 But if they will not obey, they shall passe by the sword and perish [g] without knowledge.

13 But the hypocrites [h] of heart increase the wrath: *for* they [i] call not when he bindeth them.

14 Their soule dieth in [k] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his afflictions, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the straite place *into* a broad place, *and* not shut vp beneath: and *that* which resteth vpon thy table had beene full of fat.

17 But thou art full of the [m] iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 [n] For *Gods* wrath is, least hee should take thee away in *thine* abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excell in strength.

20 [o] Be not carefull in the night, now hee destroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquitie, for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it [q] afarre off.

26 Behold, God *is* excellent, [r] and wee know him not, neither can the number of his yeeres be searched out.

27 When he [s] draweth the drops of water, the raine [t] powreth downe by the vapour thereof

28 Which *raine* the clouds doe drop *and* let fall abundantly vpon man.

29 Who can know the diuisions of the clouds, *and* the thunders of his [u] Tabernacle?

30 Behold, hee spreadeth his light vpon [v] it, and coūereth the [x] bottome of the sea.

31 For thereby he iudgeth [y] the people, and giueth meat abundantly.

32 He coūereth the light with the clouds, and commandeth them to goe [z] against it.

33 [a] His companion sheweth him thereof, and there is anger in rising vp.

CHAP. XXXVII.

1 Elihu prooueth that the vnsearchable wisdome of God is manifest by his workes. 4 As by the thunders. 6 The snow. 9 The whirlewinde. 11 And the raine.

AT this also mine heart is [a] astonied, and is moued out of his place.

2 Heare the [b] sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse soundeth: hee thundereth with the voyce of his maiestie, and he will not stay [c] them when his voyce is heard.

5 God thundreth marueilously with his voyce: he worketh great things which we know not.

6 For he saith to the snow, Be thou vpon the earth: d likewise to the small raine and to the great raine of his power.

7 With the force *thereof* he [e] shutteth vp euery man, that all men may know his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the [f] Northwind.

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a He sheweth that when we speake of God, we muste lift vp our spirite more hie, then our naturall sense is able to reach.
b Thou shalt perceiue that I am a faithfull instructor, and that I speake to thee in the name of God.
c Strong and constant, and of vnderstanding: for these are the gifts of God, and he loueth them in man: but forasmuch as God punished now Iob, it is a signe that those are not in him.
d Therefore he will not preserue the wicked: but to the humble and afflicted heart hee will shew grace.
e He preferreth the godly to honour.
f He will moue their hearts to seeke their sins that they may come to him by repentance as he did Manasseh.
* *Isa.* 1. 19
g That is, in their folly or obstination, maliciously bent against God, and flatter themselues in their vices.
h Which are the cause of their owne destruction.
i When they are in affliction, they seeke not to God for succour, as Asa 2. Chro. 16. 12. 13. 14. 15. 16. 17.
k They die of some vile death, and that before they come to age.
l If thou art altogether after the maner of the wicked: for thou dost murmure against the iustice of God.
m God doeth punish thee, least thou shouldest forget God in thy wealth and so perish.
n Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
o And so murmure against God through impatiencie.
p The workes of God are so manifest, that a man may see them afarre off, and know God by the same.
q Our infinitnesse bindereth vs so, that wee can not attaine to the perfite knowledge of God.
r That is, the raine commeth of those drops of water, which he keepeth in the clouds.
s Meaning, of the clouds, which he calleth the Tabernacle of God.
t Vpon the cloud,
u That men can not come to the knowledge of the springs thereof.
v He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ourreflow any places, and the other that it maketh the land fruitfull.
x That is, one cloud to dash against another.
y A The cold vapour sheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse, and thunderclaps.

a At the marueiling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maiestie of God, when they behold his works.
b That is, the thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes.
c Meaning, the raines and thunders.
d So that neither small raine nor great, know nor any things els commeth without Gods appointment.
e By raine and thunders God causeth men to keepe themselues within their houses.
f In Ebrew it is called the scattering winde, because it driueth away the cloudes and purgeth the ayre.

10 At the breath of God the froſt is giuen, and the breadth of the waters g *is* made narrow.

11 He maketh alſo the cloudes to h labour, to water *the earth, and* ſcattereth the cloude of i his light.

12 And it is turned about by his gouernement, that they may doe whatſoeuer he commaundeth them vpon the whole world:

13 Whether it be for k puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob; ſtand and conſider the wonderous workes of God.

15 Diddeſt thou know when God diſpoſed them? and cauſed the l light of his cloud to ſhine?

16 Haſt thou knowen the m varietie of the cloud, *and* the wonderous workes of him that is perfit in knowledge?

17 *Or* how thy cloathes are n warme, when hee maketh the earth quiet through the South-winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, *and as a* molten o glaſſe?

19 Tell vs what we ſhall ſay vnto him: *for* we cannot diſpoſe *our matter* becauſe of darkeneſſe.

20 Shall it be q told him when I ſpeake? or ſhall man ſpeake when he ſhall be r deſtroyed?

21 And now men ſee not the light, ſ which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The t brightnes commeth out of the North: the praiſe *thereof is* to God, which is terrible.

23 *It is* the Almighty: we cannot finde him out: *he is* excellent in power and iudgement, and abundant in iuſtice: he u afflicteth not.

24 Let men therefore feare him: *for* hee will not regard any that are wiſe in their owne conceit.

g That is, froſen vp and dried. h Gather the vapours and mooue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, colde, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to proſit the earth, or to declare his fauour toward man, as Chap. 37. 31. l That is, the lightning to breake forth in the cloudes? m Which is ſometime changed into raine, or ſnowe, haile, or ſuch like. n Why thy cloathes ſhould keepe thee warme when the South wind bloweth, rather then when any other winde bloweth? o For their clearneſſe. p That is, our ignorance: ſignifying that Iob was ſo preſumptuous, that he would controll the works of God. q Hath God need that any ſhould tell him when man murmureth againſt him? r If God would deſtroy a man, ſhould hee repine? ſ The cloude ſtopped the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloud: and if man be not able to attaine to the knowledge of theſe things, how much leſſe of God? t In Ebrew, golde, meaning, faire weather and cleare as golde. u Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the a whirlewinde, and ſayd,

2 Who is this that b darkeneth the counſell by words without knowledge?

3 Gird vp now thy loynes like a man: I c will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I d layed the foundations of the earth? declare, if thou haſt vnderſtanding.

5 Who hath layed the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:

6 Wherevpon are the foundations thereof ſet: or who layd the corner ſtone thereof:

7 When the ſtarres of the morning e prayſed *me* together: and all the ſ children of God reioyced:

8 *Or who* hath ſhut vp the Sea with doores, when it iſſued and came foorth *as* out of the wombe:

a That his words might haue greater maieſtie, and that Iob might know with whom he had to doe. b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſhaweth his owne follie. c Becauſe he had wiſhed to diſputte with God, Chap. 12. 3. God reaſoneth with him, to declare his raſhneſſe, d Seeing he could not iudge of thoſe things which were done ſo long before he was borne, hee was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements. e The ſtarres and dumbe creatures are ſayde to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein. f Meaning, the Angels.

9 When I made the cloudes *as* a couering thereof, and darkeneſſe *as* the g ſwadling bandes thereof:

10 When I ſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſayd, Hitherto, ſhalt thou come, but no further, and heere ſhalt it h ſtay thy proude waues.

12 Haſt thou commanded the i morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be k ſhaken out of it?

14 It is turned as clay to faſhion, l and all ſtand vp as a garment.

15 And from the wicked their light ſhalbe taken away, and the high arme ſhalbe broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeeke out the m depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way *where* light dwelleth? and where is the place of darkeneſſe,

20 That thou n ſhouldeſt receiue it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Knoweſt thou it, becauſe thou waſt then borne? and *becauſe* the number of thy dayes is great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the haile,

23 Which I haue hid o againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, *which* ſcattereth the Eaſt winde vpon the earth?

25 Who hath diuided the ſpouts for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, *and* in the wilderneſſe where there is no man?

27 To fulfill the wilde and waſte place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid p as *with* a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſweete *influences* of q the Pleiades, or looſe the bands of r Orion?

32 Canſt thou bring foorth ſ Mazzaroth in their time? canſt thou alſo guide t Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet the u rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canſt thou ſend the lightnings that they may walke, and ſay vnto thee, Loe, heere wee are?

36 Who hath put wiſedome in the x reines? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the y bottels of heauen,

38 When the earth groweth into hardneſſe, z and the clots are faſt together?

g As though the great ſea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and come mandement, as verſe 10.

i To wit, to riſe, ſince thou waſt borne.

k Who hauing in the night bene giuen to wickedneſſe, cannot abide the light, but hide themſelues.

l The earth which ſeemed in the night to haue no forme, by the ſtriking of the ſunne, it as it were created anew, and all things therein clad with new beauty.

m If thou are not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?

n That thou might teſt appoint it his way and limits.

o To puniſh mice enemies with them, as Exod. 9. 18. Ioſh. 10. 11.

p The yce couereth it, as though it were paued with ſtone.

q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring flowres.

r Which ſtarres brought in winter.

ſ Certaine ſtarres ſo called: ſome thinke they were the twelue ſignes.

t The North ſtarre with thoſe that are about him.

u Canſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?

x In the ſecret parts of man.

y That is, the clouds wherein the water is contained as in bottels.

z For when God doeth not open theſe bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

The bountie & prouidence of God, which extendeth euen to the young rauens, giueth man full occasion to put his confidence in God. 37 *Iob confesseth and humbleth himselfe.*

WIlt [a] thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, *and* remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meate, when his birds [b] crie vnto God, wandering for lacke of meate?

4 Knoweſt thou the time when the wild goats bring foorth young? *or* doeſt thou marke when the [c] hindes doe calue?

5 Canſt thou number the moneths that they [d] fulfill? or knoweſt thou the time when they bring forth?

6 They bow themſelues: they [e] bruiſe their young, and caſt out their ſorowes.

7 *Let* their young waxe fatte, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath ſet the wilde aſſe at libertie? or who hath looſed the bonds of the wilde aſſe?

9 *Vnto* which haue made the wildernesſe his houſe, and the [f] ſalt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crie of the driuer.

11 Hee ſeeketh out the mountaine for his paſture, and ſearcheth after euery greene thing.

12 Will the vnicorne [g] ſerue thee? or will he tary by thy crib?

13 Canſt thou binde the vnicorne with his band *to labour* in the furrow? or will he plow the valleys after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy ſeede, and gather it vnto thy barne?

16 *Haſt thou giuen* the pleaſant wings vnto the peacockes? or wings and feathers vnto the oſtrich?

17 Which leaueth his egges in the earth, and maketh them [h] hot in the duſt,

18 And forgetteth that the foot might ſcatter them, or that the wilde beaſt might breake them.

19 He ſheweth himſelfe cruell vnto his yong ones, *as* they were not his, *and* is without feare as if he trauelled [i] in vaine.

20 For God hath depriued him of [k] wiſdome, and hath ginen him no part of vnderſtanding.

21 When [l] time *is*, hee mounteth on high: hee mocketh the horſe and his rider.

22 Haſt thou giuen the horſe ſtrength, *or* couered his necke with [m] neying?

23 Haſt thou made him afraid as the graſſhopper? his ſtrong neying is fearefull.

24 He [n] diggeth in the valley, and reioyceth in *his* ſtrength: he goeth foorth to meete the harneſſed *man*.

25 He mocketh at feare, and is not afraid, and turneth not backe from the ſword.

26 *Though* the quiuer rattle againſt him, the glittering ſpeare and the ſhield.

27 He [o] ſwalloweth the ground for fierceneſſe and rage, and he beleeueth not that it is the noiſe of the trumpet.

28 He ſaith among the trumpets, Ha, ha: he ſmelleth the battell afarre off, and the noiſe of the captaines, and the ſhouting.

29 Shall the hauke flie by thy wiſedome, *ſtretching out* his wings euen toward the [p] South?

30 Doth the eagle mount vp at thy commandement, or make his neſt on high?

31 Shee abideth and remained in the rocke, *euen* vpon the top of the rocke, and the tower.

32 From thence ſhe ſpieth for meate, *and* her eyes behold afarre off.

33 His young ones alſo ſucke vp blood: and where the ſlaine *are*, there is ſhe.

34 Moreouer the Lord ſpake vnto Iob, and ſayd,

35 Is this [q] to learne, to ſtriue with the Almighty? he that reproueth God, let him anſwere to it.

36 ¶ Then Iob anſwered the Lord, ſaying,

37 Behold, I am [r] vile: what ſhall I anſwere thee? I will lay mine hand vpon my mouth.

38 Once haue I ſpoken, but I will anſwere no more, yea twiſe, but I will proceede no further.

CHAP. XL.

a How weake mans powers, being compared to the worke of God: 10 *Whoſe power appeareth in the creation, and gouerning of the great beaſts.*

AGaine the Lord anſwered Iob out of * the whirlewinde, and ſayd,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou diſanull [a] my iudgement? or wilt thou condemne me, that thou maieſt be iuſtified?

4 Or haſt thou an arme like God? or doeſt thou thunder with a voyce like him?

5 Decke thy ſelfe now with [b] maieſtie and excellencie, and aray thy ſelfe with beautie and glory.

6 Caſt abroad the indignation of thy wrath, and behold euery one that is proud, & abaſe him.

7 Looke on euery one that is arrogant, *and* bring him low: and deſtroy the wicked in their place.

8 Hide them in the duſt together, *and* binde [c] their faces in a ſecret place.

9 Then will I confeſſe vnto thee alſo, that thy right hand can ſaue thee.

10 ¶ Behold now [e] Behemoth (whom I made ſ with thee) which eateth g graſſe as an oxe.

11 Behold now, his ſtrength *is* in his loynes, and his force *is* in the nauell of his belly.

12 *Whoſe* hee taketh pleaſure, his taile is like a cedar: the ſinews of his ſtones are wrapt together.

13 His bones *are like* ſtaues of braſſe, *and* his ſmall bones like ſtaues of yron.

14 [h] He is the chiefe of the ways of God: [i] he that made him, will make his ſword to approach vnto him.

15 Surely the mountaines bring him foorth graſſe, where all the beaſts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their ſhadow? or can the willowes of the riuer compaſſe him about?

18 Behold, he ſpoileth the riuer, [k] and haſteth not: he truſteth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thruſteth *his* noſe through whatſoeuer meeteth him.

20 ¶ Canſt thou draw out [l] Liuiathan with a hooke, and with a line which thou ſhalt caſt downe vnto his tongue?

21 Canſt thou caſt an hooke into his noſe? canſt

---

e After he had declared Gods workes to the heauens, he ſheweth his marueilous prouidence in earth, euen toward the brute beaſts.
b Reade Pſal. 147.9.

c He chiefly maketh mention of wilde goats and hindes, becauſe they bring forth their yong with moſt difficultie, d That is, how long they goe With yong?
e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it poſſible to make the vnicorne tame? ſignifying that if man cannot rule a creature, that it is much more impoſſible that he ſhould appoint the wiſedome of God, whereby he gouerneth all the world.

h They write that the oſtrich couereth her egges in the ſand, and becauſe the country is hot and the ſunne ſtilt keepeth them warme, they are hatched.
i If he ſhould take care for them.
k That is, to haue a care and naturall affection toward his yong.
l When the yong oſtrich is growen vp, he outrunneth the horſe.
m That is, giuen him courage, which is meant by neying and ſhaking his mane: for with his breath he couereth his necke, n ſtir eateth with his hooſe.
o He ſo rideth the ground that it ſeemeth nothing vnder him.

p That is, when colde commeth, to flie into the warme countreys.

q Is this the way for a man that will learne, to ſtriue with God? which thing he reproueth in Iob.
r Whereby hee ſheweth that he repented, and deſired pardon for his faults.

* *Chap.* 38.1.

a Signifying that they that iuſtifie themſelues, condemne God as iuſtuſt.
b Meaning, that theſe were proper vnto God, and belonged to no man.

c Cauſe them to die if thou canſt.
d Prooving hereby that whoſoeuer attributeth to himſelfe power and abilitie to ſaue himſelfe, maketh himſelfe God.
e This beaſt is thought to be the elephaot, or ſome other, which is vnknowen.
f Whom I made aſwell as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to reſiſt him, or contect him
h He is one of the chiefeſt works of God amoug the beaſts.
i Though man dare not come neere him, yet God can kill him
k He drinketh at leiſure, and feareth no body.
l Meaning, the whale.

canst thou pierce his iawes with an angle?

22 Will he make many prayers vnto thee? and speake thee faire?

23 Will he make a couenant with thee? and wilt thou take him a seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?

25 Shall the companions banquet with him? shall they diuide him among the merchants?

26 Canst thou fill the basketh with his skinne? or the fish panyer with his head?

27 Lay thine hand vpon him: remember the battell, and doe no more so.

28 Behold, the hope is in vaine: for shall not one perish euen at the sight of him?

CHAP. XLI.

By the greatnesse of this monster Liuiathan, God sheweth his greatnesse and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is he then that can stand before me?

2 Who hath preuented mee, that I should make an end? All vnder heauen is mine.

3 I will not keepe silence concerning his parts, nor his power, nor his comely proportion.

4 Who can discouer the face of his garment? or who shall come to him with a double bridle?

5 Who shall open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundred.

9 His neesings make the light to shinne, and his eyes are like the eye lids of the morning.

10 Out of his mouth goe lamps, and sparkes of fire leape out.

11 Out of his nostrels commeth out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reiected before his face.

14 The members of his body are ioyned. they are strong in themselues, and cannot be mooued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mightie are afraid of his maiestie, and for feare they faint in themselues.

17 When the sword doeth touch him, he will not rise vp, nor for the speare, dart nor habergion.

18 Hee esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as strawe: and hee laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

22 He maketh the depth to boile like a pot, and maketh the Sea like a pot of ointment.

23 He maketh a path to shine after him, one would thinke the depth as an hoare head.

24 In the earth there is none like him: hee is made without feare.

25 He beholdeth all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

The repentance of Iob. 9 Hee praeseth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

THen Iob answered the Lord, and sayd,

2 I know that thou canst doe all things, and that there is no thought hid from thee.

3 Who is hee that hideth counsell without knowledge? therefore haue I spoken that I vnderstood not, euen things to wonderfull for me, and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demand of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre *my selfe*, and repent in dust and ashes.

7 Now after that the Lord had spoken these words vnto Iob, the Lord also sayd vnto Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, least I should put you to shame, because yee haue not spoken of me the thing which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord had sayd vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him all his brethren, and all his sisters, and all they that had beene of his acquaintance before, and did eat bread with him in his house, and had compassion on him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a peice of money, & euery one an earring of gold.

12 So the Lord blessed the last dayes of Iob, more then the first: for hee had fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 He had also seuen sonnes, and three daughters.

14 And he called the name of one Iemimah, and the name of the second Keziah, & the name of the third Keren-happuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourtie yeeres, and saw his sonnes, and his sonnsonnes, euen foure generations.

17 So Iob died, being olde, and full of

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a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator? b Who hath taught me to accomplish my worke? c The parts and members of the whale? d That is, who dare pull it his skin? e Who dare put a bridle in his mouth? f Who dare looke in his mouth? g That is, casteth out flames of fire.

h Nothing is painefull or hard vnto him.

i His skinne is so hard that he lyeth with a great ease on the sloues as in the myre. k Either he maketh the sea to seeme as it boyled by his swallowing, or els he spoueth water in such abundance as it would seeme that the sea boiled. l That is, a white fruth and shining streame before him.

m Because he feareth least thou shouldest take him.

n To do thy businesse, and be at thy commandement?

o If thou once consider the danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

m He despiseth all other beasts and monsters, and is the proudest of all others.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God laid to his charge, Chap 38, 2.

c I confesse herein mine ignorance, and that I spake I wist not what.

d He meaneth that he will be Gods scholler to learne of him

e I knew thee only before by heare say, but now thou hast caused me to feele what thou art by sight, that I may renounce my selfe ouer vnto thee.

f You locke in hand an euill cause, in that you condemned him by his outward affliction, and not comforted him with my mercies.

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for the faults that you haue committed out him, he shall pray for you, and I will heare him.

i He deliuered him out of the afflition wherein he was.

k That is, all his kindred, friends and neighbours, which came & marked & God made him rich in stead of his pouertie.

l Or, lambes.

m Or, Dones.

n Or, Horne of pleasantnesse.

o Or, Horne of stibium or Agget, and so called of his beautie, and for that all women in the countrey were desirous to haue such faire daughters as he had.

p That is, as many children as he had before.

Compare this Translation with the Ken
in these texts. Jere. 33.16. Job. 33.13. Amos. 3.7

Titles of Christ: Jere. 23.5. The branch. v.6 Jehovah ꝛc
kenau. ch 33.15,16. Jsa. 4.2. & 40.11. Dan. 9.24 in heb. called the
the Prophet. Messias Jo. 1.45. Dan. 9.17 the Lord. 2no. 3.1
Zech, or Jam. chap. 6.3 Jehovah called Lord. Gen. 19.24. God. Je
no. 40. Psa. 106.21. & 89.19. & 91.1. Pso. 168.4 Jah. v.18 Man. heb.
the man, i.e. authemanhead, ps 83.18 Jehovah. Gen. 32.24. Man
v. 28, & 30. God. Judg. 13 Man. an Angel, God. 6, 3, 22. & not
ver. 18 Secret, or wonderful. Messenger of ye Covenant Mo
Highest Luke. 1.76. & 7.26. Jsa. 53.5. & 96. & 6.5. & 7.14. & 11.1
& Jsa. 16.5. & 28.16. psa 118.22. Mat 22.21, 42. Act 4.11. 1 Pet.
7, 8. Rom. 9.33. & 10.11. Jsa. 32.1, 2. & ch 44.6, 8, 24. & ch 45.5. & 53.10
54.5. & 61.1. & 63.9. Zech. 13.7. & 14.4. 1 Cor. 8.6. God Heb. 1.1
Jude v.1. heb. 12.23, 29. & 13.20. Father 1 Joh, 3.1. Rev. 1.1.2, 4.
and chap 2.27. & chap 14.1. and 5.5, 6, 9, 10, 11, 12, 13. 20. Ja. 1.1, 17.
2 John. 1.3. 1 pet, 1.3. ch 5.10. 2 per. 1.17. heb. 12.2. & ch, 10. 2
4.9. 24. & 10.7. tit. 1.4. philem 1.3. Tim. 1.2. 1 Thes, 1.2. Col 3.1.
Eph 1.3. Gal. 3.17. & ch 1.1. Ro 11.28. & ch 5.10. & 1, 2, 3, 4. ac. 13
30, 37. & 10 38, 39. & ch 7.55. 56. & ch 2.23, 24 to 36. & ch 1.4.
17.3. & ch 1.16. & 3.16. & 4.24. & 6.44, 46. & ch 8.38, 54.
Rom. 7.9, 13. Rev 4.23. & ch 5.1, 7, 13. — — —

Ps Achsah Robeson was born march the
21 1753
Mary Robeson was born febevery
the first 1755

b Wan-
ostrich is g
vp, he ouertu
the horse.
m That is, giue
him courage,
which is meant by
neying and sha-
king his mane
for with his
breath he cose-
eth his necke,
n He beateth with
his hoofe.
o He so riddeth
the ground that
it seemeth nothing
vnder him.

glitter
27 B
and rage,
of the trumpe
28 He
smelleth th
captaines,

THIS SECOND PART OF THE BIBLE, CONTEINETH THESE BOOKES.

Pſalmes.	Ioel.
Prouerbes.	Amos.
Eccleſiaſtes.	Obadiah.
The ſong of	Ionah.
Salomon.	Micah.
Iſaiah.	Nahum.
Ieremiah.	Habakkuk.
Lamentations.	Zephaniah.
Ezekiel.	Haggai.
Daniel.	Zechariah.
Hoſea.	Malachi.

poly Robes
hor book
poly Ro
for hand
and pen
Steal
lend this
book for
fear of
shame
Farewe

THE *PSALMES OF DAVID.

*Or, praises, according to the Ebrewes, and were chiefly inſtituted to praiſe and giue thankes to God for his benefits. They are called the Pſalmes or Songs of Dauid, becauſe the moſt part were made by him.

THE ARGVMENT.

THis booke of Pſalmes is ſet forth vnto vs by the holy Ghoſt, to be eſteemed as a moſt precious treaſure, wherein all things are conteined that appertaine to true felicity, aſwell in this life preſent as in that life to come. For the riches of true knowledge and heauenly wiſdome, are here ſet open for vs to take thereof moſt abundantly. If we would know the great & high maieſty of God, here we may ſee the brightneſs thereof ſhine moſt clearely. If wee would ſeeke his inſcrutable wiſedome, heere is the ſchoole of the ſame profeſſion. If wee would comprehend his ineſtimable bounty, & approach neere thereunto, and fill our hearts with that treaſure, heere we may haue a moſt liuely and comfortable taſte thereof. If we would know wherein ſtandeth our ſaluation, and how to attaine to life euerlaſting, here is Chriſt our onely redeemer, and mediatour moſt euidently deſcribed. The rich man may learne the true vſe of his riches. The poore man may find full contentation. He that will reioyce, ſhall know the true ioy, and how to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliuerance. The wicked and the perſecutors of the children of God ſhall ſee how the hand of God is euer againſt them: and though he ſuffer them to proſper for a while, yet he bridleth them, in ſo much as they cannot touch an haire of ones head except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here we may haue moſt preſent remedies againſt all tentations & troubles of mind & conſcience, ſo that being well practiſed herein, we may be aſſured againſt all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the comming of our Lord Ieſus Chriſt.

PSAL. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did this Pſalme firſt in maner of a preface, to exhort all godly men to ſtudy and meditate the heauenly wiſdome For the effect hereof is, a That they be bleſſed which giue themſelues wholy all their life to the holy Scriptures: & that the wicked contemners of God, though they ſeeme for a while happy, yet at length ſhall come to miſerable deſtruction.

BLeſſed *is* the man that doeth not walke in the a counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull.

2 But his delight *is* in the *law of the Lord, and in his b law doth he meditate day and night.

3 For he ſhall be like a * tree planted by the riuers of waters, that will bring forth her fruits in due ſeaſon; whoſe leafe ſhall not fade. So c whatſoeuer he ſhall doe, ſhall proſper.

4 d The wicked *are* not ſo, but as the chaffe, which the wind driueth away.

5 Therefore the wicked ſhall not ſtand in the e iudgement, nor ſinners in the aſſembly of the righteous.

6 For the Lord f knoweth the way of the righteous, and the way of the wicked ſhall periſh.

a When a man hath giuen ouer place to euill counſell, or to his owne concupiſcence, he beginneth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners. * *Deut.6,6 Ioſh.1.* b *Pſal.6 10.* b In the holy Scriptures. * *Ier.17.8.* c Gods children are ſo moyſtened euer with his grace, that whatſoeuer commeth vnto them, tendeth vnto their ſaluation. d Though the wicked ſeeme to beate the ſwinge in this world, yet the Lord driueth them downe that they ſhall not riſe nor ſtand in the company of the righteous. e But terrible when they feele Gods wrath. f Doth approoue and proſper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth, that notwithſtanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world. 10 And therefore exhorteth kings and rulers, that they would humbly ſubmit themſelues vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſts kingdome.

WHy doe the a heathen * rage, and the people murmure in vaine.

a The conſpiracy of the Gentiles. the murmuring of the Ieawes, and power of kings cannot preuaile againſt Chriſt. * *Acts.4.25.*

2 The kings of the earth band themſelues, and the Princes are aſſembled together againſt the Lord, and againſt his § Chriſt.

3 b Let vs breake their bandes, and caſt their cords from vs.

4 * *But* hee that dwelleth in the heauen ſhall laugh: the Lord ſhall haue them in derision.

5 c Then ſhall hee ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure, *ſaying,*

6 *Euen* I haue ſet my King vpon Zion mine holy mountaine.

7 I will declare the d decree: *that is,* the Lord hath ſaid vnto mee, * Thou art my ſonne; this e day haue I begotten thee.

8 Aske of mee, and I ſhall giue thee the heathen for thine inheritance, and the f endes of the earth for thy poſſeſſion.

9 * Thou ſhalt cruſh them with a ſcepter of yron, *and* breake them in pieces like a potters veſſell.

10 g Be wiſe now therefore, ye kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 h Kiſſe the Sonne, leaſt he be angry, and ye i periſh in the way, when his wrath ſhall ſuddenly burne. Bleſſed are all that truſt in him.

a Or, ioyned b Thus ſhe wicked ſay, that they will caſt off the yoke of God, and of his Chriſt. * *Pſam.1 16.* c Gods pleaſures will declare his wrath in reſiſting his Chriſt, they laughe againſt him. d To ſhewe the vocation to the kingdome is of God * *Acts.13.33 hebr.1,5.* e That is to ſay, as touching our knowledge becauſe it was the firſt time that Dauid appeared to be elected of God. So is it applied to Chriſt in his firſt coming and manifeſtation to the world. f Not onely the Ieawes but the Gentiles alſo. * *Reuel.2.27.* g He exhorteth all rulers to repent in time. h Iudgme of homage i When the wicked ſhall ſay, Peace and reſt, ſeeming yet to be but in the midway of the purpoſes, then ſhall deſtruction ſuddenly come, 1. Theſſ. 5,3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in mind for his ſinnes againſt God: 4 And therefore calleth vpon God, and trauelleth both throw his promiſes, againſt the great railings and terrors of his enemies, yea againſt death it ſelfe, which he ſaw preſent before his eyes. 7 Finally, he reioyceth for the good ſucceſſe that God gaue him and all the Church.

a This was a token of his stable faith, that for all his troubles he had his recourse to God. b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.

c When he considered the truth of Gods promise, and tried the same, his faith increased marueilously.

d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who because he was the most excellent, and he began this Psalm on the instrument called Neginoth, or in a tune so called. b Thou that are aduersedefender of my iust cause.

c Both of minde and body.

d Yet that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A king that trusteth in his vocation.

g For feare of God is indigneuon. h Cease your rage. i Serue God purely, and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid seeketh his felicitie in Gods fauour. l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as verily alone, as if he had many about him, because the Lord is with him.

¶ *A Psalme of Dauid, when he fled from his sonne Absolom.*

LOrd, how are mine aduersaries a increased? how many rise against me?

2 Many say to my soule, *There is* no helpe for him in God. b Selah.

3 But thou Lord art a buckler for me, my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I laid mee downe and slept, *and* rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousand of the people, that should beset me round about.

7 O Lord, arise helpe me, my God: for thou hast c smitten all mine enemies vpon § cheek bone: thou hast broken the teeth of the wicked.

8 d Saluation *belongeth* vnto the Lord, *and thy* blessing *is* vpon thy people. Selah.

PSAP. IIII.

1 *When Saul persecuted him he called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully withstood his dominion, & and finally preferreth the fauour of God before all worldly treasures.*

¶ a *To him that excelleth on Neginoth.*

A Psalme of Dauid.

HEare me when I call, b O God of my righteousnes: thou hast set me at liberty, *when I was* in c distresse: haue mercy vpon me, and hearken vnto my prayer.

2 O ye d sonnes of men, how long *will ye* turne my glory into shame, e louing vanity, *and* seeking lyes? Selah.

3 For be ye sure that the Lord hath chosen to himselfe f a godly man, the Lord will heare when I call vnto him.

4 g Tremble and sinne not: examine your owne heart vpon your bed, and be h still. Selah.

5 i Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shew vs *any* k good? *but* Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then *they haue had*, when their wheate and their wine did abound.

8 I will lay me downe, and also sleep in peace: for thou, Lord, l onely makest me dwell in safety.

for thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I e will come into thine house in the multitude of thy mercy: *and* in thy feare will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousnes, f because of *mine* enemies: make thy way plaine before my face.

9 For no constancie *is* in their mouth: within they are very corruption: their * throat *is* an open sepulchre, *and* they flatter with their tongue.

10 Destroy them, O God, ‖ let them § fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And g let all them that trust in thee, reioyce *and* triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord, wilt h blesse the righteous, *and* with fauour i wilt compasse him, as with a shield.

PSAL. VI.

1 *When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrors of death ensuing, he desireth forgiuenesse. 6 Bewailing that if God take him away in his indignation, he shall lack occasion to praise him as he was wont to do: which he was assured of. 9 Then, suddenly feeling Gods mercies, he sharply rebuketh his enemies which reioyced in his affliction.*

¶ *To him that excelleth on Neginoth, vpon the eight* tune. *A Psalme of Dauid.*

O Lord, a rebuke mee not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for my b bones are vexed.

3 c My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in d death *there is* no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, *and* water my couch with my teares.

7 ‖ Mine eye is dimmed for despight, and sunke in because of all mine enemies.

8 e Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, *and* put to shame f suddenly.

g For feare of God is indigneuon. h Cease your rage. i Serue God purely, and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid seeketh his felicitie in Gods fauour. l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as verily alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 *Dauid oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisit it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, hee conceiueth comfort. 12 concluding, that when God shall deliuer him, others also shall be partakers of the same mercies.*

¶ *To him that excelleth vpon* ‖ *Nehiloth.*

¶ A *Psalme of Dauid.*

HEare my words, O Lord: vnderstand my a meditation.

2 Hearken vnto the voyce of my cry, my king, and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: *for* in the morning will I direct *me* vnto thee, and I will b wait.

4 For thou art not a God that leueth c wickednes, neither shall euill dwell with thee.

5 d The foolish shall not stand in thy sight:

e In the deepest of his tentation hee putteth his full confidence in God.

f Because thou art iust, therefore leade me out of the dangers of mine enemies.

* *Rom. 3. 13.*

‖ Or, *cause them to erre.*

g Let their deuices come to nought.

h Thy fauour toward me shall confirme the faith of all others.

‖ Or, *great good successe.*

i So that he shall be safe from all dangers.

* *Iere.* to. 24.

a Though I preserue destruction, yet let thy mercie pitie my frailtie.

b For my whole strength is abated.

c His confidence is also touched with the feare of Gods iudgements.

d He lamenteth that occasion should be taken from him to praise God in the congregation.

‖ Or, *mine eye is eaten as it were with wormes.*

e God sendeth comfort and bold nesse in affliction, that we may triumph ouer our enemies.

f When the wicked suddenly, and destroyeth their enemies.

‖ Or, *a musicall instruments or tunes.*

a That is, my vehement prayer, and secret complaint and sighings.

b With patience and trust till I be heard.

c Seeing that God of nature hateth wickednesse, he must needes punish the wicked, and saue the godly. d Which must needes most rightly after their carnall affections,

‖ Or, *Kind of tune.*

‖ Or, *accusations.*

a *Sam. 16. 7.*

a He desireth God to deliuer him from the rage of cruell Saul.

b Wherewith Christ chargeth me.
c If I reuerenced not Saul for affinities sake and preserued his life, 1. Sam. 26. 8. 9.
d Let me not only die, but be dishonoured for euer.

e In promising me the kingdome.

f Not onely for mine, but for thy Church sake, declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me: yet God shall iudge their hypocrisie.
i Hee doth continually call the wicked to repentance by some figues of his iudgements.
k Except Saul turne his minde, I die: for he hath both mea- and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
Isa. 59. 4. Iob 15. 35.
l In keeping faithfully his promise with me.

3 O Lord my God, if I haue done [b] this thing, if there be *any* wickednes in mine hands.

4 [c] If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause.)

5 *Then* let the enemie persecute my soule, and take it; yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee *according* to the [e] iudgement *that* thou hast appointed.

7 So shall the congregation of the people compasse thee about: for their sakes therefore returne on high.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my [g] righteousnes, and according to mine innocencie *that is* in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence *is* in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, [i] euery day.

12 Except [k] he turne, he hath whet his sword: he hath bent his bow, and made it ready.

13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute *me*.

14 * Behold, he shall trauaile with wickednes: for hee hath conceiued mischiefe, but hee shall bring foorth a lie.

15 He hath made a pit, and digged it, and is fallen into the pit *that* he made.

16 His mischiefe shall returne vpon his owne head, and his cruelty shall fall vpon his owne pate.

17 I will praise the Lord according to his [l] righteousnesse, and will sing praise to the Name of the Lord most high.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and Fatherly prouidence of God toward man, whom he made as it were a god ouer all his works, doth not only giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ‖ Gittith.

A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the mouth [a] of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemy and the auenger.

3 When I beholde thine heauens, *euen* the workes of thy fingers, the moone and the starres, which thou hast ordained.

4 What is [b] man, *say I*, that thou art mindfull of him? and the sonne of man that thou visitest him?

5 For thou hast made him a little lower then [c] God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the works of thine hands, thou hast put all things vnder his feet:

7 All [d] sheepe and oxen: yea, and the beasts of the field:

8 The fowles of the ayre, and the fish of the sea, *and* that which passeth thorow the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world?

PSAL. IX.

1 After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also powred by manifold experience, how ready God was at hand in all his troubles, 14 Here being now likewise in danger of new enemies, debreth God to helpe him according to his wont, 17 and to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ‖ Muth Labben.

A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I will speake of all thy marueilous works.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most High.

3 For that mine enemies are turned backe: they shall fall and perish at thy presence.

4 For [b] thou hast maintained my right and my cause: thou art set in the throne, *and* iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemie, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord [d] shall sit for euer: hee hath prepared his throne for iudgement.

8 For hee shall iudge the world in righteousnesse, *and* shall iudge the people with equitie.

9 The Lord also will be a refuge for the [d] poore, a refuge in *due* time, *euen* in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his works.

12 For [e] when hee maketh inquisition for blood, hee remembreth it, *and* forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord: consider my trouble *which I* ‖ *suffer* of them that hate mee, thou that liftest mee vp from the gates of death,

14 *that* I may shew all thy praises within the [f] gates of the daughter of Zion, *and* reioyce in thy saluation.

15 The heathen are [g] sunken downe in the pit *that* they made: in the net that they hid, is their foot taken.

16 [h] The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. * Higgaion. Selah.

17 The wicked shall turne into hell, *and* all nations that forget God.

18 For the poore shall not be alway forgotten: the hope [i] of the afflicted shall not perish for euer.

19 Vp Lord, let not man preuaile; let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but [k] men. Selah.

PSAL. X.

1 Hee complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, & therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controlling. 15 Therefore hee calleth vpon God to send some remedie against these desperate euils. 16 And at length comforteth himselfe with hope of deliuerance.

a That is, shall be cast forth o Church.
‖ Or, *kind of instrument, or tune.*
‖ Or, *noble, or marueilous.*
a Though the wicked would hide Gods praises, yet the very babes are fulfillers & witnesses of the same.
‖ Or, *established.*
‖ Or, *confound.*
b It had beene sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.

‖ Or, *kind of instrument, or tune: or for the death of Labben or Goliath.*
a God is not praised, except the whole glory be giuen to him alone.

b Howsoeuer the wicked seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemy, that minded nothing but destruction but the Lord will deliuer his, and bring him into iudgement.
d Or, *refuge at Iudge.*
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God seeme to neglect the wrong done to his, yet hee suffereth not the wicked vnpunished.
f In the open assembly of the Church.
g For God ouerthroweth the wicked in their enterprise.
h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.
* Or, *this is worthy to be noted.*
i God promiseth not to helpe vs before we haue felt the crosse.

k Which they cannot learne without the feare of thy iudgement.

WHy ſtandeſt thou farre off, O Lord, *and* hideſt thee in [a] *due* time, *euen* in affliction?

2 The wicked with pride doth perſecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked [b] made boaſt of his owne hearts deſire, and the couetous bleſſeth *himſelfe*, he contemneth the Lord.

4 The wicked is ſo proude, that hee ſeeketh not *for God*: hee thinketh alwayes, There is no God.

5 His wayes alway proſper: thy iudgements are high aboue his ſight, therefore ‖ deſieth he all his enemies.

6 He ſaith in his heart, I ſhall ‖ neuer be mooued, [c] nor be in danger.

7 His mouth is full of curſing, and deceite, and fraud: vnder his tongue is miſchiefe and iniquitie.

8 [d] He lieth in wait in the villages: in the ſecret places doth he murder the innocent; his eyes are bent againſt the poore.

9 He lieth in waite ſecretly, *euen* as a lion in his denne; he lieth in wait to ſpoyle the poore; he doth ſpoile the poore, when he draweth him into his net.

10 He croucheth *and* boweth, therefore heaps of the [e] poore doe fall by his might.

11 He hath ſaid in his heart, God hath forgotten, he hideth away his face, *and* will neuer ſee.

12 [f] Ariſe, O Lord God, lift vp thine hand; forget not the poore.

13 Wherefore doeth the wicked contemne God? hee ſaith in his heart, Thou wilt not [g] regard.

14 *Yet* thou haſt ſeene it; for thou beholdeſt miſchiefe and wrong; that thou mayeſt take it into thine hands: the poore committeth himſelfe vnto thee; *for* thou art the helper of the fatherleſſe.

15 Breake thou the arme of the wicked and malicious; ſearch his wickednes, *and* thou ſhalt find none.

16 The Lord *is* King for euer and euer; the [h] heathen are deſtroyed forth of his land.

17 Lord, thou haſt heard the deſire of the poore; thou prepareſt their heart; thou inclineſt thine eare *to them*.

18 [i] To iudge the fatherleſſe and poore, that earthly man ‖ cauſe to feare no more.

PSAL. XI.

1 *This Pſalme contemneth two parts. In the firſt Dauid ſheweth how hard aſſaults of tentations he ſuſtained, and in how great anguiſh of mind he was, when Saul did perſecute him. 4 Then heer he reſteyeth that God ſent him ſuccour in his neceſſity, declaring his iuſtice aſwell in gouerning the good, and the wicked men, as the whole world.*

¶ *To him that excelleth.* A Pſalme *of Dauid.*

IN the Lord put I my truſt: how ſay yee then to my ſoule, [a] Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, *and* make ready their arrowes vpon the ſtring, that they may ſecretly ſhoot at them which are vpright in heart.

3 For the [b] foundations are caſt downe; what hath the [c] righteous done?

4 The Lord *is* in his holy palace; the Lords throne *is* in the heauen; his eyes [d] will conſider: his eye lids will try the children of men.

5 The Lord will trie the righteous; but the wicked, and him that loueth iniquitie, doeth his ſoule hate.

6 Vpon the wicked he ſhall raine ſnares, [e] fire, and brimſtone, and ſtormie tempeſt; *this is the* [f] portion of their cup.

7 For the righteous Lord loueth righteouſneſſe: his countenance doeth behold the iuſt.

PSAL. XII.

1 *The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children. 5 Then comforting himſelfe, and others with the aſſurance of Gods help, he commendeth the conſtant word; that God will ſtreteh in keeping his promiſes.*

¶ *To him that excelleth vpon the eight* rune.

A Pſalme of Dauid.

HElp Lord, for there is not [a] a godly man leſt: for the faithfull are failed from among the children of men.

2 They ſpeake deceitfully euery one with his neighbour, [b] flattering with their lips, *and* ſpeake with a double heart.

3 The Lord cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Which haue ſaid, [c] With our tongue will we preuaile; our lips are our owne; who is Lord ouer vs?

5 [d] Now for the oppreſſion of the needy, *and* for the ſighs of the poore, I will vp, ſaith the Lord, *and* will [e] ſet at libertie him, *whom the wicked* hath snared.

6 The words of the Lord *are* pure words, *as* the ſiluer, tried in a fornace of earth, fined ſeuen fold.

7 Thou wilt keepe [f] them, O Lord; thou wilt preſerue him from this generation for euer.

8 The wicked walke on euery ſide; when they are exalted, [g] *it is* a ſhame for the ſonnes of men.

PSAL. XIII.

1 *Dauid as it were ouercome with ſundry and new afflictions, fleeth to God as his onely refuge, 3 and ſo at the length being encouraged through Gods promiſes, he contemneth moſt ſure confidence againſt the extreme horrors of death.*

¶ *To him that excelleth.* A *Pſalme of Dauid.*

HOw long wilt thou forget me, O Lord, [a] for euer? how long wilt thou hide thy face from me?

2 How long ſhall I take [b] counſell within my ſelfe, hauing wearineſſe dayly in mine heart? how long ſhall mine enemie be exalted aboue me?

3 Behold, *and* heare mee, O Lord my God: lighten mine eyes, that I ſleepe not in death.

4 Leaſt mine enemie ſay, I haue [c] preuailed againſt him: *and* they that afflict me, reioyce, when I ſlide.

5 But I truſt in thy mercy: mine heart ſhall reioyce in thy ſaluation; I will ſing to the Lord, becauſe he hath [d] dealt louingly with me.

PSAL. XIV.

1 *He deſcribeth the peruerſe nature of men, which were ſo growen to licentiouſneſſe, that God was brought to vtter contempt. 7 For the which thing, although he was greatly grieued, yet being perſwaded that God would ſend ſome preſent remedy, he comforteth himſelfe and others*

¶ *To him that excelleth.* A Pſalme *of Dauid.*

THe * foole hath ſaid in his heart, [a] *There is no* God: they haue [b] corrupted, and done an abominable worke: *there is* none that doeth good.

a So ſoone as we enter into affliction, we thinke God ſhould helpe vs, but that is not alway his due time.
b The wicked man reioyceth in his owne luſt, he boaſteth when he hath what he would: he braggeth of his wit and wealth, and bleſſeth himſelfe, and thus blaſpheme the Lord.
‖ Or, *ſhall* not be moued. *becauſe he was neuer in euill.*
c The euill ſhall not touch me, Iſa. 28. 15 or elſe he ſpeaketh thus becauſe he neuer felt euill.
d He ſheweth that the wicked haue many tongues to hide their cruelnie, and therefore ought more to be feared.
e By the hypocriſie of them that haue authority, the poore are deuoured.
f He calleth to God for helpe, becauſe wickednes is ſo farre ouergrowen, that God muſt now helpe or neuer.
g Therefore thou muſt needs punish this their blaſphemie.
h To iudge betweene the right and the wrong.
i For thou haſt vtterly deſtroyed him.
k The hypocrites or ſuch as line not after Gods Law, ſhalbe deſtroyed.
‖ God helpeth when mans helpe ceaſeth.
‖ Or, *Let* [illegible] *no more man* vpon the earth.

a This is the wicked counſell of his enemies to him and his companions to driue him from the hope of Gods promiſe.
b All hope of ſucceſs taken away.
c Yet am I innocent and my cauſe good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.

e As in the deſtruction of Sodom and Gomorah.
f Which they ſhall drinke euen to the dregges, Ezech. 23. 34.

a Which diſdaine defend the truth & ſhew mercy to the oppreſſed.
b He meaneth the flatterers of the court which burt him more with their tongues, then with their weapons.
c They thinke themſelues able to perſwade whatſoeuer they take in hand
d The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.
e Becauſe the Lords word and promiſe is true and vnchangeable, he will performe it and preſerue the poore from this
f For they
g For they

a Elegation,
b Shut the anſwer puts
c Thinking my purpoſes at the ſame mans death place.
d Which might turne to Gods diſhonour: if he did not defend his.
e The mercy of God is the cauſe of our ſaluation.
f Both by the benefits paſt, and by others to come.

* *Pſal* 53.
a He ſheweth that the cauſe of all wickedneſs is
b Wickedneſſe among them.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, *as* they eate bread? they call not vpon the Lord.

5 [d] There they shall be taken with feare, because God *is* in the generation of the iust.

6 You haue made [e] a mocke at the counsell of the poore, because the Lord *is* his trust.

7 Oh giue saluation vnto [f] Israel out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall be glad.

¶ Note that of this 14 Psalme, the 5, 6 and 7 verses which are put into the common translation, & may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but rather are put in more fully to expresse the manners of the wicked, and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleadged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people; and wherefore he placed his Temple among them, which was to the intent that they hydruing vprightly and godly, might witnesse that they were his speciall and holy people.*

¶ *A Psalme of Dauid.*

LOrd, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that [a] walketh vprighly and worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 [b] In whose eyes a vile person is contemned, but he *honoureth* them that feare the Lord: hee that sweareth to his *owne* hinderance and changeth not.

5 He that [c] giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, [d] shall neuer be moued.

PSAL. XVI.

1 *Dauid praiseth to God for succour not for his workes, but for his feeble sake, a Professing that he hateth all idolatry, taking God onely for his comfort and felicitie, & Who suffereth his to lacke nothing.*

¶ ‖ *Michtam of Dauid.*

PReserue mee, O GOD: for in thee doe I [a] trust.

2 *O my soule*, thou hast saide vnto the Lord. Thou art my Lord: my [b] well doing *extendeth* not to thee,

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The [c] sorowes of them, that offer to an other *god*, shalbe multiplied: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord *is* the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The [e] lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my [f] reines also teach me in the nights.

8 I haue set the Lord alwayes before mee: for he is at my right hand: *therefore* I [g] shall not slide.

9 Wherefore [h] mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence *is* the fulnesse of ioy: *and* at thy right hand there *are* pleasures for euermore.

PSAL. XVII.

1 *Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen in his part. 6 Therefore he desireth God to reuenge his innocencie and defence him.*

¶ *The prayer of Dauid.*

HEare a the right, O Lord, consider my crie; hearken vnto my prayer of lips vnfained.

2 Let my b sentence come foorth from thy presence, *and* let thine eyes behold equitie.

3 Thou hast c proued and visited mine heart in the night: thou hast tried me, *and* found e no thing: *for* I was purposed that my d mouth should not offend.

4 Concerning the workes of men, by the e words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I haue called vpon thee: f surely thou wilt heare me, O God: encline thine eare to me, *and* heare*k*en vnto my words.

7 Shew thy marueilous mercies: *thou* that art the Sauiour of them that trust *in thee*, from such as g resist thy right hand.

8 Keepe mee as the apple of the eye, hide mee vnder the shadow of thy wings.

9 From the wicked that oppresse mee, *from mine* enemies, which compasse mee round about for h *my* soule.

10 They are inclosed in their owne i fat, *and* they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground;

12 Like as a lion that is greedy of pray, and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, k disappoint him: cast him downe; deliuer my soule from the wicked ‖ with thy sword.

14 From men by thine l hand, O Lord, from men ‖ of the world, who haue their m portion in this life, whose bellies thou hilleft with thine hid treasure; their children haue enough, and leaue the rest of their substance for their children.

15 *But* I will behold thy face n in righteousnesse, *and* when I o wake, I shallbe satished with thine image.

PSAL. XVIII.

1 *This Psalme is the first beginning of his gratulation, and thanksgiuing in the inuing into his kingdome, wherein hee extolleth and praiseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also hee setteth forth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the while world should striue there against.*

e Dauid here maketh compatison betweene the faithfull and the reprobare, but S. Paul speaketh the same of all men naturally, Rom. 3 10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for the whole Church whom he is assured God will deliuer: for none but he onely can doe it.

a First God requireth vprighnesse of life, next doing well to others, and thirdly, trueth and simplicitie in our words.
b He that flattereth not the vngodly is their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

‖ *Or, a certaine tune.*
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we can not enrich God, yet we must helpe* Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession nor in heart, nor in mouth consent to their idolatries.
* *Exod.* 23. 13.
e Where with my portion is mesured.
f God teacheth me continually by secret inspiration.

g The faithfull are sure to persuere to the end.
h Thats, I reioyce both in body and in soule.
i That is, chiefly meant of Christ, by whose resurrection all his members haue immortalitie
k Where God fauoureth there is perfect felicitie.

a My righteousnesse.
b The vengeance that thou shalt shew against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemie both in deed and thought.
e Though the wicke[d] preached me to doe euill to euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their cruelte he cannot be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fat.
k Stop his rage.
‖ Or, *with* is *thy sword.*
l By thine heauenly power.
‖ Or, *whose tyrannie hath too long endured.*
m And feele not the smart that Gods children suf. times doe.
n That is the full felicitie, consisting against all assaults, to haue the face of God and immutable countenance opened vnto vs.
o And am deliuered out of my great troubles.

¶ *To him that excelleth.* A Psalme *of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,*

I Will loue thee, deare ly, O Lord my ſtrength.
2 * a The Lord *is* my rocke, and my fortreſſe, and he that deliuereth me, my God *and* my ſtrength: in him will I truſt. my ſhield, the horne alſo of my ſaluation, *and* my refuge.
3 I will call vpon the Lord, which is worthy to be b praiſed: ſo ſhall I be ſafe from mine enemies.
4 c The ſorowes of death compaſſed me, and the floods of wickednesse made me afraid,
5 The ‖ ſorowes of the graue haue compaſſed me about: the ſnares of death ouertooke me.
6 *But* in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, *euen* into his eares.
7 d Then the earth trembled and quaked: the foundations alſo of the mountaines mooued and ſhooke, becauſe he was angry.
8 Smoke went out at his noſtrils, and a e conſuming fire out of his mouth: coales were kindled thereat.
9 Hee bowed the heauens alſo and came downe, and f darkenes *was* vnder his feete.
10 And hee rode vpon a g cherub, and did flie, and hee came flying vpon the wings of the winde.
11 He made darkeneſſe his h ſecret place, *and* his pauilion round about him, *euen* darkeneſſe of waters, *and* clouds of the aire.
12 At the brightnes of his preſence his clouds paſſed, haileſtones and coales of fire.
13 The Lord alſo thundred in the heauen, and the Higheſt gaue i his voyce, haileſtones and coales of fire.
14 Then he ſent out k his arrowes and ſcattered them, and he increaſed lightnings and deſtroyed them.
15 And the channels of waters were ſeene, and the l foundations of the world were diſcouered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrils.
16 He hath ſent downe from aboue *and* taken me: he hath drawen me out of many m waters.
17 Hee hath deliuered me from my n ſtrong enemie, and from them which hate mee: for they were o too ſtrong for me.
18 They preuented me in the day of my calamity but the Lord was my ſtay.
19 Hee brought me foorth alſo into a large place: p he deliuered me becauſe he fauoured me.
20 The Lord rewarded me according to my q righteouſneſſe: according to the pureneſſe of mine hande he recompenſed me:
21 Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.
22 For all his lawes *were* before mee, and I did not caſt away his r commandements from me
23 I was vpright alſo with him, and haue kept me from my ſ wickednesse,
24 Therefore the Lord rewarded me according to my righteouſneſſe, *and* according to the pureneſſe of mine hands in his ſight.
25 With the t godly thou wilt ſhew thy ſelfe godly: with the vpright man thou wilt ſhew thy ſelfe vpright.
26 With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhew thy ſelfe froward.
27 Thus thou wilt ſaue the poore people, and wilt u caſt downe the proud looks.
28 Surely thou wilt light my candle: the Lord my God will lighten my darkeneſſe.
29 For by thee I haue x broken through an hoaſte, and by my God I haue leaped ouer a wall.
30 The way of God is vncorrupt: the y word of the Lord is tried *in the fire*, he is a ſhield to all that truſt in him.
31 For who is God beſides the Lord? and who is mighty ſaue our God?
32 God girdeth me with ſtrength, and maketh my z way vpright.
33 Hee maketh my feete like hindes *feete*, and ſetteth me vpon mine a high places.
34 He teacheth mine hands to fight, ſo that a bowe of ‖ braſſe is broken with mine armes.
35 Thou haſt alſo giuen mee the b ſhield of thy ſaluation, and thy right hand hath ſtayed me, and thy c louing kindneſſe hath cauſed mee to increaſe.
36 Thou haſt enlarged my ſteps vnder me, and my heeles haue not ſlid.
37 d I haue purſued mine enemies, and taken them, and haue not turned againe till I had conſumed them.
38 I haue wounded them, that they were not able to riſe, they are fallen vnder my feet.
39 For thou haſt girded mee with ſtrength to battel; them that roſe againſt me, thou haſt ſubdued vnder me.
40 And thou haſt e giuen mee the neckes of mine enemies, that I might deſtroy them that hate me.
41 They f cried, but there was none to ſaue *them, euen* vnto the Lord, but hee anſwered them not.
42 Then I did beate them ſmall as the duſt before the wind: I did tread them, as the clay in the ſtreetes.
43 Thou haſt deliuered mee from the contentions of the people: thou haſt made me the head of the g heathen, a people, *whom* I haue not h knowen, ſhall ſerue me.
44 Aſſoone as they heare, they ſhall obey me: the ſtrangers ſhall be in ſubiection to me.
45 Strangers ſhall i ſhrinke away, and feare in their priuie chambers.
46 Let the Lord liue, and bleſſed be my ſtrength, and the God of my ſaluation be exalted.
47 *It is* God that giueth me *power* to auenge me, and ſubdueth the people vnder me.
48 O my deliuerer from mine enemies, euen thou haſt ſet me vp from thoſe that roſe againſt mee; thou haſt deliuered mee from the l cruell man.
49 Therefore m I will praiſe thee, O Lord, among the nations, and will ſing vnto thy Name.
50 Great deliuerances giueth hee vnto his king, and ſheweth mercie to his anoynted, *euen* to Dauid, and to his n ſeed for euer.

*a 1 Sam. 23, 2.
a He vſeth this diuerſitie of names, to ſhew that as the wicked haue many meanes to hurt, ſo God hath many wayes to helpe.
b For none can obtaine their requeſts of God, that ioyne not, his glory with their petition.
c He ſpeaketh of the danger and malice of his enemies, from the which God had deliuered him.
‖ Or, *cordes, or, cables.*
d A deſcription of the wrath of God againſt his enemies, after hee had heard his prayers.
e He ſheweth how horrible Gods iudgements ſhall be to the wicked.
f Darkeneſſe ſignifieth the wrath of God, as the cleare light ſignifieth Gods ſauour.
g This is deſcribed at large, Pſal. 104.
h As a king angry with the people, will not ſhew him ſelfe vnto them
i Thundred, lightned and hailed.
k His lightnings.
l That is, the deepe bottomes were ſeene when the red ſea was deuided.
m Out of ſundry and great dangers.
n To wit, Saul.
o Therefore God ſent me ſuccour.
p The cauſe of Gods deliuerance is his onely fauour and loue to vs
q Dauid was ſure of his righteous cauſe, and good behauiour toward Saul and his enemies, and therefore was aſſured of Gods fauour and deliuerance.
r For all his dangers hee exerciſed himſelfe in the Law of God.
ſ I neither gaue place to their wicked tentations, nor to mine owne affections.
t He ſpeaketh of God according to our capacitie, who ſheweth mercie to his and puniſheth the wicked, as is ſaid alſo, Leu. 26, 21, 24.
u When their ſinne is come to the full meaſure.
x He attributeth it to God that he both gate the victorie in the fielde, and alſo deſtroyed the cities of his enemies.
y Be the dangers neuer ſo many or great, yet Gods promiſe muſt take effect.
z He giueth good ſucceſſe to all mine enterpriſes.
a As towres and fortes, which he tooke out of the handes of Gods enemies.
‖ Or, *ſteele.*
b To defend me from dangers.
c He attributeth the beginning, continuance and increaſe in well doing onely to God ſauing.
d Dauid declareth that hee did nothing beſides his vocation, but was ſtirred vp by Gods Spirit to execute his iudgements.
e Thou haſt giuen them into mine handes to be ſlaine.
f They that reiect the cry of the afflicted, God will alſo reiect them, when they cry for helpe: for either paine or feare cauſe thoſe hypocrites to cry.
g Which dwell round about me.
h The king ſome of whoſe kingdome is figured, who by the preaching of his word bringeth all to his ſubiection.
i Or, lie: ſignifying a ſubiection conſtrained and not voluntarie
k Feare ſhall cauſe them to be afraid and come foorth of their ſecret holes and holds to ſeeke pardon.
l That is, Saul, who of malice perſecuted him.
m This prophecy appertaineth to the king lome of Chriſt and vocation of the Gentiles. ſee Romanes 15, 9.
n This did not properly appertaine to Salomon, but to Ieſus Chriſt.

PSAL. XIX.

a To the intent hee might moove the faithfull to deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens, with their proportion, and ornaments, & And afterward teacheth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, hee setteth fourth more at large.

¶ To him that excelleth. A Psalme of David.

THe * heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 b Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 *There* is no speach nor c language, *where* their voyce is not heard.

4 Their d line is gone foorth through all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the Sunne.

5 Which commeth forth as a bridegroome out of his e chamber, *and* reioyceth like a mighty man to run *his* race.

6 His going out *is* from the ende of the heauen, & his compasse *is* vnto the endes of the same, and none is hid from the heate thereof.

7 The f Law of the Lord is perfit, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord *are* right, and reioyce the heart: the commandement of the Lord *is* pure, and giueth light vnto the eyes.

9 The feare of the Lord *is* cleane, and endureth for euer: the iudgements of the Lord *are* g trueth: they are righteous h altogether.

10 And more to be i desired then golde, yea, then much fine gold; sweeter also then hony, and the hony combe.

11 Moreouer by them *is* thy seruant made circumspect, *and* in keeping of them there *is* great k reward.

12 Who can vnderstand *his* l faults? cleanse me from secret *faults*.

13 Keepe thy seruant also from m presumptuous sinnes: let them not reigne ouer me: n so shall I be vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the o meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

* Rom. 1. 20.

a He reproueth the vnthankfulnesse of the world, though it be farre vpperfit. l They there is no reward of merit. m Or, from presumptuous sinnes. n Or, so shall I be vpright, and made cleane from much wickednesse. o That I may obey thee in thought, word and deede.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their king and receiue his seruice, which he offered before hee went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of David.

THe a Lord heare thee in the day of trouble: the b Name of § God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and c turne thy burnt offerings into ashes. Selah.

4 *And* graunt thee according to thine heart, and fulfill all thy purpose:

5 *That* we may reioyce in thy d saluation, and set vp the banner in the Name of our God, *when* the Lord shall performe all thy petitions.

6 Now e know I that the Lord will helpe his anoynted, *and* will heare him from his f Sanctuarie with the strength of his right hand.

7 Some *trust* in chariots, and some in horses, but we will remember the Name of the Lord our God.

8 g They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord; h Let the King heare vs in the day that we call.

a Hereby kings are also admonished to call to God in their affaires.
b The verie power and grace of God
c In token that they are acceptable vnto him
d Granted to the King in whose wealth our felicitie standeth.
e The Church feeleth that God had heard their petition.
f As by the visible Sanctuary Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie.
g The worldlings thinke that not their owne trust can helpe.
h Let the king be able to deliuer vs by thy strength, when wee seeke vnto him for succour.

PSAL. XXI.

a Dauid in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

THe King shall a reioyce in thy strength, O Lord; yea how greatly shall he reioyce in thy saluation?

2 Thou hast giuen him his hearts desire, and hast not denied *him* the request of his lips. Selah.

3 For thou b diddest preuent him with liberall blessings, *and* diddest set a crowne of pure golde vpon his head.

4 c He asked life of thee, *and* thou gauest him a long life for euer and euer.

5 His glory *is* great in thy saluation: dignity and honour hast thou laid vpon him.

6 For thou hast set him *as a* blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most high, he shall not slide.

8 e Thine hand shal find out all thine enemies, & thy right hand shall find out them § hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger; the Lord shall destroy them in his f wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they g intended euill against thee, *and* imagined mischiefe, *but* they shall not preuaile.

12 Therefore shalt thou put them h apart, *and* the strings of thy bow shalt thou make ready against their faces.

13 i Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

a Dauid complained because he was brought into such extremities that he was past all hope, but after he had vttered, to the end whereto himselfe from the bottomlesse pit of lamentations, and groweth in hope. And here vnder per-sonages he setteth forth the person of Christ, to whom he did foresee by the spirit of prophesie, that he should marueilously, and strangely be diuelled and abassed, before his Father should raise and exalt him against his enemies.

¶ To him that excelleth vpon ‖ *Aijeleth Hasshahar. A Psalme of Dauid.*

MY God, my God, why hast thou forsaken mee, and art so farre from mine health, and *from* the words of my b roaring?

2 O my God, I cry by day, but thou heare-est not: and by night, but ‖ haue no audience.

3 But thou art holy, and doest inhabite the c praises of Israel.

4 Our fathers trusted in thee; they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered; they trusted in thee, and were not confounded.

6 But I am a d worme & not a man, a shame of men, and the contempt of the people.

7 All they that see mee, haue me in derision;

a Or, the hinde of the morning: and this was the name of some common song.
b Here appeareth what griefe he conflicted with, before he suffered: betweene § faith & desperation.
c Being tormented with extreme anguish
‖ Or, I cease not.
c He meaneth the place of praising, as the Tabernacle, or els it is so called, because he gaue the people continually occasion to praise him.
d And seemeth most miserable of all creatures, which was meant of Christ. And herein appeareth the loue of God toward man, that he would thus abase his Sonne for our sakes.

they

† *Ebr. voyced vpon God.*

* *Matth. 27. 43.*

c Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infante, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fat, proud, and cruell, that they were rather beasts then men.

h Before he spake of the cruelty of his enemies, and now he declareth the forward griefes of the minde so that Christ was tormented both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nayled by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is forlorn, left alone and forsaken of all, Psal 35. 17. and 22. 16.

m Christ is deliuered with a more mighty deliuerance by ouercoming death, then if he had not tasted death at all.

* *Hebr. 2. 12*

n He promiseth to exhort the Church that they by his example might praise the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thankesgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger, of the which I alude still to the sacrifice.

q Though the poore be first named, as vers. 26. yet the wealthy are not separated from the grace of Christs kingdome

r To whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shall be reiected from his kingdome.

s Meaning, the Lord keepeth as a seede to the Church to continue his

t That is, God hath fulfilled his promise.

they make a mow *and* nodde the head, *saying*,

8 †* He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou didst draw me out of the c wombe: thou gauest me hope, *euen* at my mothers brests.

10 I was cast vpon thee, *euen* from the f wombe: thou art my God from my mothers belly.

11 Be not farre from mee, because trouble is neere: for *there is* none to helpe *me*.

12 Many young bulles haue compassed mee: mighty g bulles of Bashan haue closed me about.

13 They gape vpon me with their mouthes, *as* a ramping and roaring lion.

14 I am like h water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my iawes, and thou i hast brought me into the dust of death.

16 For dogges haue compassed mee, *and* the assembly of the wicked haue inclosed mee: they k pierced mine hands and my feete.

17 I may tell all my bones, *yet* they beholde, *and* looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lord, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my l desolate *soule* from the power of the dogge,

21 m Saue me from the lions mouth, and answere me *in sauing me* from the hornes of the vnicornes.

22 *I will declare thy Name vnto my brethren: in the middes of the Congregation will I praise thee, *saying*,

23 n Praise the Lord, ye that feare him: magnifie ye him, all the seede of Iaakob, and feare yee him all the seede of Israel.

24 For he hath not despised nor abhorred § affliction of the o poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise *shalbe* of thee in the great Congregation: my p vowes will I performe before them that feare him.

26 q The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.

27 All the endes of the world shall remember *themselues* and turne to the Lord, and all the kinreds of the nations shall worship before thee.

28 For the kingdome *is* the Lords, and he ruleth among the nations.

29 All they that be fat r in the earth shall eate and worship: all they that goe downe into the dust, shall bow before him, s euen he that cannot quicken his owne soule.

30 rt *Their* seede shall serue him: it shalbe counted vnto the Lord for a generation.

31 They shall come and shall declare his righteousnesse vnto a people that shall be borne, because he hath u done it.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry manners, he gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse towardes him for euer.

¶ *A Psalme of Dauid.*

THe Lord *is* my * shepheard, a I shall not want.

2 Hee maketh mee to rest in greene pasture, *and* leadeth me by the still waters.

3 He b restoreth my soule, *and* leadeth me in the c paths of righteousnesse for his Names sake.

4 Yea, though I should walke through the valley of the d shadow of death, I will feare no euill, for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a e table before me in the sight of mine aduersaries: thou doest f anoynt mine head with oyle, *and* my cup runneth ouer.

6 Doubtlesse kindnesse and mercy shall follow mee all the dayes of my life, and I shall remaine a long season in the g house of the Lord.

* *Isa. 40. 11. Iere. 23. 1. Ezek. 34. 23. Iohn 10. 11. 1. Pet. 2, 25.*

a Hee hath eare ouer me and ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, or straight wayes.

d Though hee were in danger of death, as the sheepe that wandreth in the darke valley without his shepheard.

e Albeit enemies sought to destroy him, yet he sitteth with him in despite of them.

f As was the maner of great feasts.

g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the world, yet toward his chosen people, his gracious goodnesse doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appoynted among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the ende her might stirre vp all the faithfull to the true seruice of God.

¶ *A Psalme of Dauid.*

THe earth * *is* the Lords, and all that therein is; the world and they that dwell therein.

2 For he hath founded it vpon the a seas, and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 *Euen he that hath* innocent b handes, and a pure heart; which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.

5 He shall receiue a blessing from the Lord, and righteousnes from the God of his saluation.

6 This is the b generation of them that seeke him, of them that seeke thy face, *this is* Iaakob. Selah.

7 c Lift vp your heads ye gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in.

8 Who is this King of glory? the Lord, strong and mightie, *euen* the Lord mightie in battell.

9 Lift vp your heads, ye gates, and lift vp *your selues* ye euerlasting doores, and the King of glory shall come in.

10 Who is this King of glory? the Lord of hoastes, he is the King of glory. Selah.

* *Deut. 10, 14. Iob. 28, 24. 1. Cor. 10. 26.*

a He noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.

b Though circumcision separate the carnall seed of Iaakob, from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.

c Dauid desireth the building vp of the Temple, where in the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132, 14.

PSAP. XXV.

1 The Prophet touched with the consideration of his sinnes, and aliogrieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen. 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.

¶ A Psalme of Dauid.

VNto thee, a O Lord, lift I vp my soule.

2 My God, I b trust in thee; let mee not be confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, shall not be ashamed; *but* let them be confounded, that wantonly transgresse without cause.

* *Isa. 49. 23.*

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rods.

* *Isa. 28. 26. Rom. 13, 11.*

4 c Shew

c Retaine me in the faith of thy promise, that I swarue not on any side

d Constantly, and against all temptations.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

f That is, call them to repentance.

g He will gouerne and comfort them that are truely humbled for their sinnes.

h And for none other respect.

i Meaning, the number is very smell.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spirituall and corporall things.

m His counsell contained in his word, whereby he declareth that he is the protector of the faithfull.

n My griefe is increased because of mine enemies cruelty.

o The greater that his afflictions were and the more that his enemies increased, the more neere felt he Gods helpe.

p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

4 c Shew mee thy wayes, O Lord, *and* teach me thy paths.

5 Leade mee foorth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust d all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue beene for euer.

7 Remember not the e sinnes of my youth, nor my rebellions, *but* according to thy kindnes remember thou me, *euen* for thy goodnesse sake, O Lord.

8 Gracious and righteous *is* the Lord: therefore will he f teach sinners in the way.

9 Them that be meeke, will hee g guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord *are* mercy and trueth vnto such as keepe his couenant and his testimonies:

11 For thy h Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What i man is hee that feareth the Lord? him will he teach the way *that* he shall k chuse.

13 His soule shall dwell at l ease, and his seed shall inherit the land.

14 The m secret of the Lord *is revealed* to them that feare him: and his Couenant to giue them vnderstanding.

15 Mine eyes *are* euer toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto mee, and haue mercy vpon me; for I am desolate and poore.

17 The sorowes of mine heart n are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauel, and forgiue all my sinnes.

19 Behold mine o enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliuer me: let me not be confounded: for I trust in thee.

21 Let p mine vprightnesse and equitie preserue me; for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

PSAL XXVI.

a Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithful in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open praises and thankesgiuing.

¶ A Psalme *of Dauid.*

a Heare flecth to God to bee the Iudge of his iust cause; seeing there is no equitie among men.

b My very affections and inward motions of the heart

c Hee sheweth what it stayed him, that hee did not recompence euill for euill.

d Hee declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

I Vdge me, O Lord, for I haue walked in mine a innocency: my trust hath beene also in the Lord; *therefore* shall I not slide.

2 Proue me, O Lord, and trie me; examine my b reines, and mine heart.

3 For thy c louing kindnesse *is* before mine eyes; therefore haue I walked in thy trueth.

4 I haue not d haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the e assembly of the euill, and haue not companied with the wicked.

6 I will f wash mine hands in innocencie, O Lord, and compasse thine altar.

7 That I may declare with the voyce of thankesgiuing, and tell forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 g Gather not my soule with the sinners, nor my life with the bloody men;

10 In whose hand *is* h wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie; redeeme me *therefore*, and be mercifull vnto me.

12 My foot standeth in i vprightnesse; I will praise thee, O Lord, in the Congregations.

PSAL. XXVII.

*a Dauid maketh this Psalme being deliuered from great perils, as appeareth by the praises and thanksgiuing annexed: 6 Wherein wee may see the constant faith of Dauid against the assaults of all his enemies. 7 And also the ende wherefore hee desireth to liue and to be deliuered, *viz.* to worship God in his Congregation.*

¶ A Psalme *of Dauid.*

THe Lord *is* my a light and my saluation, whom shall I feare? the Lord *is* the strength of my life of whom shall I be afraid?

2 When the wicked, *euen* mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoaste pitched against me, mine heart should not be afraid; though warre be raised against me, I will trust in b this.

4 c One thing haue I desired of the Lord, that I will require, *euen* that I may dwell in the house of the Lord all the dayes of my life, to beholde the beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle; in the secret *place* of his pauilion shall he hide me, *and* set mee vp vpon a rocke.

6 d And now shall he lift vp mine head aboue mine enemies round about mee, therefore will I offer in his Tabernacle sacrifices of ioy; I will sing and praise the Lord.

7 Heatken vnto my voyce, O Lord, *when* I cry; haue mercie also vpon mee and heare mee.

8 *When thou saydest*, e Seeke ye my face, mine heart answered vato thee, O Lord, I will seeke thy face.

9 Hide not *therefore* thy face from mee, nor cast thy seruant away in displeasure; thou hast beene my succour, leaue me not, neither forsake me, O God of my saluation.

10 f Though my father and my mother should forsake mee, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the g lust of mine aduersaries; for there are false witnesses risen vp against me, and such as speake cruelty.

13 *I should haue fainted*, except I had beleeued to see the goodnesse of the Lord h in the land of the liuing.

14 i Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

PSAL.

a I will serue thee with a pure affection, and with the godly that sacrifice vato thee.

f Destroy me not in the ouerthrow of the wicked.

g Whose cruell hands doe exercise the malicious deuises of their hearts.

h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

a Because he was assured of good successe in all his danger, and that his saluation was surely layd vp in God, he rested not the vpmost of his prayers.

b That God will deliuer me and giue my soule the victory.

c The loue of couentry, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the midst of the congregation.

d Dauid assured himselfe by the Spirit of prophecie that he should ouercome his enemies, & serue God in his Tabernacle.

e He grounded vpon Gods promise, and therewith that he is not willing to obey his commandement.

f He ingeminateth Gods helpe toward him, which farre passeth the most tender loue of parents towards their children.

g But rather pardon their wrath, or bridle their rage.

h To this present life before Iesus. (a. 38. 11.

i Hee exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them. 4 And crieth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ *A Psalme of Dauid.*

VNto thee, O Lord, doe I cry: O my strength, be not deafe toward me, least if thou answere mee not, I be like a them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thine b holy Oracle.

3 c Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice *is* in their haarts.

4 d Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: *therefore* e breake them downe, and build them not vp.

6 f Praysed *be* the Lord, for he hath heard the voyce of my petitions.

7 The Lord *is* my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I prayse him.

8 The Lord *is* g their strength, and he is the strength of the deliuerances of his anoynted.

9 Saue thy people, and blesse thine inheritance: feed them also, and exalt them for euer.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet he is alwayes mercifull to his, and mooueth them thereby to prayse his Name.

¶ *A Psalme of Dauid.*

GIue vnto the Lord, ye a sonnes of the mighty, giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory *due* vnto his Name: worship the Lord in the glorious Sanctuary.

3 The b voyce of the Lord *is* vpon the waters: the God of glory maketh it to thunder: the Lord *is* vpon the great waters.

4 The voyce of the Lord *is* mighty: the voyce of the Lord *is* glorious.

5 The c voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon *also* and d Shirion like a young vnicorne.

7 The voyce of the Lord diuideth the e flames of fire,

8 The voyce of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernes of f Kadesh to tremble.

9 The voyce of the Lord maketh the hindes to g calue, and b discouereth the forests: *therefore* in his i Temple doeth euery man speake of *his* glory.

10 The Lord sitteth vpon the k floods, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people; the Lord shall b lesse his people with peace.

PSAL. XXX.

1 When Dauid was deliuered, from great danger, he rendred thankes to God, exhorting other to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children. 7 And also that the fact from prosperitie to aduersitie is sudden. 8 The deuise, he vseth vnto to prayer, promising to prayse God for euer.

¶ * *A Psalme* or *song of the* * *dedication of the* a *house of Dauid.*

IWill magnifie thee, O Lord: b thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast c restored me.

3 O Lord, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing prayses vnto the Lord, yee e his Saints, and giue thankes f before the remembrance of his Holinesse.

5 * For *hee endureth but* a while in his anger, *but* in his fauour *is* life; weeping may abide at euening, but ioy *commeth* in the morning.

6 And in my g prosperity I sayd, I shall neuer be mooued.

7 *For* thou Lord of thy goodnesse haddest made my b mountaine to stand strong; *but* thou didest hide thy face, *and* I was troubled.

8 *Then* cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit *is there* in my blood, when I goe downe to the pit? shall the k dust giue thanks vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon mee, Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse,

12 Therefore shall *my* l tongue prayse thee and not cease; O Lord my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 Then hee assureth that the fauour of Gods alwayes ready to those that feare him. 20 Finally hee exhorteth all the faithfull to trust in God and to loue him, because hee preserueth and strengtheneth them, as they may see by his example.

¶ *To him that excelleth. A Psalme of Dauid.*

IN* thee, O Lord, haue I put my trust; let mee neuer be confounded; deliuer me in thy a righteousnesse.

2 Bow downe thine eare to mee; make haste to deliuer me; be vnto me a strong rocke, *and* an house of defence to saue me.

3 For thou art my rocke and my fortresse; therefore for thy Names sake direct me and guide mee.

4 Draw mee out of the b net that they haue layed priuily for mee; for thou art my strength.

5 Into

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.
b He vsed this outward meanes to help the weakenesse of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory and not for his owne cause, being assured that God would punish the perfecuters of his Church.
e Let them be vtterly destroyed, as Malac. 4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses.
g Meaning, his souldiers, who were as meanes, by whom God declared his power.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts and dumbe creatures.
b The thunder clappes that are heard out of the clouddes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?
d Called also Hermon.
e It causeth the lightnings to shoot and glitter.
f To places most desolate, whereas seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pearceth the most secret places. i Though the wicked are nothing mooued with these sights, yet the faithfull prayse God.

k To moderate the rage of the tempest and waters, that they destroy not all.

* 2 Sam. 7. 2
a Deut. 20. 5.
b After that Absolon had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which do not prayse God for his benefits.
c Restored the tabernacle of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that haue receiued mercy, and shew mercy liberally vnto others.
f Before his Tabernacle.
* Psal. 145. 8. Isa. 54. 8.
a Cor. 4. 17.
g I put too much confidence in my quiet state, as Iere. 30. 18 2 Chron. 32. 24. 25.
h I thought thou hadst established me in Zion most surely.
i After that thou hast withdrawen thine helpe, I felt my misery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here which is the end of tongue should prayse

* Psal. 71. 1.
a For then God declareth himselfe iust, when he preserueth his according as he hath promised.

b Preserue mee from the craftie counsels and subtill practise of mine enemies.

5 Into thine e hand I commend my ſpirit: *for* thou haſt redeemed me, O Lord God of trueth.

6 I haue hated them that giue themſelues to deceitfull vanities: ſor I d truſt in the Lord.

7 I will be glad and reioyce in thy mercy; for thou haſt ſeene my trouble: thou haſt knowen my ſoule in aduerſities.

8 And thou haſt not ſhut mee vp in the hand of the enemie, *but* haſt ſet my feete at e large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine f eye, my ſoule & my belly are conſumed with griefe.

10 For my life is waſted with heauineſſe, and my yeeres with mourning: my ſtrength faileth for my paine, and my bones are conſumed.

11 I was a g reproach among all mine enemies, but ſpecially among my neighbours: and a feare to mine acquaintance, h who ſeeing mee in the ſtreete, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken veſſell.

13 For I haue heard the railing of i great men: feare *was* on euery ſide, while they conſpired together againſt mee, *and* conſulted to take my life.

14 But I truſted in thee, O Lord: I ſaid, k Thou art my God.

15 My l times are in thine hand: deliuer mee from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine vpon thy ſeruant: *and* ſaue me through thy mercie.

17 Let me not be confounded, O Lord: for I haue called vpon thee; let the wicked bee put to confuſion, *and* to m ſilence in the graue.

18 Let the lying lips be made dumbe, which cruelly, proudly, and ſpitefully ſpeake againſt the righteous.

19 How great is thy goodneſſe, which thou n haſt laid vp for them that feare thee! *and* done to them that truſt in thee, *euen* before the ſonnes of men!

20 Thou doeſt hide them † ° priuily in thy preſence from the pride of men; thou keepeſt them ſecretly in thy Tabernacle from the ſtrife of tongues.

21 Bleſſed *be* the Lord; for hee hath ſhewed his marueilous kindneſſe toward me in a p ſtrong citie.

22 Though I ſaid in mine q haſte, I am caſt out of thy ſight, yet thou heardeſt the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his Saints, *for* the Lord preſerueth the faithfull, and rewardeth abundantly the proud doer.

24 All yee that truſt in the Lord, be ſtrong, and he ſhall eſtabliſh your heart.

e Hee deſireth God not oorly to take care for him in his life, but that his ſoule may be ſaued after this life.

d This affection ought to be in all Gods children, to haue whatſoeuer thing is not grounded vpon a ſure truſt in God, as deceitfull and vaine.

e Largeneſſe ſignifieth comfort, as ſtraitneſſe, ſorrow, and perill.

f Meaning, that his ſorow and torment had continued a great while.

g Mine enemies had drawen all men to their part againſt me, euen my chiefe friends.

h They were afraid to ſhew me any token of friendſhip.

i They that were in authoritie, condemned me as a wicked doer.

k I had this teſtimonie of conſcience, that thou (o would'eſt) defend mine innocencie.

l Whatſoeuer charges come, thou gouerneſt them by thy prouidence.

m Let death deſtroy them to the ſhrent that they may hurt no more.

n The treaſures of Gods mercy are alwaies layd vp in ſtore for his children, albeit at all times they do not enioy them.

† *Heb. in the ſecret of thy face.*

° That is, in a place where they ſhall haue thy comfort, and be hid ſafely from the enemies pride.

p Meaning, there was no citie ſo ſtrong to preſerue him as the defence of Gods ſauour.

q And ſo by my raſhneſſe and infidelitie deſerued to haue beene forſaken. ‖ *Or, yet that feele his mercies.* r Be conſtant in your vocation, and God will confirme you with heauenly ſtreng.

PSALM XXXII.

1 Dauid puniſhed with grieuous ſickneſſe for his ſinnes, counteth them bleſſed to whom God doeth not imputte their tranſgreſſions. 5 And after that he had confeſſed his ſinnes, and obteined pardon, 6 he exhorteth the wicked men to liue godly, 11 and the good to reioyce.

¶ A Pſalme *of Dauid to giue* a *inſtruction.*

BLeſſed *is he* whoſe wickednes is b forgiuen, *and* whoſe ſinne is couered.

a Concerning the free remiſſion of ſinnes, which is the cheifeſt point of our faith. b To be iuſtified by faith, is to haue our ſinnes freely remitted, and to be reputed iuſt, Rom. 4.6.

2 Bleſſed *is* the man, vnto whom the Lord imputeth not iniquitie, and in whoſe ſpirit *there is* no guile.

3 When I held my c tongue, my bones conſumed, *or* when I d roared all the day.

4 (For thine hand is heauie vpon me day and night; & my moiſture is turned into the drought of Summer. Selah.)

5 *Then* I e acknowledged my ſinne vnto thee, neither hid I mine iniquitie; *for* I thought, I will confeſſe againſt my ſelfe my wickednesſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.

6 Therefore ſhall euery one that is godly, make f a prayer vnto thee in a ſtime, when thou mayeſt be found; ſurely in the flood of great waters g they ſhall not come neere him.

7 Thou art my ſecret place; thou preſerueſt me from trouble; thou compaſſeſt me about with ioy ſull deliuerance. Selah.

8 I will h inſtruct thee, and teach thee in the way that thou ſhalt goe, *and* I will guide thee with mine eye.

9 Be yee not like an horſe, *or* like a mule *which* vnderſtand not; whoſe i mouthes thou doeſt binde with bit and bridle, leaſt they come neere thee.

10 Many ſorowes *ſhall come* to the wicked; but he that truſteth in the Lord, mercy ſhall compaſſe him.

11 Be glad ye righteous, and k reioyce in the Lord, and be ioyfull all yee, that are vpright in heart.

c Betweene hope and deſpaire.

d Neither by ſilence nor crying found I eaſe by confeſſing that before the ſinner be reconciled to God, he feeleth a perpetuall torment.

e He ſheweth what as Gods word teacheth in the ſecret cauſe of forgiuenes of ſinnes ſo the meanes thereof are repentance and confeſſion which procieed of faith.

f When neceſſity cauſeth him to ſeeke to thee for helpe. Iſa 55 6.

g To wit, the waters and great daungers.

h Dauid promiſeth to make the reſt of Gods children partakers of the benefits which he felt, and that he will diligently looke and take care to direct them in the way of ſaluation.

i If men can rule bruit beaſts, thinke they that God will not rage? k He ſheweth that peace and ioy of conſcience is the fruit of faith.

PSALM XXXIII.

1 He exhorteth good men to praiſe God, for that he hath not only created all things, and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes, 10 hee vnderſtandeth mans heart and ſcatereth the counſell of the wicked. 16 So that no man can be preſerued by any creature or mans ſtrength: but they, that put their confidence in his mercie, ſhall be preſerued from all aduerſities.

REioyce in the Lord, O yee righteous: *for* it becommeth vpright men to be thankefull.

2 Praiſe the Lord with harpe: ſing vnto him with viole *and* l inſtrument of ten ſtrings.

3 Sing vnto him a new ſong: ſing cheerfully with a loud voyce.

4 For the m word of the Lord *is* righteous, and all his n workes *are* faithfull.

5 He o loueth righteouſnes and iudgement: the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heauens made, and all the hoaſte of them by the breath of his mouth.

7 He p gathereth the waters of the ſea together as vpon an heape, and layeth vp the depthes in *his* treaſures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he ſpake, and it was done: he commanded, and it q ſtood.

10 The Lord breaketh the r counſell of the heathen, *and* bringeth to nought the deuices of the people.

l Or, a ſolemne inſtrument with ten ſtrings.

m Or, a worde.

n Or, works are faithfull.

o Or, loueth righteouſnes and iudgement.

p Or, gathereth the waters of the ſea together as vpon an heape, and layeth vp the depthes in his treaſures.

q Or, ſtood.

r Or, counſell.

a It is the duety of the godly to ſet forth the praiſes of God, for his mercy and power ſhewed toward them.

b To ſing on inſtruments, was a part of the ceremoniall ſeruice of the Temple, which doth no more appertaine vnto vs, then the ſacrifices, offerings, and lights.

c That is, conſent of commandement in gouerning the world.

d That is, the effect and execution.

e How ſoeuer the world iudgeth of Gods workes, yet he doth all things according to iuſtifull ornament with ſtars and fire.

f By the creation of the heauens and beautifull ornament with the gathering alſo of the waters, he ſetteth forth the power of God, that all counſels but he diſcateth it, and it ſhall haue euill ſucceſſe.

11 The

h Hee sheweth that all our felicitie standeth in this, that the Lord is our God.

i He proceeth, that all things are gouerned by Gods prouidence and not by fortune.

k Therefore hee knoweth their wicked enterpises.

l If kings and the mightie of the world cannot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes?

m God sheweth that toward his of his mercie, which man by no meanes is able to compasse.

n Thus hee speaketh in the name of the whole Church, which onely depend on Gods prouidence,

11 The counsell of the Lord shall stand for euer, *and* the thoughts of his heart throughout all ages.

12 Blessed *is* that nation, whose h God is the Lord: *euen* the people *that* he hath chosen for his inheritance.

13 The Lord i looketh downe from heauen, *and* beholdeth all the children of men.

14 From the habitation of his dwelling, hee beholdeth all them that dwell in the earth.

15 He k fashioneth their hearts euery one, *and* vnderstandeth all their workes.

16 The l King is not saued by the multitude of an hoaste, *neither* is the mightie man deliuered by great strength,

17 A horse is a vaine helpe, and shall not deliuer *any* by his great strength.

18 Behold, m the eye of the Lord *is* vpon them that feare him, *and* vpon them that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 n Our soule waiteth for the Lord: *for* he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as wee trusted in thee.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. whome in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philistims) hee prayseth God for his deliuerance, 3 prouoking all others by his example to trust in God, to feare and serue him, 7 Who defendeth the godly with his Angels, 16 and vtterly destroyeth the wicked in their sinnes.

¶ A Psalme *of Dauid, when he changeth his behauiour before Abimelech, who draue him away, and he departed.*

I Will a alway giue thankes vnto the Lord: his prayse *shalbe* in my mouth continually.

2 My soule shall glory in the Lord: the b humble shall heare it and be glad.

3 Prayse ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my c feare.

5 They d shall looke vnto him, and runne *to him*: and their faces shall not be ashamed, *saying*,

6 This poore man cryed, and the Lord heard *him*, and saued him out of all his troubles.

7 The e Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see how gracious the Lord is: blessed *is* the man that trusteth in him.

9 Feare, the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The flyons do lacke and suffer hunger, but they which seeke the Lord, shall g want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the h feare of the Lord.

12 * What man is he that desireth life, and loueth *long* dayes for to i see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euill and doe good: seeke peace and follow after it.

15 The eyes of the Lord *are* vpon the righteous, and his eares *are open* vnto their crie.

16 *But* the k face of the Lord *is* against them that doe euill, to cut off their remembrance from the earth.

17 *The righteous* cry, and the Lord heareth *them*, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a l contrite heart, and will saue such as be afflicted in spirit.

19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.

20 m He keepeth all his bones: not one of them is broken.

21 *But* malice shall slay the n wicked: and they that hate the righteous, shall perish.

22 The Lord o redeemeth the soules of his seruants: and none that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, al that had any authoritie vnder him, to flatter their king (as it is the course of y worle) did also most cruelly persecute Dauid against whom hee prayeth God to plead and to auenge his cause, 8 that they may be taken in the nets and snares, which they layd for him, that his innocencie may be declared, 27 and that the innocent, which take part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant. 28 And so he promiseth to speake foorth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalme *of Dauid.*

P Lead thou my a cause, O Lord, with them that striue with me: fight thou against them that fight against me.

2 b Lay hand vpon the shield and buckler, and stand vp for my helpe.

3 Bring out also the speare, and stop *the way* against them that persecute mee, say vnto my c soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord d scatter *them*.

6 Let their way be darke and slippertie: and let the Angel of the Lord persecute them.

7 For e without cause they haue hid the pit *and* their net for me: without cause, haue they digged *a pit* for my soule.

8 Let destruction come vpon f him at vnwares, and let his net, that hee hath layd priuily, take him: let him fall into g the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my h bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoyleth him!

11 i Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to k haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and

a Hee promised neuer to become vnmindfull of Gods great benefite for his deliuerance.

b They that are beaten downe with the experience of their owne euils.

c Which I conceiued for the danger wherein I was.

d They shall be bold to flee to thee for succour, when they shall see the mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

f The godly by their patient obedience profite more then they which rauine and spoyle.

g If they abide the fait reuill.

h That is, the true religion & worship of God.

* 1. Pet. 3. 10.

i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into misery.

k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.

l When they seeme to be fwallowed vp with affliction, then God is at hand to deliuer them.

m And as Christ saith of all the bones of his head.

n Their wicked enterprises shall turne to their owne destruction.

o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

a He desireth God to vouchsafe his cause against them that did persecute him and slaunder him.

b Albeit God can with his breath destroy all his enemies: yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.

c Assure mee against these tentations, that thou art the author of my saluation.

d Smite them with the spirit of giddinesse that their enterprises may be foolish, and they receiued iust reward.

e Shewing that we may not call God to be a reuenger, but onely for his glory, and when our cause is iust.

f When he promiseth to himselfe peace.

g Which he prepared against the children of God.

h He attributeth his deliuerance ore y to God, praysing him therefore both in soule and body

i That would not suffer me to perish my selfe.

k To haue taken from me all comfort, and brought me into despaire.

ard I my prayer was turned vpon my bosome.

14 I behaued my selfe as to *my* friend, *or as to* my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduersity they reioyced, and gathered themselues together, the abiects assembled themselues against me, and I knew not: they [n] tare me, and ceased not,

16 With the [o] false scoffers at [o] bankers gnashing their teeth against me.

17 Lord, how long wilt thou behold *this*? deliuer my soule from their tumult, *euen* my desolate *soule* from the lions.

18 *So* will I giue thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that [q] are mine enemies vniustly reioyce ouer me, neither let them [p] winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull words against the [l] quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, [q] our eye hath seene.

22 Thou hast seene it, O Lord, keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, *euen* to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy [r] righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, [s] Oour soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, and put to shame [t] together, that reioyce as mine hurt: let them be cloathed [u] with confusion and shame, that lift vp themselues against me.

27 *But* let them be ioyfull and glad, [x] that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the [y] prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, *and* thy praise euery day.

PSAL. XXXVI.

1 *The Prophet greeuously vexed by the wicked, deeth complaine of their malicious worke dresse.* 6 *Then he turneth to consider the vnspeakable goodnesse of God toward all creatures.* 9 *But especially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke* 13 *Who in the end destroyeth the wicked, and saueth the iust.*

¶ *To him that excelleth.* A Psalme *of Dauid, the seruant of the Lord.*

WIckednes saith to the wicked man, a euen in mine heart, *that there is* no feare of God before his eyes.

2 For he [b] flattereth himselfe in his own eyes, while his iniquity is found *worthy* to be hated.

3 The wordes of his mouth *are* iniquity and [c] deceit: he hath left off to vnderstand *and* to doe good.

4 He [d] imagineth mischiefe vpon his bed: he setteth himselfe vpon a way, *that is* not good, *and* doeth not abhorre euill.

5 Thy [e] mercy, O Lord, *reacheth* vnto the heauens, *and* thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse *is* like the [f] mightie mountaines: thy iudgements *are like* a great [g] deepe: thou Lord, doest saue man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe [h] satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee *is* the well of life, and in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that [i] know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the [k] foote of pride come against mee, and let not the hand of the wicked men moone me.

12 [k] There they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

a I see euidently by his deeds, that sinne pusheth forward the reprobate from wickednesse to wickednesse, albeit he goe about to couer his impietie.
b Though all other detest his wile sinne, yet he himselfe feeth it not.
c The reprobate mocke at whole some doctrine, and put not difference betweene good and euill.
d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.
e Though wicked men seeme to ouerflow all the world, yet by them heauenly prouidence thou gouernest heauen and earth.
f *Ehr. the mountaines of God: for whatsoeuer is excellent, is thus called.*
g The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the World.
h Onely Gods children haue ynough of all things both concerning this life and the life to come.
i Those that know him, and leade their liues vprightly.
k Let not the proude aduance him selfe against mee, neither the power of the wicked driue me away.
l That is, in their pride where in they flatter themselues.

PSAL. XXXVII.

1 *This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, & the afflictions of the godly.* 3 *For how prosperously soeuer the wicked decline for the time, hee doth affirme their felicitie to be vaine & transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies.* 11 *And how miserably that for righteous seemeth to liue in the world yet his end is peace, and he is in the fauour of God, heas deliuered from the wicked and prospered.*

¶ A Psalme *of Dauid.*

FRet not [a] thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be [b] cut downe like grasse, and shall wither as the greene herbe.

3 [c] Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assuredly:

4 And delite thy selfe in the Lord, and hee shall giue thee thine hearts desire.

5 [d] Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, & thy [e] iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him; fret not thy selfe for him [f] which prospereth in his way, *nor* for the man that bringeth *his* euile prises to passe.

8 Cease from anger, and leaue of wrath: fret not thy selfe [g] also to doe euill.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shall inherite the land.

10 [h] Then for yet a little while and the wicked shall not *appeare*, and thou shalt looke after his place, and he shall not *be found*.

11 But [i] meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.

12 [i] The wicked practiseth against the iust, and gnasheth his teeth against him.

13 *But* the Lord shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen *their* sword and haue bent their bowe, to cast downe the poore

a He admoniseth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.
b For Gods iudgement ouereth downe their state in a moment.
c Trust in God, and doe according to his will, are sure tokens that his prouidence will neuer forsake vs.
d Be notled by thine owne wife: Home, but obey God, and he will finish his worke in thee.
e As the hope of the daylight causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust in God will clearre our cause and restore vs to our right.
f When God suffereth the wicked to prosper it forbiddeth vs to be flesh that he fauoureth his affections, he shall

their doings, Iob 21. 7. &c. g Meaning, except he moderate his affections, he shall be led to doe as they doe. h He correcteth the impatience of our nature, which cannot abide till the fulnesse of Gods time become * Matth. 5. 5. i The godly are assured that the power and craft of the wicked shall not preuaile against them but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while obey their princes, and offer vp their teares, in a sacrifice of their obedience.

and

and needy, *and* to slay such as be of vpright conuersation.

15 *But* their sword shall enter into their owne heart, and their bowes shalbe broken.

16 [k] A small thing vnto the iust man is better then great riches to the wicked *and* mightie.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust men.

18 The Lord knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue inough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the [n] fatte of lambes: *euen* with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and [o] giueth.

22 For such as be blessed *of God* shall inherite the land, and they that be cursed of him, shall be cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, hee shall not be cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde, yet I saw neuer the righteous forsaken, nor his [r] seede begging bread.

26 *But* he is euer mercifull and lendeth: and his seede [s] enioyeth the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall be preserued for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein [t] for euer.

30 The [u] mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, *and* his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is [x] iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he [y] passed away, and loe, he was gone, and I sought him, but he could not be found.

37 [y] Marke the vpright man, and behold the iust: for the end of *that man is* peace.

38 But the transgressours shall be destroyed together, *and* the ende of the wicked shall be cut off.

39 But the [z] saluation of the righteous men *shalbe* of the Lord: hee *shalbe* their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

[k] For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.
[l] God knoweth what dangers hang ouer his, and ay what meanes to deliuer them.
[m] For God will giue them contentednesse: and that which shall be necessary.
[n] They shall vanish away suddenly, for they are fed for the day of slaughter.
[o] God so furnisheth him with his blessing, that hee is able to helpe others.
[p] God prospereth the faithfull, because they walke in his wayes with an vpright conscience.
[q] When God doeth exercise his faith with diuers tentations.
[r] Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefits, yet hee recompenseth him with spirituall treasures.
[s] They shall continually be preserued vnder Gods wings, and haue at least inward rest.
[t] These three poynts are required of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be vpright.
[u] For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, and reuenge their wrong.
[x] So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.
[y] He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.
[z] He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundry tentations.

PSALM. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 21 But in the end with firme confidence hee commeneth his cause to God, and hopeth for speedie helpe at his hand.

¶ *A Psalme of Dauid for a remembrance.*

O Lord rebuke me not in thine [a] anger, neither chastise me in thy wrath,

2 For thine [b] arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing found in my flesh, because of thine anger: neither *is* there rest in my bones, because of my [d] sinne.

4 For mine [e] iniquities are gone ouer mine head, *and* as a weightie burden they are too heauie for me.

5 My wounds are putrified, and corrupt because of [f] my foolishnesse.

6 I am bowed, *and* crooked very sore: I goe [g] mourning all the day.

7 For my reines are full of burning, and there *is* nothing found in my flesh.

8 I am weakened and sore broken: I [h] roare for the very griefe of mine heart.

9 Lord, *I powre* my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart [i] panteth: my strength faileth me, and the light of mine eyes, euen [k] they are not mine owne.

11 My louers and my friends stand aside from my plagne, and my [l] kinsmen stand afarre off.

12 They also that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a [m] deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth *are* no reproofes,

15 For on thee, O Lord, doe I waite: thou wilt heare *me*, my Lord, my God.

16 For I sayd, *Heare me*, least they reioyce ouer me: *for* [n] when my foot slippeth, they extol themselues against me.

17 Surely I am ready to [o] halt, and my sorow *is* euer before me.

18 When I declare my paine, *and* am sorie for my sinne,

19 Then mine [p] enemies are aliue, *and* are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow [q] goodnesse.

21 Forsake mee not, O Lord, be not thou farre from me, my God.

22 Haste thee, to helpe mee, O my Lord, my [r] saluation.

[a] To put himselfe and others in minde of Gods chastisement for sinne.
[b] He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.
[c] Thy sicknesse, wherewith thou hast visited me.
[d] Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.
[e] He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
[f] That rather giue place to mine owne lusts, then to the will of God.
[g] Or, *blacke as one that is disfigured and consumed with sicknesse.*
[h] This example warneth vs neuer to dispaire, be the torment neuer so great: but alwaies to cry vnto God with sure trust of deliuerance.
[i] *Eor. runneth about, or, is tossed to and fro, meaning, that he was destitute of all helpe and counsell.*
[k] My sight faileth me for very sorow.
[l] Partly for feare and partly for pride, they denied all duetie and friendship.
[m] For I can haue no audience before men, and therefore patiently wait for the helpe of God.
[n] That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me in my greate [o] miserie me, [m] I am without hope to recouer my strength. [n] For they most reioyce [o] He had rather haue the hatred of all the world, then to faile in any part of his duetie to God ward. [p] Which are the authour of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forth yet into words, that he would not, through the greatnesse of his griefe. 4 Then hee rehearseth certaine requests which tasted of the infirmitie of man, 8 And maketh which them many prayers: but all doe show a minde

mind wonderfully troubled, that it may plainely appeare how he did striue mightily against death & desperation.

¶ To the excellent Musician [a] *Iedithun.*

A Psalme of Dauid.

I Thought, [b] I will take heed to my wayes, that I sin not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence *euen* from good, [c] and my sorow was more stirred.

3 Mine heart was hote within me, *and* while I was musing, the fire kindled, *and* I [d] spake with my tongue, *saying*,

4 Lord, let me know mine ende, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man *in his best* state is altogether e vanity. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp *riches*, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the f foolish.

9 I should haue beene dumbe, and not haue opened my mouth, because g thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth h makest his beauty to consume: surely euery man *is* vanity. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, *and* a sojourner as all my fathers.

13 Stay *thine anger* from me, that I may recouer my strength, [k] before I go hence and be not.

i The word signifieth all that he desireth, as health, force, strength, beauty, &c in whatsoeuer hee hath delight: so that the rod of God taketh away all that is desired in this world. k For his sorow caused him think that God would destroy him vterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 *Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towards all mankind.* 5 *Then doeth he promise to giue himselfe wholly to Gods seruice, and to declareth how God is truely worshipped.* 14 *Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage hee calleth for ayde and succour.*

¶ To him that excelleth. A Psalme of Dauid.

I Waited a patiently for the Lord, & he enclined vnto me, and heard my cry.

2 He brought mee also out of the [b] horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth [c] a new song of praise vnto our God: many shall see it & feare, and shall trust in the Lord.

4 Blessed *is* the man that maketh the Lord his trust, and regardeth [d] not the proud, nor such as turne aside to lies.

5 [e] O Lord my God, thou hast made thy wonderfull workes *so* many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake *of them*, but they are moe then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: (*for* [f] mine eares hast thou prepared) burnt offring and sinne offring hast thou not requi ed.

7 g Then said I, Lo, I come: *for* in the rolle of the booke it *is* written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared *thy* righteousnes in [h] the great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousnesse within mine heart, *but* I haue declared thy i trueth and thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.

11 Withdrawe not thou thy tender mercie from me, O Lord, let thy mercy and thy trueth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: *yea*, they are moe in number then the haires of mine head: therefore mine heart hath [k] failed me.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

14 Let them be [l] confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be [m] destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, [n] The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

Gods mercy may content for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes prayse God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuously afflicted, blesseth them that pity his estate,* 9 *and complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iob.* 13 18. *Afterhe feeling the great mercies of God gently chastising him, and not suffring his enemies to triumph against him,* 13 *giueth most hearty thanks to God.*

¶ To him that excelleth. A Psalme of Dauid.

BLessed *is* he that [a] iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue, he shalbe blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the [b] bed of sorow: thou hast turned all his [c] bed in his sicknesse.

4 *Therefore* I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies [d] speake euill of mee, *saying*, When shall he die, and his name perish?

6 And if he come to see me, he speaketh [e] lies, *but* his heart heapeth iniquitie within him: *and when* he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: *euen* against me do they imagine mine hurt.

8 [f] A mischiefe is light vpon him, and he that lyeth, shall no more rise.

9 Yea, my [†] familiar friend, whom I trusted, which did eat of my bread, [g] hath lifted vp the heele against me.

a Though God deferred his help, yet he patiently abode till he was heard. b He hath deliuered me from most great dangers. c That is, a speciall occasion to prayse him: for Gods benefits are so many occasions for vs to praise his Name. d To follow their example, which be must needs do that, trusteth not onely in the Lord. e Dauid goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are far aboue our capacities: we cannot so much as tell them in order.

f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the law nothing in respect of the spirituall seruice. g When thou haddest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for his end. h To the Church assembled in the Sanctuary. i Dauid here commeth 3 degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnes, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour so that hereof proceedeth our saluation. k As touching the iudgement of the flesh. l Was vtterly destitute of all counsell, yet faith inwardly mooued mine heart to pray.

1 He desireth that

a Not condemning him as accused whom God doth vrge, knowing that there are diuers causes why God layeth his hand vpon vs, yea and afterward he reliseth vs. b When for sorow and griefe of minde he calleth himselfe vpon his bed. c Thou hast restored him in his sicke bed and seut him comfort. d That is, curse me and cannot haue their cruell hate quenched, but with my shamefull death. e Fur pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

f The enemies thought by his sharpe punishments that God was his mortall enemy. † *Ebr. the man of my peace.* g As Dauid felt this fulfilled, and so it was chiefly accomplished in Christ, Iohn. 13. 18. so shall his members continually procure the same.

h Meaning, either in prosperity of life; or in the true feare of God against all tentations.
i Shewing me euident signes of thy fatherly prouidence.
k By this repetition he stirreth vp the faithfull to prayse God.

10 Therefore, O Lord, haue mercy vpon mee, and raise me vp: so shall I reward them.
11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.
12 And as for me, thou vpholdest me h in mine integrity, & doest set me before thy i face for euer.
13 Blessed *be* the Lord God of Israel world without end. k So be it, euen so be it.

PSAL. XLII.

1 *The Prophet grieuously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned.* 7 *And last of all he sheweth, that hee was not so far ouercome with these sorowes & thoughts,* 8 *but that he continually put his confidence in the Lord.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

AS the Hart brayeth for the riuers of water, so a panteth my soule after thee, O God.
2 My soule thirsteth for God, *euen* for the liuing God: when shall I come and appeare *before* the presence of God?
3 b My teares haue beene my meate day and night, while they dayly say vnto me, Where is thy God?
4 When I remembred c these things, I powred out my very heart, because I had gone with the multitude, *and* led them into the house of God with the voyce of singing, *and* praise, *as a* multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet within me? d wait on God: for I will yet giue him thanks for the helpe of his presence.
6 My God, my soule is cast downe within me, e because I remembred thee, from the land of Iorden, and Hermonim, *and* from the mount Mizar.
7 One g deepe calleth *another* deepe by the noise of thy water spouts: all thy waues and thy floods are gone ouer me.
8 The Lord h will grant his louing kindnes in the day, and in the night shall I sing of him, *euen* a prayer vnto the God of my life.
9 I will say vnto God, *which is* my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresseth *me?*
10 My i bones are cut asunder, while mine enemies reproach me, saying dayly vnto me, Where is thy God?
11 k Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: *hee is* my present helpe, and my God.

a As a treasure to be kept of them, which were of the number of the Leuites.
b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I fed the people to serue them in thy Tabernacle, and now seeing my contrary estate, I die for sorow.
e Though he sustained grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies getteth the victory.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thick vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our misery till God be pacified and send remedy.
h He assureth himselfe of Gods help in time to come.
i That is, I am most grieuously tormented.
k This repetition doth declare that Dauid did not ouercome at once, to teach vs to be constant, for as much as God will certainely deliuer his.

PSAL. XLIII.

1 *He prayeth to be deliuered from them that conspire against him, that he might ioyfully praise God in his holy congregation.*

IVdge a me, O God, and defend my cause against the vnmercifull b people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppresseth *me?*
3 Send thy c light and thy trueth: let them lead mee: let them bring me vnto thine holy Mountaine, and to thy Tabernacles.
4 Then d will I goe vnto the altar of God, *euen* vnto the God of my ioy *and* gladnes: and vpon the harpe will I giue thanks vnto thee, O God my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? e wayte on God: for I will yet giue him thanks, *he is* my present helpe and my God.

PSAL. XLIV.

1 *The faithfull remember the great mercy of God toward his people.* 9 *After they complaine, because they feele it no more.* 17 *Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffred* 23 *Finally, they pray vnto God not to contemne their affliction, the same redoundeth to the contempt of his honour.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

WE haue heard with our a eares, O God: our fathers haue told vs the workes *that* thou hast done in their dayes, in the old time:
2 *How* thou hast driuen out the b heathen with thine hand, and planted c them: *how* thou hast destroyed the d people, and caused e them to grow.
3 For they inherited not the lande by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst f fauour them.
4 Thou art my king, O God: send helpe vnto Iaakob.
5 g Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.
6 For I doe not trust in my bow, neither can my sword saue me.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
8 *Therefore* will wee praise God continually, and will confesse thy Name for euer. Selah.
9 But *now* thou art farre off, and puttest vs to i confusion, and goest not forth with our armies.
10 Thou makest vs to turn back from ‖ aduersary, and they, which hate vs, spoile ‖ for themselues.
11 * Thou giuest vs k as sheepe to be eaten, and doest scatter vs among the nations.
12 Thou sellest thy people l without gaine, and doest not increase their price.
13 Thou makest vs a reproach to our neighbours, a iest and a laughing stocke to them that are round about vs.
14 Thou makest vs a prouerb among the nations, and a nodding of the head among the people.
15 My m confusion *is* dayly before me, and the shame of my face hath couered me,
16 For the voyce of the slanderer and rebuker, for the enemy and o auenger.
17 All this is come vpon vs, yet doe wee not o forget thee, neither deale wee falsly concerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the place of ‖ dragons, and couered vs with the shadow of death.
20 If we haue forgotten the Name of our God, and holden vp our hands to a p strange god,
21 q Shall not God q search this out? for hee knoweth the secrets of the heart.

e Whereby he admonisheth the faithfull not to relent, but constantly to wayte on the Lord, though their troubles be long and great.

a This Psalme seemeth to haue beene made by some excellent Prophet for the vse of the people, when the Church was in extreme misery, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercy and loue is the only foundaine and beginning of the Church. Deut. 4. 37.
g Because thou art our king, therefore deliuer thy people from their misery.
h Because they and their forefathers made both one Church, they apply that to themselues which before they did attribute to their fathers.
i As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.
‖ Or, *at their pleasure.*
* *Rom. 8. 36.*
k Knowing God to be authour of this calamity, they murmure not, but seeke remedy at his hands, who wounded them.
l As Iaues which are solde for a low price, neither looked thou for him that offereth most, but takest the first chapman.
m I dare not lift vp my head for shame of my sinnes, which are the causes of their vexations; but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to y consideration of the heauenly loues.
‖ Or, *whales: meaning, the bottomlesse seas of temptations: heere we see the power of faith, which can be ouercome by no perils.*
n Meaning, the proud and cruell tyrant.
o They blaspheme not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to y consideration of the heauenly loues.
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witnesse that they were vpright to him ward.

e The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Mat. 5.10. 1.Pet.4.14.
f There is no hope of recouery, except thou put to thine hand and raise vs vp.
g Which is the ouerflode of slaury and misery.

22 Surely for thy sake e are we slaine continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hidest thou thy face? *and* forgettest our misery and our affliction?
25 For our soule is f beaten downe vnto the dust: our belly cleaueth to the ground.
26 Rise vp for our succour, and redeeme vs for thy t mercies sake.

t sufficient ransome to deliuer both body and soule from all

PSAL. XLV.

The maiestie of Salomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman, is blessed. 10 If that shee can renounce her people and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure, the wonderfull maiestie and increase of the kingdome of Christ and his Church his spouse, now taken of the Gentiles, is described.

¶ To him that excelleth on a Shoshannim, a song of b loue to giue instruction, committed to the sonnes of Korah.

MIne heart will vtter foorth a good matter: I will intreat *in* my works of the King: my tongue *is as* the pen of a swift writer.
2 Thou art c fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.
3 Gird thy sworde vpon *thy* thigh, O most mightie, *to wit*, thy worship and thy glory,
4 And prosper with thy glory: d ride vpon the word of trueth and of meekenes *and* of righteousnesse: so thy right hand shall teach thee terrible things.
5 Thine arrowes *are* sharpe *to pearce* the heart of the Kings enemies: *therefore* the people shall fall vnder thee.
6 Thy e throne, O God, *is* for euer and euer: the scepter of thy kingdome, *is a* scepter of righteousnesse.
7 Thou louest righteousnesse, and hatest wickednesse, because God, *euen* thy God, hath f anointed thee with the oyle of gladnesse aboue thy fellowes.
8 All thy garments *smell* of myrrhe and aloes, *and* cassia, *when thou comest* out of the yuory palaces, g where they haue made thee glad.
9 Kings daughters *were* among thine honorable *wiues*: vpon thy right hand did stand the h Queene in a vesture of gold of Ophir.
10 i Hearken, O daughter, and consider, and encline thine eare: forget also thine owne people and thy fathers house.
11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.
12 And the k daughter of ‖ Tyrus *with the* rich of the people's shall doe homage before thy face with presents.
13 The Kings daughter is all glorious l within: her cloathing is of broidred gold.
14 She shall be brought vnto the King in raiment of needle worke: the virgins *that follow* after her, *and* her companions shallbe brought vnto thee.
15 With ioy and gladnes shall they be brought,

a This was a certaine tune or an instrument.
b Of that perfite loue that ought to be betweene the husband and the wife.
c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.
d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.
e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them giue thankes and reioyce for thee.
h Though he had many Kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth that diuers of them that be rich shalbe benefactors to the Church, albeit they giue not perfect obedience to the Gospel. ‖ Or, Zor.
l These is nothing fained, nor hypocriticall, but the is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude,

and shall enter into the Kings palace.
16 In stead of thy fathers shall thy m children be: thou shalt make them princes n through all the earth.
17 I will make thy o Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without end.

be sufficient to enrich all his members. o This onely must and not to Salomon.

m They shall haue greater grace then their fathers.
n Hee signifieth the great compasse of Christs kingdome, which shall be inlarged to Christ.

PSAL. XLVI.

A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mighty hand of God. 2 Whereby the Prophet commending this great benefit, doeth exhort the faithfull to giue themselues wholly vnto the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delight to asswage the rage of the wicked, when they almost buse against the iust.

¶ To him that excelleth vpon a Alamoth, a song committed to the sonnes of Korah.

GOD *is* our ‖ hope and strength, *and* helpe in b troubles, readie to be found.
2 Therefore will not wee c feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.
3 *Though* the waters thereof d rage *and* be troubled, *and* the mountaines shake at the surges of the same. Selah.
4 *Yet there is a* e Riuer, whose streame shall make glad the Citie of God: *euen* the Sanctuarie of the Tabernacles of the most High.
5 God *is* in the middes of it: *therefore* shall it not be mooued: God shall helpe it f very early.
6 *When* the nations raged, *and* the kingdoms were mooued, *God* † thundered, *and* the earth melted.
7 The Lord of hoastes *is* g with vs: the God of Iaakob *is* our refuge. Selah.
8 Come *and* behold the workes of the Lord, h what desolations he hath made in the earth.
9 He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, *and* burneth the chariots with fire.
10 Be i still and know that I am God, I will be exalted among the heathen, *and* I will be exalted in the earth.
11 The Lord of hoastes *is* with vs: the God of Iaakob *is* our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.
‖ Or, *protection*.
b In all maner of troubles God sheweth his speedie mercie and power to defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient cumfort to his.
e The riuer of Shiloah, which passed through Ierusalem, meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Alwayes when need is required.
† *Or, came his succor.*
g They are assured that God can and will defend his Church from all dangers and enemies.
h To wit, how oft he hath destroyed his enemies, and deliuered his people.
i Hee warneth them that perfecute the Church, to cease their cruelties: for that God is too strong for them against whom they fight.

PSAL. XLVII.

The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posterite of Iaakob. 9 And after prophesieth of the kingdome of Christ in the time of the Gospell.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALl people a clap your hands; sing vnto God with a ioyfull voyce.
2 For the Lord *is* high, *and* terrible; a great King ouer all the earth.
3 He hath b subdued the people vnder vs, and the nations vnder our feete.
4 He hath chosen c our inheritance for vs: *euen* the glory of Iaakob whom he loued. Selah.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the Lawe and Prophets, schoolemaisters to the Gentiles, that they should with gladnesse obey them.
c God hath chosen vs aboue all other nations, to enioy a most glorious inheritance.

5 God is gone vp with triumph, *euen* the Lord, with the [d] sound of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.

7 For God *is* the king of all the earth: sing prayses *euery one* that hath [e] vnderstanding.

8 God raigneth ouer the heathen: God sitteth vpon his holy Throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world *belong* to God: he is greatly to be exalted.

d He doeth alude vnto the trumpets, that were blowen at solemne feasts: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.

e He requireth that vnderstanding be ioyned with singing, least the Name of God be prophaned with vaine crying.

f He prayseth Gods highner, for that he ioyneth the great princes of the world (whom he calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hands of many kings is mentioned, for the which thankes are giuen vnto God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. This Psalme is meete to be made in the time of Ahaz, Ieh oshaphat, Asa or Ezechiah: for in their times chiefly was the citie by forreine princes assaulted.*

¶ [a] *A song or Psalme committed to the sonnes of Korah.*

GReat *is* the Lord, and greatly to be prayfed in the [b] Citie of our God, *euen* vpon his holy Mountaine.

2 Mount Zion, *lying* Northward, *is* faire in situation: *it is* the [c] ioy of the whole earth, *and* the Citie of the great king.

3 In the palaces thereof God is knowne for a [d] refuge.

4 For lo, the kings were [e] gathered, *and* went together.

5 When they saw *it*, they marueiled: they were astonied, *and* suddenly driuen backe.

6 Feare came there vpon them, *and* sorow, as vpon a woman in trauaile.

7 *As* with an East winde thou breakest the ships [g] of Tarshish, *so were they destroyed.*

8 As we haue [h] heard, so haue we seene in the Citie of the Lord of hostes, in the citie of our God: God will establish it for euer. Selah.

9 We waite for thy louing kindnesse, O God, in the middes of thy Temple.

10 O God, according to thy Name, so is thy prayse vnto the [i] worlds ende: thy right hand is full of righteousnesse.

11 Let [k] mount Zion reioyce, *and* daughters of Iudah be glad, because of thy iudgements.

12 [l] Compasse about Zion, and goe round about it, *and* tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posteritie.

14 For this God *is* our God for euer and euer, he shall be our guide vnto the death.

a Some put this difference betweene a Song and Psalme, saying that it is called a Song when there is no instrument, but the voyce: and the Psalme, the contrary. The song of the Psalm is when the instruments begin, and the voyce followeth. The Psalme of the song the contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly prayfed in his Church.

c Because the word of saluation came thence to all them that should beleeue.

d Except God were the defence thereof, neither fortification nor munition could preuaile.

e They confpired and went against Gods people.

f The enemies were afraid at the sight of the Citie.

g That is, of Cilicia, or of the sea called Mediterranean.

h To wit, of our fathers: so haue we prooued: or God hath performed his promise.

i In all places where thy Name shall be heard of, men shall prayse thee, when they heare of thy marueilous works.

k Let Ierusalem and the cities of Iudea reioyce, for thy iust iudgements against thine enemies.

l For in this outward defence a diuine strength shall also appeare: but the thiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghost exhorteth all men to the consideration of mans life. 7 Shewing that no man to be more blessed that are most wealthy, and therefore not to be feared: but contrariwise he exhorteth vs to consider how all things are ruled by God foreuidence. 14 Who as he iudgeth these worldly misers to endles tormentes, 15 So doth he preserue his, and will reward them in the day of the resurrection, that shall*

¶ *To him that excelleth. A Psalme committed to the sonnes of Korah.*

HEare [a] this, all *ye* people: giue eare, all ye that dwell in the world,

2 As well low as high, both rich and poore.

3 My mouth shall speake of wisdome, and the meditation of mine heart *is* of knowledge.

4 I will encline mine eare to a parable, *and* vtter my graue matter vpon the harpe.

5 Wherefore should I [b] feare in the euill dayes, *when* iniquitie shall compasse me about, *as at* mine heeles?

6 They trust in their [c] goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no means redeeme *his* brother: he cannot giue his ransome to God,

8 (So [d] precious is the redemption of their soules, *and* the continuance for euer.)

9 That hee may liue still for euer, *and* not see the graue.

10 For hee seeth that wise men [e] die, *and* also that the ignorant and foolish perish, and leaue their riches for [f] others.

11 *Yet* they thinke their houses *and* their habitations *shall continue* for euer, *euen* from generation to generation, and [g] call *their* lands by their names.

12 But man shall not continue in honour; he is like the [h] beasts *that* die.

13 This their way *vttereth* their foolishnesse: *yet* their posteritie [i] delight in their talke. Selah.

14 [k] Like sheepe they lie in graue: [l] death deuoureth them, and the righteous shall haue dominion ouer them in the [m] morning, for their beauty shall consume, *when they shall go* from their house to graue.

15 But God shall deliuer my soule from the power of the graue: [n] for he will receiue mee. Selah.

16 Be not thou afraid when one is made rich, *and* when the glory of his house is increased.

17 * For he shall take nothing away, when he dieth, neither shall his pompe descend after him.

18 For while he liued, † he reioyced himselfe, and [o] men will prayse thee, when thou makest much of thy selfe.

19 [p] He shall enter into the generation of his fathers, [p] and they shall not liue for euer.

20 Man *is* in honour, and [q] vnderstandeth not: he is like to beasts *that* perish.

a He will intreate how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.

b Though wickednes reigne, and enemies rage, seeing God will execute his iudgements against all the wicked in time conuenient.

c To trust in riches is meere madnesse, seeing they can neither restore life, nor prolong it.

d That is, so rare or not to be found, as prophecy was precious in the dayes of Eli, 1. Sam 3.1.

e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is, not to their children but to strangers. Yet the wicked prosit not by these examples, but still dreame an immortalitie in earth.

h Or, *labour that their name may be famous in earth.*

i As touching the death of the body

k They speake and doe the same thing that their fathers did.

l As sheepe are gathered into the folde, so shall they be brought to the graue.

m Because they haue no part of life euerlasting. Christes comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked. [n] Or, *because hee hath receiued me.* * *Iob 27.19 1. Tim. 6.7* † *Eccl. hee blessed his soule.* o The flatterers perswade them that liue in delights and pleasures. [p] Or, *his soule.* q And not passe the terme appointed for life, pBoth they and their fathers shall liue here but a while, and at length die for euer. q He condemneth men ingratitude, who hauing receiued excellent gifts of God, abused them like a beast to his owne confusion.

PSAL. L.

1 *Because the Church is alway full of hypocrites, 8 which doe imagine that God will be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient. 21 Therefore the Prophet doth reprooue this grosse errour, and pronounceth the Name of God to be blasphemed where holinesse is set in ceremonies. 23 For hee declareth the worship of God to be spirituall, whereof are two principall parts, inuocation and thanksgiuing.*

¶ *A Psalme of* [a] *Asaph.*

THe God of gods, *euen* the Lord hath spoken and called the [b] earth from the rising vp of the Sunne, vnto the going downe thereof.

a Who was either the author, or of a chiefe singer, to whom it was committed.

b To plead against his dissembling people before heauen and earth.

d Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.
e As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof.
f As witnesses against ỹ hypocrits, f God in respect of his elect, calleth the whole body holy, Saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though he did delight in sacrifice, yet had he no need of mans help thereunto.
k Though mans life for the infirmity thereof hath needs of food, yet God whose life quickeneth all the world, hath no needs of such meanes.
l Shew thy selfe mindfull of Gods benefits by thankesgiuing.
m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my word.
o Hee sheweth what are the fruits of them that contemne Gods word.
p Hee noteth the crueley of hypocrites, which spare not in their owne mothers sonnes.
q I will write all thy wicked deeds in a roll, and make thee to reade and acknowledge them, whether thou wilt or no.
r Vnder the which is contained faith and inuocation.
s As God hath appointed.
t That is, declare my selfe to be his Sauiour.

2 Out of Zion *which is* the perfection of beauty, hath God shined.
3 Our God shall come, and shalle not keepe silence: a fire shall deuoure before him, & a mightie tempest shalbe mooued round about him.
4 He shall call the heauen aboue, and e ỹ earth to iudge his people.
5 Gather my f Saints together vnto me, those that make a couenant with me with g sacrifice.
6 And the heauens shall declare his righteousnes: for God is iudge himselfe. Selah.
7 Heare, O my people and I will speake: *heare*, O Israel, and I will testifie vnto thee: *for* I am God, *euen* thy God.
8 I will not h reproue thee for thy sacrifices, or thy burnt offerings, *that haue not beene* continually before me.
9 I will take no bullocke out of thine house, *nor* goats out of thy folds.
10 i For all the beasts of the foreſt are mine, *and* the beasts on a thousand mountaines.
11 I know all the foules on the mountaines, and the wilde beasts of the field are mine.
12 If I be hungry, I will not tell thee: for the world is mine and all that therein is.
13 k Will I eate the flesh of bulles? or drinke the blood of goats?
14 Offer vnto God praise, and l pay thy vowes vnto the most High.
15 And call vpon me in the day of trouble: *so* will I deliuer thee, and thou shalt glorifie me.
16 But vnto the wicked said God, m What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thy mouth,
17 Seeing thou hatest to be reformed, and hast cast my words behind thee?
18 For when thou seest a thiefe, o thou runnest with him, and thou art partaker ẅ the adulterers.
19 Thou giuest thy mouth to euill, and with thy tongue thou forgeſt deceit.
20 Thou p sitteſt, *and* speakest against thy brother, *and* slanderest thy mothers sonne.
21 These things hast thou done, and I held my tongue: *therefore* thou thoughtest that I was like thee: *but* I will reproue thee, and q set *them* in order before thee.
22 Oh consider this yee that forget God, least I teare you in pieces, and there be none that can deliuer *you*.
23 He that offereth r prayse, shall glorifie me: and to him, that r disposeth his way *aright*, will I s shew the saluation of God.

a To reproue him because he had committed so horrible sinnes, and lyen in the same without repentance more then a whole yeere. that God would giue

PSAL. LI.

When David was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to God, with protestation of his naturall corruption and iniquitie, but also set a memoriall thereof to his posterity. 7 Therefore first he desireth Gods free forgiue nes, 10 And to renewe in him his holy Spirit. 13 With promise that he will not be unmindfull of those great graces. 18 Finally, fearing least God would punish the whole Church for his fault, he requireth that her would rather increase his graces toward the same.

¶ *To him that excelleth, A Psalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.*

HAue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.
2 Wash me c throughly from mine iniquide, and cleanse me from my sinne.
3 For I d know mine iniquities, and my sinne *is* euer before me.
4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou e speakest, *and* pure when thou iudgest.
5 Behold, I was borne in iniquity, and in sinne hath my mother conceiued me.
6 Behold, thou f louest trueth in the inward affections: therfore hast thou taught me wisdome in the secret *of mine heart*.
7 Purge mee with * hyssope, and I shall be cleane: wash me, and I shalbe whiter then snow.
8 Make me to heare g ioy and gladnesse, *that* the h bones, *which* thou hast broken, may reioyce.
9 Hide thy face from my sinnes, and put away all mine iniquities.
10 i Create in mee a cleane heart, O God, and renew a right spirit within me.
11 Cast me not away from thy presence, and take not thine holy Spirit from me.
12 Restore to me the ioy of thy saluation, and stablish me with *thy* k free Spirit.
13 *Then* shall I teach thy l wayes vnto the wicked, and sinners shallbe conuerted vnto thee.
14 Deliuer me from m blood, O God, *which art* the God of my saluation, *and* my tongue shall sing ioyfully of thy righteousnesse.
15 n Open thou my lips, O Lord, and my mouth shall shew forth thy prayse.
16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offring.
17 The sacrifices of God *are a* o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
18 Be fauourable vnto p Zion for thy good pleasure: build the walles of Ierusalem.
19 Then shalt thou accept the sacrifices of q righteousnesse, *euen* the burnt offering and oblation; then shall they offer calues vpon thine altar.

b As his sinnes were manifold and great, so he requireth him the feeling of his exceliect and abundant mercies.
c My sinnes sticke fo fast to me, that I haue need of some singular kind of washing.
d My conscience accuseth me so, that I can haue no rest till I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f He confesseth that God who looketh purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him, whom he had illuminated in his heauenly wisdome. * *Leuit.* 14 6.
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth all strength of soule and body which by cares and mourning are consumed.
i He confesseth that when Gods Spirit is cold in vs, to haue it againe renued, is as a new creation.
k Which may assure me that I am drawen out of the slauery of sinne.
l He promiseth to endeuor that others by his example may turne to God.
m From the murder of Vrish, and the others that were ioine with him.
n Which thou shalt forgiue me, beside through him and his fulfill, applied to the right end, which is the exercise of faith and repentance.

PSAL. LII.

1 David describeth the arrogant tyrannie of his aduersary Doeg: who by false surmises caused Ahimelech with the reste of the Priests to be slaine. 5 Dauid prophesieth his destruction, 6 and encourageth the faithful to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally, he rendreth thankes to God for his deliuerance. In this Psalme is lively set forth the kingdome of Antichrist.

¶ *To him that excelleth, A Psalme of Dauid to giue instruction, When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Ahimelech.*

WHy boastest thou thy selfe in *thy* wickednesse, O a man of power? the louing kindnesse of God *endureth* daily.
2 Thy tongue imagineth b mischiefe, *and is* like a sharpe rasor, that cutteth deceitfully.
3 Thou doest loue euill more then good, *and* lies more then to speake the truth. Selah.
4 Thou louest all words that may destroy: O deceitfull tongue!
5 So shall God c destroy thee for euer: he shall

o Of Doeg, which hath credit with the tyrant Saul, and hath power to murther the Saints of God.
b Thy malice mooueth thee by craftie flatteries and lies to abuse and destroy the innocents.

† *Ehr righteousnesse* Though God forbeare for a time, *recompenseth thy false*

take thee and plucke thee out of *thy* tabernacle, & d root thee out of the land of the liuing. Selah.

6 The e righteous also shall see it, *and* feare, and shall laugh at him, *saying*,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, *and* put his strength ‖ in his malice.

8 But I shallbe like a g greene oliue tree in the house of God: *for* I trusted in the mercy of God for euer and euer.

9 I will alway praise thee, for that thou hast done *it*, *and* I will ‖ hope in thy name, because it is good before thy Saints.

d Albeit thou seeme to be neuer so fure setled
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
‖ Or, *in his sub stance.*
g He reioyceth to haue a place among the seruants of God, that he may

grow in the knowledge of godlinesse. h Executed his vengeance. ‖ Or, *waite vpon thy grace and promise.*

PSAL. LIII.

1 *He describeth the crooked nature,* 4 *The cruelty,* 5 *And punishment of the wicked, whom they looke not for it.* 6 *And reioyceth the Assurance of the godly, that they may reioyce together.*

¶ *To him that excelleth on a Mahalath. A* Psalme *of Dauid to giue instruction.*

THe foole hath said in his heart, *There is* b no God, they haue corrupted and done abominable wickednesse, *there is* none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and c seeke God.

3 * Euery one is gone back: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the d workers of iniquitie knowe that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afraid for feare, *where* no e feare was: for God hath scattered the ‖ bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shallbe glad.

h Which was an instrument or kind of noise.
b Whereas no regard is had of honestie or iustnesse, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that seeketh not to seeke God.
* *Rom.* 3. 10.
d Dauid pronounceth Gods vengeance against cruell oppressours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.
e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.
f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIV.

1 *Dauid brought into great danger by reason of the Ziphims,* 5 *Calleth vpon the Name of God to destroy his enemies,* 6 *Promising sacrifices and free offrings for so great deliuerance.*

¶ *To him that excelleth on Neginoth. A* Psalme *of Dauid, to giue instruction. When the Ziphims came and said vnto Saul,* * *Is not Dauid hid among vs?*

SAue me, O God, a by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

4 Beholde, God *is* mine helper: the Lord *is* with d them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy e trueth.

6 *Then* I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, & mine eye hath seene *my desire* vpō mine enemies.

* 1. *Sam.* 23, 19.
a He declareth that when all meanes doe faile, God will deliuer euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.
d Be they neuer so few, as he was with Ionathan.
e According to thy faithfull promise for my defence.
f For hypocrites serue God for feare or vpon conditions.

PSAL. LV.

1 *Dauid bring in great heauinesse and distresse, complaineth of the crueltie of Saul,* 13 *and of the falsehood of his familiar acquaintance.* 17 *Vttering most ardent affections to moue the Lord to pity him.* 22 *After, being assured of deliuerance, he setteth forth the grace of God, as though he had already obtained his request.*

¶ *To him that excelleth on Neginoth. A* Psalme *of Dauid to giue instruction.*

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noise,

3 For the b voyce of the enemie, *and* for the vexation of the wicked, because c they haue brought iniquitie vpon me, and furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

6 And I said, Oh that I had wings like a doue: then would I e flie away and rest.

7 Behold I would take my flight farre off, *and* lodge in the wildernes. Selah.

8 Hee would make haste for my deliuerance f from the stormie wind and tempest.

9 Destroy, O Lord, *and* deuide their tongues: for I haue seene crueltie and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both h iniquitie and mischiefe *are* in the middes of it.

11 Wickednesse *is* in the middes thereof: deceit and guile depart not from her streetes.

12 Surely mine i enemie did not defame mee, for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 But *it was* thou, O man, euen my k companion, my guide, and my familiar:

14 Which delited in consulting together, *and* went into the house of God as companions.

15 Let death seaze vpon them: let them l goe downe quicke into the graue: for wickednesse *is* in their dwellings, *euen* in the middes of them.

16 *But* I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, m & make a noise, & he will heare my voyce.

18 Hee hath deliuered my soule in peace from the battell *that was* against me: for n many were with me.

19 God shall heare and afflict them, euen hee that reigneth of olde, Selah: because they o haue no changes, therefore they feare not God.

20 He p laid his hand vpon such as be at peace with him, *and* he brake his conenant.

21 *The words* of his mouth were softer then butter, yet warre *was* in his heart; his words were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and hee shall nourish thee: he will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue r halfe their dayes: but I will trust in thee.

a The earnestnesse of his prayer declare h the vehemency of his griefe in so much as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked person, or they haue imagined my destruction.
d There was no part of him, that was not astonished with extreme feare.
e Feare had driuen him to so great distresse, y he wished to be aid in some wildernes, and to be banished from that kingdome which God had promised that he should enioy.
f From the cruell rage and tyranny of Saul.
g As in the confusion of Babylon when the wicked conspired against God.
h All lawes and good orders are broken, and onely vice and diffusion reigneth vnder Saul.
i If mine open enemie had fought mine hurt, I could the better haue auoided him.
k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.
l As Korah, Dathan and Abiram on which signifieth a seruant mind and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.
m Euen the Angels of God fought on my side against mine enemies,
n 2 King. 6, 16.
o But their prosperous estate still continueth.
p I did not prouoke him, but was the wo, *which those*

at at peace with him, yet he mad war against me ‖ *Or, yet would deist that God should giue thee.* q Though for their bettering and triall, he suffer them to slip for a time. r Though they sometime liue longer, yet their life is curfed of God, vnquiet, and worse then any death.

PSAL. LVI.

2 *Dauid being brought to Achish the king of Gath,* 1. *Sam.* 21. 12 *complaineth of his enemies, demonds his succour,* 9 *Putteth his trust in God and in his promises.* 12 *And promiseth to performe his vowes which hee had taken vpon him, whereof this was the effect, to praise God in his Church.*

¶ *To him that excelleth. A* Psalme *of Dauid on Michtam, concerning the a dumbe doue in a farre countrey, when the Philistims tooke him in Gath.*

a Being chased by the furie of his enemies into a strange countrey, he was a dumbe doue not seeking reuengeance.

b He sheweth that is is either now time or never, that God help him, for all the world is against him and ready to deuoure him.

c He stayeth his conscience vpon Gods promise, though he see not present helpe.

d All my counsels haue euill successe, and turne to mine owne seruice.

e As all the world against one man, and cannot be satiate, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Saints in store, much more will he remember their blood, to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods regifter. h Hauing receiued that which I required, I am bound to pay my vowes of thankefgiuing, as I promiseth. i As mindfull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the soule.

BE mercifull vnto me, O God, for b man would swallow me vp: hee fighteth continually *and* vexeth me.

2 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, *because* of his c word, I trust in God, *and* will not feare what flesh can doe vnto me.

5 Mine owne d words grieue *mee* dayly; all their thoughts *are* against me to doe me hurt.

6 e They gather together, and keepe themselues close; they marke my steps, because they wait for my soule.

7 f They *thinke* they shall escape by iniquity: O God, cast *these* people downe in *thine* anger.

8 Thou hast counted my wandrings; put my g teares into thy bottel; are they not in thy regifter?

9 When I crie, then mine enemies shall turne backe; this I know, for God is with me.

10 I will reioyce in God *because of his* word; in the Lord will I reioyce *because of his* word.

11 In God do I trust; I will not be afraid what man can doe vnto me.

12 h Thy vowes *are* vpon me, O God; I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

PSAL. LVII.

2 David being in the desert of Zaph, where the inhabitants did betray him, and at length in the same cane with Saul, 2 Calleth most earnestly vnto God, with full confidence that he will performe his promise, and take his cause in hand. 5 Also that hee will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doeth he render laud and praise.

¶ *To him that excelleth. a Destroy not.* A Psalme *of Dauid on Michtam. * When hee fleade from Saul in the caue.*

HAue mercie vpon mee, O God, haue mercie vpon mee; for my soule trusteth in thee, and in the shadow of thy wings will I trust, till *these* b afflictions ouerpasse.

2 I will call vnto the most high God, *euen* the God, that c performeth *his promise* toward me.

3 He will send from d heauen, and saue mee from ẏ reproofe of him that would swallow me. Selah. God will send his mercie, and his trueth.

4 My soule *is* among lions; I lie *among* the children of men, that are set on fire; whose teeth *are* e speares and arrowes, and their tongue a sharpe sword.

5 f Exalt thy selfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.

6 They haue laide a net for my steps; g my soule is pressed downe; they haue digged a pit before me, *and* are fallen into the mids of it. Selah.

7 Mine heart is h prepared, O God, mine heart is prepared; I will sing and giue praise.

8 Awake my tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, *and* I will sing vnto thee among the nations.

10 For thy mercies is great vnto the heauens, *and* thy trueth vnto the k cloudes.

11 Exalt thy selfe, O God, aboue the heauens, *and* let thy glory be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatteries of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement. 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

¶ *To him that excelleth. Destroy not.* A Psalme *of Dauid on Michtam.*

IS it true? O a congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischiefe in *your* heart: b your handes execute crueltie vpon the earth.

3 The wicked c are strangers from the wombe; *euen* from ẏ belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent; like the deafe d adder *that* stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their e teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 f Let them f melt like the waters, let them passe away: when hee shooteth his arrowes, *let them be* as broken.

8 Let them consume like a snaile that melteth, *and like* the vntimely fruit of a woman, *that* hath not seene the sunne.

9 g As raw flesh before your pots feele *the fire* of thornes; *so* let them carie them away as with a whirlewind in *his* wrath.

10 The righteous shall h reioyce when hee seeth the vengeance; he shall wash his feete in the i blood of the wicked.

11 And men shall say, k Verely there is fruit for the righteous; doubtlesse there is a God that iudgeth in the earth.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God 3 Declareth his innocency, and their furie, 5 Diuine Iudges to destroy all those tha sinne of malitious wickednesse. 11 Whom though hee keepe aliue for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That hee may be knowen to be the God of Iaakob to the end of the world. 16 For this hee singeth prayses to God, assured of his mercie.

¶ *To him that excelleth Destroy not.* A Psalme *of Dauid, on a Michtam. * When Saul sent and they did watch the house to kill him.*

O My God, b deliuer me from mine enemies, defend me from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For loe, they haue laid wait for my soule, the mightie men are gathered against me, not for mine c offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault *on my part*: arise *therefore* to assist me, and behold.

5 Euen thou, O Lord God of hoasts, O God of Israel, awake to visite all the heathen, *and* be not d mercifull vnto al ẏ transgresse maliciously. Selah.

a This was either the beginning of a certaine song, or the words which Dauid vttered when he prayed his affection.

* 1. *Sam.* 14. 4.

b Or, *dwel. most softly.*

b He compareth the afflictions which God laieth vpon his children, to a storme that commeth and goeth.

c Who leaueth not his workes begun vnperfect.

d He wold rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies and false reports.

f Suffer me not to be destroyed to the contempt of thy Name.

g For very feare seeing the great dangers on all sides.

h That is, wholly bent to giue thee prayse for my deliuerance. i Hee sheweth that both his heart shall prayse God, and his tongue shall confesse him, and also he will vse other meanes to prouoke himselfe forward to the same.

k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your hearts.

c That is, enemies to the people of God euen from their birth.

d They passe in malice and subtiltie the craftie serpent which could preserue himselfe by stopping his eare from the enchanters.

e Take away all occasions and meanes whereby they hurt.

f Considering God diuine power, he sheweth that God in a moment can destroy their force wherof they bragge.

g As flesh is taken rawe out of the pot before the water fee he: so he desireth God to destroy their enterprises before they bring them to passe.

h With a pure affection.

i Their punishment and slaughter shall be so great.

k Seeing God gouerneth all by his prouidence, he must needs put difference betweene the good and the wicked.

a Reade Psal. 18. * 1. *Sam.* 19. 11.

b Though his enemies were euen at hand to destroy him, yet he assureth himselfe that God had a prayer ready to hand to deliuer him.

c For I am innocent to them-wards, and haue not offended them.

d Seeing it appertaineth to Gods iudgements to punish the wicked, who maliciously pre-

6 They goe to and fro in the euening: they
bake like [c] dogs, and goe about the citie.
7 Behold, they [f] brag in their talke, *and* swords
are in their lips: for who, *say they* doeth heare?
8 But thou, O Lord, shalt haue them in der-
ision, *and* thou shalt laugh at all the heathen.
9 [g] He is strong: *but* I will wait vpon thee:
for God *is* my defence.
10 My mercifull God will [h] preuent me: God
will let me see *my desire* vpon mine enemies.
11 Slay them [i] not, least my people forget it:
but scatter them abroad by thy power, and put
them downe, O Lord, our shield.
12 *For* the sinne of their mouth, *and* the words
of their lips: & let them be [k] taken in their pride,
euen for their periurie and lies, *that* they speake.
13 [l] Consume *them* in *thy* wrath: consume
them that they be no more: and let them knowe
that God ruleth in Iaakob, *euen* vnto the ends of
the world, Selah.
14 And in the euening they [m] shall go to and
fro, *and* bake like dogs, and goe about the citie.
15 They shall runne here and there for meate,
and surely they shall not be satisfied, though they
tarie all night.
16 But I will sing of thy [n] power, and will praise
thy mercie in the morning: for thou hast beene my
defence and refuge in the day of my trouble.
17 Vnto thee, O my [o] Strength will I sing:
for God is my defence, *and* my mercifull God.

[c] He compareth their cruelnie to hungry dogges, shewing that they are neuer wearie in doing euill.
[f] They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God nor are ashamed of men.
[g] Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
[h] He will not faile to succour me when neede requireth.
[i] Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be mindfull of thee.
[k] That in their miserie and shame they may be as glasses and examples of Gods vengeance.
[l] When thy time shall come, and, when they haue sufficiently serued for an example of thy vengeance vnto others.
[m] He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
[n] Which didst vse the policie of a weake woman to confound the enemies strength, as 1. Sam. 19. 12.
[o] Confessing himselfe to be voide of all vertue and strength, he attributeth the whole to God.

PSAL. LIX.

1 Dauid being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approoue the same. 11 After, he prayeth vnto God to finish that hee hath beginne.

¶ *To him that excelleth vpon a Sosshan Eduth,* or *Michtam.* A Psalme *of Dauid to teach,* * *When he fought against Aram Naharaim, and against* ‖ *Aram* [b] *Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.*

O God, thou hast cast vs out, thou hast [c] scat-
tered vs, thou hast bene angry, turne againe
vnto vs.
2 Thou hast made the lande to tremble, and
hast made it to [d] gape: heale the breaches there-
of, for it is shaken.
3 Thou hast [e] shewed thy people heauy things:
thou hast made vs to drinke the wine of giddines.
4 *But now* thou hast giuen [f] a banner to them
that feare thee, that it may be displayed because
of *thy* trueth, Selah.
5 That thy beloued may be deliuered, helpe
with thy right hand and heare me.
6 God hath spoken in his [g] holinesse: *there-
fore* I will reioyce: I shall diuide Shechem, and
measure the valley of Succoth.
7 Gilead *shall be* mine, and Manasseh *shall be*
mine: Ephraim also *shall be* the [h] strength of mine
head: *i* Iudah *is* my law-giuer.
8 Moab *shall be* my [k] washpot: ouer Edom
will I cast out my shoe: [l] Palestina shew thy selfe
ioyfull for me.
9 Who will leade me into the [m] strong city?
who will bring me vnto Edom?
10 Wilt not thou, O God, *which* haddest cast
vs off, and diddest not goe foorth, O God, with
our armies?
11 Giue vs helpe against trouble: for vaine is
the helpe of man.
12 Through God we shall doe valiantly; for
he shall tread downe our enemies.

[a] These were certaine songs after the note whereof this Psalme was sung.
* 2. Sam. 8. 1. and 10. 1. 1. Chro. 18. 13.
‖ Or, *Syria, called Mesopotamia.*
[b] Called also Sophene, which standeth by Euphrates.
[c] For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
[d] As cleft with an earthquake.
[e] Thou hast handled thy people sharply, in taking from them sense and iudgement, in that they aided Saul the wicked King, and pursued him to whom God had giuen the iust title of the realme.
[f] In making mee king, thou hast performed thy promise which seemed to haue left the force.
[g] It is to certaine as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children.
[h] For it was strong and well peopled.
[i] Dauid meaneth, that in this tribe his kingdome shall be stablished, Gen. 49. 10.
[k] In token of vile subiection.

PSAL. LX.

1 Whether that hee were in danger of the Ammonites, or being pursued of Absalom, heve hee ereth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall praises.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid,*

HEare my cry, O God: giue eare vnto my
prayer.
2 From [a] the ends of the earth will I cry vnto
thee: when mine heart is oppreſt, bring mee vp-
on the rocke that is [b] higher then I.
3 For thou hast bene mine hope, *and* a strong
tower against the enemie.
4 I will dwell in thy Tabernacle for euer, *and*
my trust shallbe vnder the couering of thy wings.
Selah.
5 For thou, O God, [c] hast heard my desires;
thou hast giuen an heritage vnto those that feare
thy Name.
6 Thou shalt giue the King [d] a good life; his
yeeres *shallbe* as many ages.
7 He shall dwell before God for euer; pre-
pare [e] mercie and faithfulnesse, *that* they may
preserue him.
8 So will I alway sing praise vnto thy Name;
in performing dayly my vowes.

PSAL. LXII.

This Psalme partly contemneth meditations, whereby Dauid encouageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharply reproueth this vanitie, to the intent he might vtterly fast to the Lord.

¶ *To the excellent* Musician * *Ieduthun. A Psalme of Dauid.*

YEt [a] my soule keepeth silence vnto God; of
him *commeth* my saluation.
2 [b] Yet he is my strength and my saluation,
and my defence; *therefore* I shall not much be
moued.
3 How long will yee imagine mischiefe
against [c] a man? yee shallbe all slaine, *ye shallbe* as
a bowed wall, *or* as a [d] wall shaken.
4 Yet they consult to cast him downe from his
dignitie; their delight is in lies; they blesse with
their mouthes, but curse with their hearts. Selah.
5 [e] Yet my soule keepe thou silence vnto
God: for mine hope *is* in him.
6 Yet is hee my strength and my saluation,
and my defence; *therefore* I shall not be moued.
7 In God *is* my saluation and my glory, the
rocke of my strength; in God is my trust.
8 Trust in him alway, ye people; [g] powre out
your hearts before him, *for* God *is* our hope. Selah.
9 Yet the children of men *are* vanitie, the

[l] For thou wilt dissemble, and faine as though thou werest glad.
[m] He was assured, that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

[a] From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.
[b] Vnto the which without thy helpe I cannot attaine.
[c] There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.
[d] This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members.
[e] For the stability of my kingdome standeth in thy mercie and trueth,

* 1. Chron. 16, 42.

[a] Though Satan tempted him to murmure against God, yet he brideled his affections, and resting vpon Gods promise, pearceth his crosse patiently.
[b] Itappeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all.
[c] He meaneth himselfe, being the man whom God had appointed to be the kingdome.
[d] Though yee seeme to be in honour, yet God will suddenly destroy you.
[e] Dauid was greatly moued with these troubles, therefore he stirreth vp himselfe to trust in God.
[f] These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan.
[g] He admonisheth vs of our wicked nature, which rather hide our sorow and bite on the bridle, then vtter our griefe to God to obteine remedie.

chiefe

chiefe men *are* liers: to lay them vpon a balance they are altogether lighter then vanitie.

10 Truſt not in oppreſſion nor in robberie: [h] be not vaine; if riches increaſe, ſet not your heart thereon.

11 God ſpake [i] once or twice, I haue heard it, that power *belongeth* vnto God.

12 And to thee, O Lord, mercy: for thou [k] rewardeſt euery one according to his worke.

h Giue your ſelues wholly to God by putting away all things that are contrary to his Law.
i He hath plainely borne witneſſe of his power, & that none needeth to doubt thereof.
k So that the wicked ſhall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the deſert of Ziph, made this Pſalme. 3 Wherein he gineth thankes to God for his wonderfull deliuerance, in whoſe mercies he truſted, euen in the middle of his miſeries. 9 Propheſying the deſtruction of Gods enemies: 11 And conſequently ioyfull happineſſe to all them that truſt in the Lord.

¶ *A Pſalme of Dauid, when he was in the* [a] *wilderneſſe of Iudah.*

O God, thou art my God, earely will I ſeeke thee: my ſoule [b] thirſteth for thee: my fleſh longeth greatly after thee in a barren and drie land without water.

2 Thus [c] I behold thee *as* in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindneſſe *is* better then life: *therefore* my lips ſhall praiſe thee.

4 Thus will I magnifie thee *all* my life, *and* lift vp mine hands in thy Name.

5 My ſoule ſhalbe ſatisfied, as with [d] marrow and fatneſſe, and my mouth ſhall praiſe *thee* with ioyfull lips,

6 When I remember thee on my bed, *and* when I thinke vpon thee in the *night* watches.

7 Becauſe thou haſt bene mine helper, therefore vnder the ſhadow of thy wings will I reioyce.

8 My ſoule [e] cleaueth vnto thee: *for* thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall goe into the loweſt parts of the earth.

10 [f] They ſhall caſt him downe with the edge of the ſword, *and* they ſhalbe a portion for foxes.

11 But the king ſhall reioyce in God, *and* all that [g] ſweare by him ſhall reioyce *in him*; for the mouth of them that ſpeake lies, ſhalbe ſtopped.

a To wit, of Ziph, 1. Sam. 23. 14.
b Though he was both hungry and in great diſtreſſe, yet he made God his ſufficiencie and aboue all meate and drinke.
c In this miſerie I exerciſe my ſelfe in the contemplation of thy power and glory, as if I were in the Sanctuary.
d The remembrance of thy fauour is more ſweete vnto me then all the pleaſures and dainties of the world.
e He aſſureth himſelfe by the Spirit of God to haue the gift of conſtancie.
f He propheſieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be deuoured with wilde beaſtes.
g All that ſweare by God aright or profeſſe him, ſhall reioyce in this worthy king.

PSAL. LXIIII.

1 Dauid prayeth againſt the furie and falſe reports of his enemies. 7 Hee declareth their preſumpſion and deſtruction. 10 To the comfort of the iuſt and the glory of God.

¶ *To him that excelleth. A Pſalme of Dauid.*

HEare my a voyce, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide me from the [b] conſpiracie of the wicked, & from the [c] rage of the workers of iniquity.

3 Which haue whet their tongue like a ſword, and ſhot *for* their arrowes [d] bitter words:

4 To ſhoote at the vpright in ſecret; they ſhoote at him ſuddenly and [e] feare not.

5 They [f] encourage themſelues *in* a wicked purpoſe; they commune together to lay ſnares priuily, *and* ſay, Who ſhall ſee them?

6 They haue ſought out iniquities, *and* haue accompliſhed that which they ſought out, euen euery one [g] *his* ſecret *thoughts*, and the depth of *his* heart.

a To that he calleth to God with his voyce, is a ſigne that his prayer was vehement, and that his life was in danger.
b That is, from their ſecret malice.
c To wit, their outward violence.
d Falſe reports and ſlanders.
e To be without feare of God and reuerence of man, is a ſigne of reprobation.
f The more that the wicked ſee God ſo propheſying them, they inuented not for children in miſerie, the more bold and impudent are they
g There is no way ſo ſecret and ſubtill to doe hurt, which they inuented not for his deſtruction.

7 But God will ſhoote an arrow at them ſuddenly: their ſtrokes ſhalbe *as once*.

8 They ſhall cauſe their owne tongue to fall vpon them; *and* whoſoeuer ſhall ſee them, ſhall [h] flee away.

9 And all men ſhall fee it, and declare the worke of God, and they ſhall vnderſtand, what he hath wrought.

10 *But* the righteous [i] ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart, ſhall reioyce.

h To fee Gods heauy iudgements againſt them, and how bee hath caught them in their owne ſnares.
i When they ſhall conſider that hee will be fauourable to them as he was to his ſeruant Dauid.

PSAL. LXV.

1 A praiſe and thankeſgiuing vnto God by the faithfull, who are ſignified by Zion. 4 For the chooſing, preſeruation, and gouernance of them. 9 And for the plentifull bleſſings powred forth vpon all the earth, but eſpecially toward his Church.

¶ *To him that excelleth. A Pſalme or ſong of Dauid.*

O God, a praiſe waiteth for thee in Zion, and vnto thee ſhall the vow be performed.

2 *Becauſe thou* heareſt the prayer, vnto thee ſhall all [b] fleſh come.

3 Wicked deedes [c] haue preuailed againſt me; *but* thou wilt be mercifull vnto our tranſgreſſions.

4 Bleſſed *is hee*, *whom* thou chuſeſt and cauſeſt to come *to thee*: he ſhall dwell in thy courts, *and* wee ſhall be ſatisfied with the pleaſures of thine Houſe, *euen* of thine holy Temple.

5 O God of our ſaluation, thou wilt [d] anſwere vs with feareſull *ſignes* in *thy* righteouſneſſe, O *thou* the hope of all the ends of the earth, and of them that are farre off in the [e] Sea.

6 Hee ſtabliſheth the mountaines by his power: *and* is girded about with ſtrength.

7 Hee appeaſeth the [f] noyſe of the ſeas, *and* the noyſe of the waues thereof, and the tumults of the people.

8 They alſo that dwell in the vttermoſt parts *of the earth*, ſhalbe afraid of thy ſignes; thou ſhalt make † the East and the Weſt to reioyce.

9 Thou [g] viſiteſt the earth, and watereſt it; thou makeſt it very rich: the briuer of God is full of water: thou preparеſt them corne; for ſo thou appointeſt it.

10 Thou [k] watereſt abundantly the furrowes thereof; thou cauſeſt *the raine* to deſcend into the valleys thereof; thou makeſt it ſoft with ſhowres, *and* bleſſeſt the bud thereof.

11 Thou crowneſt the yeere with thy goodneſſe, and thy ſteps drop fatneſſe.

12 They drop *vpon* the paſtures of the wildernes: and the hils ſhalbe compaſſed with gladnes.

13 The paſtures are clad with ſheepe; the valleys alſo ſhalbe couered with corne, *therefore* they ſhout for ioy, [l] and ſing.

a Thou giueſt dayly new occaſion to thy Church to praiſe thee.
b Not onely the Iewes but alſo the Gentiles in the kingdom of Chriſt.
c He imputeth it to his ſinnes and to the ſinnes of the people, that God who was accuſtomed to aſſiſt them with prayers his ſuccour from them.
d Thou wilt declare thy ſelfe to be the protector of thy Church in deſtroying thine enemies, as thou didſt in the red Sea
e As of all barbarous nations and farre off.
f He ſheweth that there is no part nor creature in the world which is not gouerned by Gods power and prouidence.
† *Ebr. the going forth of the morning and of the euening.*
g To wit, with raine.
h That is, Shilcah or the raine.
i Thou haſt appointed the earth to bring foorth fruite to mans vſe.
k By this deſcription he ſheweth that all the order of nature is a teſtimony of Gods loue toward vs, who cauſeth all creatures to ſeiue our neceſſitie.
l That is, the dumbe creatures ſhall not onely reioyce for a time for Gods benefits, but ſhall continually ſing.

PSAL. LXVI.

1 Hee prouoketh all men to praiſe the Lord and to conſider his works. 6 Hee ſetteth foorth the power of God to affray the rebels, 10 And ſheweth how God hath deliuered Iſrael from great boudage and afflictions. 13 Hee promiſeth to giue ſacrifice. 16 And prouoketh all men to heare what God hath done for him, and to praiſe his Name.

¶ *To him that excelleth. A ſong or Pſalme.*

REioyce in God, [a] all ye *inhabitants* of § earth.

2 Sing foorth the glory of his Name: make his praiſe glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatneſſe of thy power ſhall

a He propheſieth that all nations ſhall come to the knowledge of God, who then was onely knowen in Iudea.

b At the faithfu l
ſhall obey God
willingly, ſo the
vnfaithfu l for feare
ſhall diſſemble
themſelues to be
ſubiect.
c Hee toucheth
the ſtoutnſull dul-
neſſe of man, who
is cold in the con-
ſideration of Gods
workes.
d His prouidence
is wonderfull in
enaintaining their
eſtate.
e Hee prooueth
that God will ex-
tend his grace alſo
to the Gentiles,
becauſe he puni-
ſheth among them
ſuch as will not
obey his calling.
f Hee ſignifieth
ſome ſpeciall be-
neſite, that God
had ſhewed to his
Church of the
Iewes, in deliue-
ring them from
ſome great dan-
ger: whereof or of
the like he proni-
ſeth that the Gen-
tiles ſhal be partas-
kers
g The condition
of the Church is
here deſcribed,
which is to be led
by Gods proui-
dence into trou-
bles, to be ſubiect
vnder tyrants, and
to enter into ma-
nifold dangers.
h The duetie of
the faithfull is
here deſcribed,
which are neuer
vnmindfull to
render God prayſe
for his benefits.
i It is not enough to haue receiued Gods benefits, and to be
mindfull thereof, but alſo we are bound to walke others to profit thereby and
prayſe God. k If I delight in wickedneſſe, God will not heare me, but if I con-
feſſe it, he will receiue me.

ſhall thine enemies be b in ſubiection vnto thee.

4 All the world ſhall worſhip thee, and ſing vnto thee, *euen* ſing of thy Name. Selah.

5 c Come and behold the workes of God: he is terrible in *his* doings toward the ſonnes of men.

6 He hath turned the ſea into dry land: they paſſed through the riuer on foote; there did wee reioyce in him.

7 Hee ruleth the world with his power; his eyes behold the nations; the rebellious ſhall not e exalt themſelues. Selah.

8 Prayſe our God, yee people, and make the voyce of his prayſe to be heard.

9 Which holdeth our ſoules in life, and ſuffereth not our feete to ſlip.

10 For thou, O God, haſt prooued vs, thou haſt tried vs as ſiluer is tried.

11 Thou haſt brought vs into the g ſnare, *and* laid a ſtraite *chaine* vpon our loynes.

12 Thou haſt cauſed men to ride ouer our heads; we went into fire and into water, but thou broughteſt vs out into a wealthy *place*.

13 I will goe into thine h Houſe with burnt offerings, *and* will pay thee my vowes.

14 Which my lippes haue promiſed, and my mouth hath ſpoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incenſe; I will prepare bullocks and goates. Selah.

16 i Come *and* hearken, all ye that feare God, and I will tell you what he hath done to my ſoule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regard wickednеſſe in mine heart, the Lord will not heare me.

19 But God hath heard *me, and* conſidered the voyce of my prayer.

20 Prayſed *be* God, which hath not put backe my prayer, nor his mercy from me.

PSAL. LXVII.

a A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the ende that his way and iudgement may be known throughout the earth. 7 And finally is declared the kingdome of God, which ſhould be vniuerſally erected at the comming of Chriſt.

¶ To him that excelleth on Neginoth, A Pſalme or ſong.

GOd be mercifull vnto vs, and bleſſe vs, *and* a cauſe his face to ſhine among vs. (Selah.)

2 That b they may know thy way vpon earth, *and* thy ſauing health among all nations.

3 Let the people prayſe thee, O God; let all the people prayſe thee.

4 c Let the people be glad and reioyce; for thou ſhalt iudge the people righteouſly, and gouerne the nations vpon the earth. Selah.

5 Let the people prayſe thee, O God; let all the people prayſe thee.

6 *Then* ſhall d the earth bring foorth her encreaſe, *and* God, *euen* our God ſhall bleſſe vs.

7 God ſhall bleſſe vs, and all the ends of the earth e ſhall feare him.

a The Prophet ſheweth that albeit God ſuffereth the wicked tyrants to oppreſſe his Church for a time, yet at length hee will be reuenged of them.
b Hee ſheweth that when God declareth his power againſt the wicked, that it is for the commoditie and ſaluation of his Church, which prayſe him therefore
c Iah and Iehouah are the names of God, which doe ſignifie his eſſence and maieſtie incomprehenſible, ſo that hereby is declared that all idoles are but vanitie, and that the God of Iſrael is the only true God.
d He giueth children to them that be childeleſſe, and encreaſeth their families.
e Which is barren of Gods bleſſings, which before they had abuſed.
f Hee treacheth that Gods ſauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt
g God bleſſed the land of Canaan, becauſe hee had choſen that place for his Church.
h The faſhion then was that women ſang ſongs after the victory, as Miriam, Deborah, Iahith, and others.
i The prey was ſo great, that not only the ſouldiers, but women alſo had part thereof.
k Though God ſuffer his Church for a time to lie in blacke darkeneſſe, yet he will reſtore it, and make it moſt ſhining and white.
l In the land of Canaan, where his Church was. m Zion the Church of God, doeth excell all worldly things, not in pompe and outward ſhew, but by the inward grace of God, which there remayneth, becauſe of his dwelling there. n Why boaſt yee of your ſtrength and beautie againſt this Mountaine of God? o As God ouercame the enemies of his Church, tooke them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in the fleſh, ſubdued Satan and ſinne vnder vs, and gaue vnto his Church moſt liberall gifts of his Spirit, Epheſ. 4. &

PSAL. LXVIII.

a In this Pſalme Dauid ſetteth forth as in a glaſſe the wonderfull mercies of God toward his people: 5 Who by all meanes and moſt ſtrange ſorces deuiſed himſelfe to them. 15 And therefore Gods Church by reaſon of his promiſes, graces, and victorie doeth excell without compariſon all worldly things. 34 He exhorteth therefore all men to prayſe God for euer.

¶ To him that excelleth. A Pſalme or ſong of Dauid.

GOd a will ariſe, *and* his enemies ſhall be ſcattered; they alſo that hate him, ſhall flee before him.

2 As the ſmoke vaniſheth, *ſo* ſhalt thou drine *them* away; *and* as waxe melteth before the fire, *ſo* ſhall the wicked periſh at the preſence of God.

3 b But the righteous ſhall be glad, *and* reioyce before God; yea, they ſhall leape for ioy.

4 Sing vnto God, *and* ſing prayſes vnto his name; exalt him that rideth vpon the heauens, in his Name c Iah, and reioyce before him.

5 *He is a* Father of the fatherleſſe, and a Iudge of the widowes, *euen* God in his holy habitation.

6 God d maketh the ſolitary to dwell in families, *and* deliuereth them that were priſoners in ſtockes; but the rebellious ſhall dwell in a e drie land.

7 f O God, when thou wenteſt forth before thy people; when thou wenteſt through the wilderneſſe, (Selah)

8 The earth ſhooke, and the heauens dropped at the preſence of this God; *euen* Sinai *was mooued* at the preſence of God, *euen* the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine *vpon* thine inheritance, and thou didſt refreſh it when it was wearie.

10 Thy Congregation dwelled therein; *for* thou, O God, haſt of thy g goodneſſe prepared it for the poore.

11 The Lord gaue matter to the h women to tell of the great armie.

12 Kings of the armies did flee; they did flee, and i ſhe that remained in the houſe, diuided the ſpoile.

13 Though ye haue lien among k pots, *yet ſhall ye be as* the wings of a doue that is couered with ſiluer, and whoſe feathers *are like* yellow gold.

14 When the Almighty ſcattered kings l in it, it was white as the ſnow in Zalmon

15 m The mountaine of God *is like* the mountaine of Baſhan: *it is* an high mountaine, *as* mount Baſhan.

16 n Why leape yee, yee high mountaines? as for this Mountaine, God deſighteth to dwell in it; yea, the Lord will dwell in it for euer.

17 The charets of God *are* twentie thouſand thouſand Angels, *and* the Lord is among them, *as* in the Sanctuary of Sinai.

18 Thou art gone vp on high; thou haſt o led captiuitie captine, *and* receiued gifts for men; yea, euen the rebellious *haſt thou led*, that the Lord God might dwell *there*.

19 Prayſed *be* the Lord, *euen* the God of our ſaluation, *which* ladeth vs dayly *with benefites*. Selah.

d He ſheweth that where God fauoureth, there ſhall be all other things. e When they feele his great benefits both ſpirituall and corporall toward them.

p In most extreme daungers God hath infinite wayes to deliuer his.

20 This *is* our God, *euen* the God that saueth *vs*: and to the Lord God *belong* the P issues of death.

21 Surely God will wound the head of his enemies, *and* the hairy pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring *my people* againe from q Bathan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, *and* the tongue of thy dogges *in the blood* of the enemies, *euen* in r it.

24 They haue seene, O God, thy f goings, the goings of my God, *and* my King, *which art* in the Sanctuary.

25 The t singers went before, the players of instruments after: in the middes *were* the maides playing with timbrels.

26 Praise ye God in the assemblies, *and* the Lord, *ye that are* of the fountaine u of Israel.

27 There *was* x litle Beniamin *with* their Ruler, *and* the princes of Iudah *with* their assembly, the princes of Zebulun, *and* the princes of Naphtaly.

28 Thy GOD hath appointed thy strength: stablish, O God, that *which* thou hast wrought in vs,

29 y Out of thy Temple vpon Ierusalem, *and* Kings shall bring presents vnto thee.

30 Destroy the company of the spearemen, *and* multitude of the mighty bulles with the calues of the people, that z tread vnder feete pieces of siluer: scatter the people that delite in warre.

31 *Then* shall the princes come out b of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth; sing praise vnto the Lord. (Selah)

33 To him that rideth vpon the most nie heauens, *which were from* the beginning: behold, hee will send out by his c voyce a mighty sound.

34 Ascribe the power to God: *for* his maiesty *is* vpon Israel, and his strength *is* in the cloudes.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is hee that giueth strength and power vnto the people: prayed *be* God.

q As he deliuered his Church once from Og of Bathan, and other tyrants, and from the danger of the red Sea, so will he still doe as often as neceſſity requireth.
r That is, in the blood of that great slaughter, where dogs shall lappe blood.
f That is, how thou which art chiefe King goest out with thy people to warre, and giuest them the victory.
t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.
u Which come of the Patriarch Iaakob.
x Beniamin is called litle, because he was the yongest sonne of Iaakob.
y Who was some chiefe ruler of the tribe.
z Declare out of thine holy place thy power for the defence of thy Church Ierusalem.
a He desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shoes with siluer, and therefor for their glittering pompe thought themselues inuincible.
b He prophecieth that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders hee will make himself to be knowen the God of all the world.
d In shewing fearefull iudgements against thine enemies for the saluation of thy people.
e He alludeth to the Tabernacle which was diuided into three parts.

PSAL. LXIX.

The complainte, prayer, feruent zeale and great anguish of Dauid vnder sixe figure of Christ and all his members: 1 The maliceous cruelties of the enemies. 22 And their punishment also. 26 Where Iudas and such like sinners are accursed. 30 He gathereth courage in his affliction, and offereth praise vnto God. 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally, he doth prouoke all creatures to praise, prophesying of the kingdome of Christ, and the destruction of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

SAue mee, O God: for the b waters are entred euen to my soule.

2 I sticke fast in the deepe myre, where no c stay *is*: I am come into deepe waters, and the streames runne ouer me.

a Of Shoshannim, read the Psalm 45.
b Dauid figureth by the waters, in what great danger he was, out of the which God did deliuer him,
c No firmitie or stablenesse to setle my feete.

3 I am weary of crying: my throate is dry; mine d eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are more then the haires of mine head; they that would destroy mee, *and* are mine enemies e faslly, are mighty, so that I restored that which I f tooke not.

5 O God, thou knowest my g foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for h me: let not those that seeke thee, be confounded through mee, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an allant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also; and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of mee, and the drunkards sang *of me*.

13 But Lord, I *make* my prayer vnto thee in an m acceptable time, *euen* in the multitude of thy mercy: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not; let me be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp; and let not the pit shut her mouth vpon mee.

16 Heare me, O Lord, for thy louing kindnesse is good; turne vnto mee according to the multitude of thy tender mercies,

17 And o hide not thy face from thy seruant, for I am in trouble; make haste *and* heare mee.

18 Draw neere vnto my soule *and* redeeme it; deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour; all mine p aduersaries *are* before thee

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked *for some* to haue pity *on me*, but there was none; and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperity *their* ruine.

23 Let their eyes be blinded that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 * Let their t habitation be voyde, *and* let none dwell in their tents.

26 For they persecute him, whom thou hast smiten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay u iniquity vpon their iniquity, and

d Though his feeble sight offend him, yet his faith was constant, encouraged him still to pray.
e Considering my enemies.
f They iudged me poore innocent as a theefe, and gaue my goods to others as though I had stolen them.
g Though I be guilty to thee ward, yet am I sufficient toward them.
h Let not mine euil intreatie of the enemies be an occasion, that the faithfull fall from thee.
i When I serue thine enemies pretend thy Name onely in mee, and in thee, into deride the seruice that I do vnto thee, to reproue thy iustice and defend thy glorie.
k My zeale moued me to lamente and pray for my saluation.
l The more hee fought to vrince them to God, the more they were against him both poore and rich.
m Knowing that all is in thine hand to helpe, yet thou hast a time wherein thou hast appointed my deliuerance.
n He sheweth a liuely faith, in that he desireth rather himselfe, that God is fauourable to him, when he seemeth to be angrie: and at last when he seemeth to be farre off.
o Not that he feared that God would not heare him, but that care might driue him to thinke that God deferred long.
p Thou seest that I am reiected as a fleepe among many wolues.
q He sheweth that it is in vaine to put our trust in men in our great necessities but in God.

that our comfort onely dependeth of God: for man is but miserable comforter, but the iudgement against the reprobate, which cannot by any meanes be turned. Read Actes 1. 20. 2 Pet. 2. 3.
t He describeth God to execute this not onely them but their posterite which shall be like vnto them.
u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.

let

x They which feemed by their profession to haue beene written in thy booke, yet by their fruits prooue the contrary, let them be hooued as reprobate.
y There is no sacrifice, which God more esteemeth, then thankesgiuing for his benefits.
z For as hee deliuered his feruant Dauid, so will hee doe all that are in distresse, and call vpon him.
a Vnder the temporall promise of the land of Canaan, he comprehendeth the promise of life euerlasting to the faithfull and their posteritie.

b Which might put him in remembrance of his deliuerance.
* *Psal* 40. 13.
b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.
c Hee was assured that the more they raged, the nearer why were to destruction, and hee the neerer to his deliuerance.
d Hereby we are taught not to mocke at others i: their misery, least the same fall on our owne neckes.
e Because he had felt Gods helpe before, he grounded on experience, and boldly seeketh vnto him for succour.

let them not come into thy righteousnesse.
28 Let them be put out of the x booke of life, neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.
30 I will prayse the Name of God with a song, and magnifie him with thankesgiuing.
31 *This* also shall please the Lord better then a y yong bullocke that hath hornes and hoofes.
32 The humble shall see this, *and* they that seeke God shalbe glad, and your heart shall liue.
33 For the Lord heareth the poore, and despiseth not his z prisoners.
34 Let heauen and earth prayse him: the seas and all that moueth in them.
35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.
36 The a seed also of his seruants shall inherite it, and they that loue his name shall dwell therein.

PSAL. LXX.

He prayeth to be right speedily deliuered. 2 Hee desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ *To him that excelleth.* A Psalme *of Dauid, to put* a *in remembrance.*

O* God, b*haste thee* to deliuer mee: make haste to helpe me, O Lord.
2 Let them be c confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of their d shame, which sayd, Aha, aha.
4 *But* let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.
5 Now I am e poore and needy: O God, make haste to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

PSAL. LXXI.

He prayeth in faith, established by the word of promise. 5 And confirmed by the worke of God from his youth. 10 He complaineth of the cruelties of his enemies, 17 And desireth God to continue his graces toward him. 22 Promising to be mindfull and thankefull for the same.

IN* a thee, O Lord, I trust: let mee neuer be ashamed.
2 Rescue mee and deliuer mee in thy b righteousnesse: incline thine eare vnto me and saue me.
3 Be thou my strong rocke, whereunto I may alway resort: thou c hast giuen commandement to saue mee: for thou art my rocke, and my fortresse.
4 Deliuer me, O my God, out of the hand d of the wicked: out of the hand of the euill and cruell man.
5 For thou art mine hope, O Lord God, *euen* my e trust from my youth.
6 Vpon thee haue I beene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my prayse shall be alwayes of thee.
7 I am become as it were a f monster vnto many: but thou art my sure trust.

Psal. 31. 1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe, whereby I shall be deliuered.
d That is, from Absalom, Ahitophel and that conspiracie.
e Hee interpreteth his faith by the experience of Gods benefits, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.
f All the world woondereth at mee because of my miseries, as well they in authoritie as the common people, yet being assured of thy fauour, I remayned stedfast,

8 Let my mouth be filled with thy prayse, *and* with thy glory euery day.
9 Cast me not off in the time of g age: forsake me not when my strength faileth.
10 For mine enemies speake of me, & they that lay wait for my soule, take their counsell together,
11 Saying, h God hath forsaken him: pursue and take him, for there is none to deliuer *him*.
12 Goe not farre from me, O God: i my God haste thee to helpe me.
13 Let them be confounded *and* consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.
14 But I will waite continually, and will prayse thee more and more.
15 My mouth shall dayly rehearse thy righteousnesse, *and* thy saluation: k for I know not the number.
16 I will l goe forward in the strength of the Lord God, *and* will make mention of thy righteousnesse, *euen* of thine onely.
17 O God, thou hast taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes,
18 m Yea euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that shall come.
19 And thy n righteousnes, O God, *I will exalt* on high: for thou hast done great things: o O God, who is like vnto thee!
20 Which hast shewed me great troubles and p aduersities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take mee vp from the depth of the earth.
21 Thou wilt increase mine honour, and returne *and* comfort me.
22 Therefore will I prayse thee *for* thy q faithfulnesse, O God, vpon instrument *and* viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.
23 My lips will reioyce when I sing vnto thee, and my r soule which thou hast deliuered.
24 My tongue also shall talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

g Thou that didst helpe me in my youth, when I had more strength, helpe me now to much the more in mine olde age and weakenesse.
h Thus the wicked both blaspheme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.
i To calling him his God, he putteth backe the false reports of the aduersaries, that sayd, God had forsaken him.
k Because thy benefits toward mee are innumerable, I cannot but continually meditate and rehearse them.
l I will renounce stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberality may haue perfite prayse.
n Thy iust performance of thy promise.
o His faith breaketh through all tentations, and by his exclamation he prayseth the power of God.
p As he confesseth that God is the only author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q Hee confesseth that his long tariance was well recompensed, when God performed his promise.
r For there is no true prayfing of God, except it come from the heart: and therefore he promiseth to delight in in God may be glorified.

PSAL. LXXII.

He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Under whom shall be righteousnesse, peace, and felicitie. 10 Vnto whom all Kings and nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme a *of Salomon.*

GIue thy b iudgements to the King, O God, and thy righteousnesse to the Kings c sonne.
2 *Then* shall hee iudge thy people in righteousnesse, and thy poore with equity.
3 The d mountaines, and the hils shall bring peace to the people by iustice.
4 Hee shall e iudge the poore of the people, hee shall saue the children of the needy, and shall subdue the oppressor.
5 They shall f feare thee as long as the sunne

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Eudue the king with the Spirit of wisedome and iustice, that he reigne not as doe the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shall be enriched with thy blessings.
e Hee sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppresse the wicked.
f The people shall imbrace thy true religion, when thou giuest a King that ruleth according to thy word.

and

and moone endureth, from generation to generation.

6 He shall come g downe like the raine vpon the mowen grasse, *and* as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace *shall be* so long as the moone endureth.

8 His dominion shalbe also from h sea to sea, and from the riuer vnto the ends of the land.

9 They that dwell in the wildernes, shal kneele before him, and his enemies shall licke the dust.

10 The kings of i Tarshish & of the yles shall bring presents: the kings k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shalbe mercifull to the poore and needy, and shall preserue the soules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and l deare shall their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the m golde of Sheba: they shall also pray for him continually, *and* dayly blesse him.

16 An handfull of corne shall be *sowen* in the earth, *euen* in the top of the mountaines, *and* the n fruit thereof shall shake like *the trees* of Lebanon: and the *children* shall flourish out of the citie like the grasse of the earth.

17 His name shalbe for euer: his name shall endure as long as the Sunne: all nations shall blesse o him, and be blessed in him.

18 Blessed *be* the Lord God, *euen* the God of Israel, which onely doth p wondrous things.

19 And blessed *be* his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE q prayers of Dauid the sonne of Ishai.

g As this is true in all godly kings, so it is chiefly verified in Christ, who with his heauenly dew, maketh his Church euer to flourish.

h That is, from the red sea to the sea called Syriacum, and from Euphrates forward, meaning, that Christs Kingdome should be large and vniuersall.

i Of Cilicia, and of all other countreyes, beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood: yet this godly king shall preserue his subiects from all kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a king shalbe most great plenty, both of fruit and also of the increase of mankind.

o They shall pray to God for his continuance, and know that God doth prosper them for his sake.

p Hee confesseth that the king nor the kingdome can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

a The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 12 nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 foraſmuch as the wicked vanish away, 24 and the godly enter into life euerlasting, 28 in hope whereof he resigneth himselfe into Gods hands.

¶ *A Psalme* committed *to Asaph.*

YEt a God is good to Israel: *euen* to the pure in heart.

2 As for me, my feete were almost gone: my steps had well neere slipt.

3 For I fretted at the foolish, *when* I saw the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie *and* strong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 c Therefore pride is as a chaine vnto them, *and* cruelnie couereth them *as* a garment.

7 Their eyes stand out for fatnesse: † they haue more then heart can wish.

8 They are licentious, and speake wickedly of *their* oppression: they talke presumptuously.

a As it were betweene hope and despaire he buffeteth sooth into this affection, being assured that God would continue his fauour toward such as were godly indeed, and not hypocrites.

b The wicked in this life liue at pleasure and are not drawen to death like prisoners: that is, by sickn sse which is deaths messenger.

c They glory in their pride as some doe in their chaines, and in cruelti, as some doe in apparell. † *Or, they passe the desires of the heart.*

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his e people turne hither: for waters of a full *cup* are wrung out to them.

11 And they f say, How doeth God know it? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they alway, *and* increase in riches.

13 Certainely I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For daily haue I beene punished, and chastened *euery* morning.

15 If I say, g I will iudge thus, behold the generation of thy children, I haue trespassed.

16 Then thought I to know this, *but* it was too painefull for me,

17 Vntill I went into the h Sanctuary of God: *then* vnderstood I their end.

18 Surely thou hast set them in slipperie places, *and* casteſt them downe into desolation.

19 How suddenly are they destroyed, perished, *and* i horribly consumed,

20 As a dreame when one awaketh! O Lord, when k thou raiseſt vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reines.

22 So foolish was I & ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden *me* by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in o heauen *but thee*? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart *also*: *but* God *is* the strength of mine heart, and my p portion for euer.

27 For loe, they that withdrawe themselues from thee, shall perish: thou destroyeſt all them that q goe a whoring from thee.

28 As for me, it is good for me q to draw neere to God: *therefore* I haue put my truſt in the Lord God, that I may declare all thy workes.

d They blaspheme God, and teare out his power and rayle vpon men, because they esteeme these things about all others.

e Not onely the reprobate, but also the people of God esteeme vaine hath washed mine hands in innocencie. fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the estate of the godly.

f Thus the flesh mooueth euen the godly to dispute with God touching their poore estate and the prosperity of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposeſt all things most wisely, and preserueſt thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely and iustly.

i By thy fearefull iudgements.

k When thou openeſt our eyes to consider thy heauenly iudgeme, were contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwayes ouer mee, to preserue mee. n Hee fought neither helpe nor comfort of any saue of God onely. o He teacheth vs to despise our selues, to haue God our whole sufficiencie, and onely contentment. p That is, forsake thee to seeke others. q Though all the world should goe from God, yet he promiseth to truſt in him, and to magnifie his workes.

PSAL. LXXIIII.

a The faithfull complaine of the destruction of the Church and true religion, 2 vnder the Name of Zion, and the Temple destroyed: 11 and trusting in the might and free mercies of God, 20 by his couenant, 22 they require his aide and succour for the glorie of God. holy Name, for the saluation of his poore afflicted seruants, 23 and the confusion of his proud enemies.

¶ A Psalme *to giue instruction,* committed *to Asaph.*

OGod, a why hast thou put vs away for euer? *why* is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon the congregation, *which* thou hast possessed of olde, *and* on the b rod of thine inheritance, *which* thou hast redeemed, *and* on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayeſt for euer destroy euery enemie that doeth euill to the Sanctuary.

a The Church of God being oppressed by the tyrant, either of the Babylonians of of Antiochus, prayeth to God by whose hand they lye, vrging them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod. ‖ Or, *feete.*

e They haue destroyed thy true religion, and spred their banners in signe of defiance.
d He commendeth the temple for the goltly matter, the excellent workemanship, and beauty thereof, which notwithstanding the enemies did destroy.
e They encourged one another to cruelnie, that not onely Gods people might be destroyed, but also his religion vterly in all places suppressed.
f They lament that they haue no Prophet among them to shewe them how long their misery should endure.
g They ioine their deliuerance with Gods glorie and power, knowing that the punishment of the enemie should be their deliuerance.
h Meaning, in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of the sea, or whale, meaning, Pharaoh.
l His destruction did reioyce them as meat refresheth the body.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children.
n He meaneth the Church of God, which it exposed as a pray to the wicked.
o That is, all places where thy word shineth not, there reigneth tyrannie and ambition.
p Hee sheweth that God cannot suffer his Church to be oppressed, except he loose his owne right.
‖ Or, *increaseth more and more.*

4 Thine aduersaries roare in the midst of thy congregation, *and* ‖ set vp their banners for signes.
5 *He that* d *lifted* the axe vpon the thicke trees, was renowmed as one that brought a thing to perfection:
6 But now they breake downe the carued worke thereof with axes and hammers.
7 They haue cast thy Sanctuarie into the fire, *and raised it* to the ground, *and* haue defiled the dwelling place of thy Name.
8 They sayd in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.
9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.
10 O God, how long shall the aduersarie reproach *thee?* shall the enemie blaspheme thy Name for euer?
11 Why withdraweth thou thine hand, euen thy right hand? *draw it* out of thy bosome, *and* ‖ consume them,
12 Euen God *is* my king of olde, working saluation h in the mids of the earth.
13 Thou diddest diuide the sea by thy power: thou brakest the heads of the i dragons in the waters.
14 Thou brakest the head of k Liuiathan in pieces, *and* gauest him to be l meat for the people in wildernesse.
15 Thou brakest vp the fountaine and riuer: thou driedst vp mighties riuers.
16 The m day is thine, and the night is thine: thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth: thou hast made Summer and Winter.
18 Remember this, *that* the enemie hath reproached the Lord, and the foolish people hath blasphemed thy Name.
19 Giue not the soule of thy n turtle doue vnto the beast, *and* forget not the Congregation of the poore for euer.
20 Consider *thy* couenant: for o the darke places of the earth are full of the habitations of the cruell.
21 O let not the oppressed returne ashamed, *but* let the poore and needy prayse thy Name.
22 Arise, O God: maintaine thy p owne cause: remember thy dayly reproach by the foolish man.
23 Forget not the voice of thine enemies: *for* the tumult of them that rise against thee, ‖ ascendeth continually.

PSAL. LXXV.

1 *The faithfull doe prayse the Name of the Lord, 2 which shall come to iudge at the time appointed, 3 when the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abased, and the righteous shalbe exalted to heauen.*

¶ *To him that excelleth* a *Destroy not. A Psalme, or song* committed *to Asaph.*

WE will prayse thee, O God, we will prayse *thee*, for thy Name *is* neere: *therefore* b they will declare thy wondrous workes.
2 c When I shall take a conuenient time, I will iudge righteously.
3 The earth and all the inhabitants thereof are dissolued: *but* I will establish the pillars d of it. Selah.
4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.
5 Lift not vp your e horne on high, neither speake with a stiffe necke.
6 For to come to preferment *is* neither from the East, nor from the West, nor from the South,
7 But God *is* the iudge; he maketh lowe, and he maketh high.
8 For in the hand of the Lord *is a* f cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out *and* drinke the dregs thereof.
9 But I will declare for euer, and sing prayses vnto the God of Iaakob.
10 All the hornes of the wicked also will I breake: *but* the hornes of the g righteous shalbe exalted.

PSAL. LXXVI.

1 *This Psalme setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib: 11 and exhorteth the faithfull to be thankefull for the same.*

¶ *To him that excelleth on Neginoth. A Psalme, or song* committed *to Asaph.*

GOd is a knowen in Iudah: his Name *is* great in Israel.
2 For in b Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake he the arrowes of the bow, the shield, and the sword, and the battell. Selah.
4 Thou art more bright and puissant, then c the mountaines of pray.
5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not d found their hands.
6 At thy rebuke, O God of Iaakob, both the charet and horse are cast asleepe.
7 Thou, *euen* thou art to be feared; and who shall stand in thy e sight, when thou art angrie!
8 Thou diddest cause *thy* iudgement to be heard from heauen: *therefore* the earth feared, and was still,
9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.
10 Surely the g rage of man shall turne to thy prayse; the remnant of the rage shalt thou restraine.
11 Vowe and performe vnto the Lord your God, all *ye* that be h round about him; let them bring presents vnto him that ought to be feared.
12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

a Reade Psal. 57. 1.

b He declareth how the faithfull shall euer haue iust occasion to prayse God, for as much as in their need they shall feele his power at hand to helpe them. c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preserue them.
e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his list can destroy.
f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregs they are vtterly destroyed.
g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtilitie.

a He declareth that Gods power is euidently seene in preserving his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdome full of extortion and rage to the mountaines that are full of rauening beasts.
d God hath taken their spirits and strength from them, as though their hands were cut off.
e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many, or mighty.
f To reuenge the wrongs done to thy Church.
g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage that they shall not compasse their purpose.
h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doeth dwell. i The Ebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 *The Prophet in the Name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations. 6 whereby hee was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.*

¶ *For the excellent* Musician * *Iedithun. A Psalme* committed *to Asaph.*

MY a voyce *came* to God, when I cried: my voyce *came* to God; and he heard me.

* *Psal. 39. and 62. 1. Chron. 16. 41.*
a The Prophet teacheth vs by his example to flie vnto God for helpe in our necessities.

‖ Or, *mine hand was stretched out.*
b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first cry.
c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping
d Of thankesgiuing, which I was accustomed to sing in my prosperity.
e Both the causes why I was chastened, and when my sorowes should haue an end.
f As if he should say, It is impossible: wherebby he exhorteth himselfe to patience.
g Though I first doubted of my life, yet considering that God had hit yeeres, that is, change of times, and was accustomed also to lift vp them, whoine he hath beaten, I tooke heart againe.
h That is, in heauen, wherevnto we must sfeend by faith, if we will know the wayes of God.
i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.
k He declareth wherein the power of God was declared, when hee deliuered the Israelites thorow the red sea. deft brought ouer thy that thought to haue

2 In the day of my trouble I sought the Lord: ‖ my sore ran & ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was [b] troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes [c] waking: I was astonied, and could not speake.

5 *Then* I considered the dayes of old: *and* the yeeres of ancient time.

6 I called to remembrance my [d] song in the night: I communed with mine owne heart, and my spirit searched [e] diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his [f] mercy cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my [g] death: *yet I remembred* the yeeres of the right hand of the most High.

11 I remembred the works of the Lord: certainely I remembred thy wonders of old.

12 I did also meditate all thy workes, and did deuise of thine acts, *saying*,

13 Thy way, O God, *is* [h] in the Sanctuary: who is so great a [i] God, as *our* God?

14 Thou art the God that doest wonders; thou hast declared thy power among the people.

15 Thou hast redeemed thy people with *thine* arme, *euen* the sonnes of Iaakob & Ioseph. Selah.

16 The [k] waters saw thee, O God: the waters saw thee, *and* were afrayde: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a [l] sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about; the lightenings lightened the world: the earth trembled and shooke.

19 Thy way *is* in the sea, and thy paths in the great waters, and thy footsteps are not [m] knowen.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

l That is, thondered and lightned. m For when thou hadst conducted thy people, the water returned to her course, and the enemies followed them, could not passe thorow. Exod. 14, 28, 29.

PSAL. LXXVIII.

1 He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproaching the stubborne rebellion of their fathers, that the children might not wickedly vnderstand. 11 That God of his free mercie made his Couenant with their ancestours. 17 But also seeing them so wastfull and peruerse, might be ashamed, & so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant & grosse people might see in few words the effect of the whole histories of the Bible.

¶ A Psalme to giue [a] *instruction*, committed to *Asaph*.

HEare my [b] doctrine, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old.

3 Which we haue heard and knowen, and our [c] fathers haue told vs.

4 We will not hide them from their children, *but* to the generation to come we will shew the prayse of the Lord, his power also, and his wonderfull workes that he hath done:

5 How he established a [d] testimony in Iaakob, and ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

6 That the [e] posteritie might know it, *and* the children, which should be borne, should stand vp, and declare it to their children.

7 That they might [f] set their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their [g] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not the Couenant of God, but refused to walke in his Law.

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 Hee did marueillous things in the sight of their [i] fathers in the land of Egypt, *euen* in the field of Zoan.

13 * He diuided the Sea, and led them through: he made also the waters to stand as an heape.

14 * In the day time also hee led them with a cloude, and all the night with a light of fire.

15 * He claue the rocks in the wildernesse, and gaue them drinke as of the great depths,

16 * Hee brought floods also out of the stonie rocke, so that he made the waters to descend like the riuers.

17 Yet they [k] sinned still against him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in [l] requiring meate for their lust.

19 * They spake against God also, saying, Can God [m] prepare a table in the wildernesse?

20 * Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard, and was angrie, and the * fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and [n] trusted not in his helpe.

23 Yet hee had commanded the [o] cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MANNA vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: he sent them meate enough.

26 He caused the [p] East winde to passe in the heauen: and through his power hee brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered fowle as the sand of the sea.

28 And he made it fall in the middes of their campe, *euen* round about their habitations.

29 So they did eate, and were well filled: for he gaue them their desire.

30 They were not turned from their [q] lust, *but* the meate *was* yet in their mouthes,

31 When the wrath of God came euen vpon

a Reade Psal. 32.
b The Prophet prudently calleth the doctrine of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof he was but the preacher, as Rom. 2. 16. and 16. 25.
c Which were the people of God.
d By the testimonie and law, hee meaneth the law written, which they were commanded to teach their children, Deu. 6, 7.

e He sheweth wherein the children should be like their fathers: that is, in maintaining Gods pure Religion.
f Hee sheweth wherein the vse of this doctrine standeth in faith, to the meditation of Gods benefits, and in obedience.
g Though these fathers were the seede of Abraham and the chosen people, yet hee sheweth by their rebellion, prouocation, fallhood, and hypocrisie, that the children ought not to follow their examples.
h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.
i He prouoketh that not only the posteritie, but also their forefathers were wicked and rebellious to God.
* *Exod.* 14, 21.
* *Exod.* 14, 29.
* *Exod.* 17, 6. *Numb.* 20, 12. *Psal.* 105, 41.
* 1. *Cor.* 10, 4. *Wisd.* 11, 4.
k Their wicked malice could be ouercome by no benefits, which were great and many.
l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God.
* *Numb.* 11, 1.
m Thus when we giue place to sinne, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust.
* *Exod.* 17, 6. *Numb.* 20, 11. *Psal.* 105, 41. 1. *Cor.* 10, 4.
* *Numb.* 11, 7.
n That is, to his fatherly prouidence, whereby he careth for his, and prouideth sufficiently, but their lust
* *Iohn* 6, 31.

o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knew God had denied them. 1. *Cor.* 10, 3.
p God vsed the meanes of the winde to reach them that all elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more is inflamed.

them, and slew r the strongest of them, and smote downe the chosen men of Israel.

32 For all this, they s sinned still, and beleeued* not his wonderous works.

33 Therefore their dayes did he consume in vanity, and their yeeres hastily.

34 And when he t slew them, they sought him, and they returned, and sought God early.

35 And they remembred that God *was* their strength, and the most hie God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their u heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull, x forgaue *their* iniquity, and destroyed *them* not, but oft times called backe his anger, and did not stir vp all his wrath.

39 For hee remembred that they were flesh: *yea*, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? *and* grieue him in the desert?

41 Yea, they y returned and tempted God, and z limited the Holy one of Israel.

42 They a remembred not his hand, *nor* the day when he deliuered them from the enemy,

43 *Nor* him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent b a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He c gaue also their fruits vnto the caterpillar, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wild figge trees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of d euill angels.

50 He made a way to his anger: he spared not their soule from death, *but* gaue their life to the pestilence,

51 And smote all the first borne in Egypt, *euen* the e beginning of *their* strength in the tabernacles of f Ham.

52 But hee made his people to goe out like sheepe, & led them in the wildernes like a flocke.

53 Yea, hee caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his h Sanctuairy: *euen* to this Mountain, *which* his right hand purchased.

55 * He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe, and dealt i fally like their fathers: they turned like a deceitfull bow.

58 And they k prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard *this* and was wroth, and greatly abhorred Israel,

60 So that he l forsooke the habitation of Shilo, *euen* the Tabernacle where hee dwelt among men,

61 And deliuered his m power into captiuity, and his beauty into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire n deuoured their chosen men, and their maides were not o prayfed.

64 Their Priests fell by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, *and* as a strong man that after *his* q wine cryeth out,

66 And smote his enemies in the hinder *parts*, *and* put them to a perpetuall shame.

67 Yet hee refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, *and* mount Zion which he loued.

69 And he s built his Sanctuarie as an high *palace*, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds,

71 Euen from behinde the ewes with young, brought he him to feed his people in Iaakob, and his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus some by continuance inured men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie.

x Because hee would euer haue some remnant of a Church to prayse his Name in earth, he suffred not their sins to ouercome his mercy.

y That is, they tempted him oftentimes.

z As they all doe that measure the power of God by their capacity.

a The forgetfulnesse of Gods benefits is the root of rebellion and all vice.

b This word signifieth a confused mixtume of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beasts.

c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.

d So called either of the effect, that is, of punishing the wicked: or els because they were wicked spirits, whom God permitted to vexe men.

e The first borne are so called, as Gen. 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim that was the sonne of Ham.

g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely.

h Meaning Canaan, which God had consecrated to himselfe, and appointed to his people. * *Iosh.* 11. 6. *and* 13. 6.

i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.

k By serueing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sam. 4. 10.

o They had no marriage songs: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a flumbring, as though he were drunken, therefore he answering their beastly iudgement, sayeth, hee wil not altogether the Tempie, and establishing the kingdome, be declareth that y figure of his saiour were among them.

r He sheweth wherein a kings charge standeth: to wit, to rule faithfully for his people, to guide them by counsell, and defend them by power.

awake and take sudden vengeance. r Shewing that hee spared not his enemies, though he punished their enemies. s By building the Temple, and establishing the kingdome, he declareth that y figure of his saiour were among them.

t He fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

x *The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies,* 5 *and confessing their sinnes, see to Gods mercies with full hope of deliuerance,* 10 *Because their calamities were ioyned with the contempt of his Name,* 13 *for the which they promise to be thankefull.*

¶ *A Psalme* committed *to Asaph.*

O God, a the heathen are come into thine inheritance: thine holy Temple haue they defiled, *and* made Ierusalem heapes *of stones*.

2 The b dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: *and* the flesh of thy saints vnto the beasts of the earth.

3 Their blood haue they shed like waters, round about Ierusalem, and there was none to c bury them.

4 We are a reproach to our d neighbours, *euen* a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy iealousie e burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, *but* g make haste, *and* let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our h saluation, for the

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people.

b The Prophet shewe it to vs by extremities God suffereth sometime his Church to fall, to exercise their faith, before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they bo h laughed at our miseries.

e Wilt thou vtterly consume vs for our

f Which wee and our recompensed for our

g help our selues, and

h O Lord, helpe vs,

glorie

sinnes, before thou takest vs to mercy? * *Iere.* 10, 25.

fathers haue committed. g And stay not till wee haue sur.

h Seeing we haue none other Sauiour, neither can we also by our saluation thy Name shalbe prayfed: therefore, O

glory of thy Name, and deliuer vs, and be merciſull vnto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let him be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.

11 Let the ſighing of the i priſoners come before thee; according to thy mighty arme preſerue k the children of death.

12 And render to our neighbours ſeuen folde into their boſome their reproach, wherwith they haue reproached thee, O Lord.

13 So we thy people, and ſheepe of thy paſture ſhall praiſe thee for euer: and from generation to generation I wee will ſet forth thy prayſe.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miſeries of his Church. 3 Deſiring him to conſider their preſent eſtate, whom hee ſometime planted toward them, to the ends that hee might finiſh that worke which he had begun.

¶ To him that excelleth on Shoſhannim Eduth. A Pſalme committed to Aſaph.

HEare a O thou that heareſt of Iſrael, thou that leadeſt Ioſeph like ſheepe: ſhew *thy* brightneſſe, thou that ſitteſt betweene the b Cherubims.

2 Before Ephraim and Beniamin and Manaſſeh ſtirre vp thy ſtrength, and come to helpe vs.

3 c Turne vs againe, O God, and cauſe thy face to ſhine that we may be ſaued.

4 O Lord God of hoaſtes, how long wilt thou be d angry againſt the prayer of thy people?

5 Thou haſt fedde them with the bread of teares, and giuen them teares to drink with great meaſure.

6 Thou haſt made vs a e ſtrife vnto our neighbours, and our enemies laugh *at vs* among themſelues.

7 f Turne vs againe, O God of hoaſtes: cauſe thy face to ſhine, and we ſhalbe ſaued.

8 Thou haſt brought a g vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roume for it, & diddeſt cauſe it to take root, and it filled the land.

10 The mountaines were couered with the ſhadowe of it, and the boughs thereof *were like* the † goodly cedars.

11 Shee ſtretched out her branches vnto the Sea, and her boughes vnto the h Riuer.

12 Why haſt thou *then* bróken downe her hedges, ſo that all they, which paſſe by the way, haue plucked her?

13 The wilde i bore out of the wood hath deſtroyed it, and the wilde beaſts of the field haue eaten it vp.

14 Returne we beſeech thee, O God of hoaſtes: looke downe k from heauen and behold, and viſite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, *which* thou madeſt ſtrong for thy ſelfe.

16 It is burnt with fire, *and* cut downe: *and* they periſh at the l rebuke of thy countenance.

17 Let thine hand bee vpon the m man of thy right hand, *and* vpon the ſonne of man, *whome* thou madeſt ſtrong for thine owne ſelfe.

18 So will not we go backe from thee, n reuiue thou vs, and we ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoaſtes: cauſe thy face to ſhine, and we ſhallbe laued.

PSAL. LXXXI.

1 An exhortation to prayſe God with an heart and voyce for his benefits, 3 and to worſhip him onely. 11 God condemneth their ingratitude. 12 and foreſeeth what great benefite they haue loſt through their owne malice.

¶ To him that excelleth upon a Gittith. A Pſalme committed to Aſaph.

SIng b ioyfully vnto God our ſtrength: ſing loud vnto the God of Iaakob.

2 Take the ſong and bring forth the timbrell, the pleaſant harpe with the viole.

3 Blow the trumpet in the c new moone, *euen* in the time appointed at our feaſt day.

4 For this is a ſtatute for Iſrael, *and* a Law of the God of Iaakob.

5 He ſet this in d Ioſeph for a teſtimony, when he came out of the land of Egypt, *where* I heard a language, that e I vnderſtood not.

6 I haue withdrawen his ſhoulder from the burden, *and* his hands haue left the f pots.

7 Thou calleadſt in affliction, and I deliuered thee, *and* anſwered thee in the ſecret of the thunder: I prooued thee at the waters of g Meribah. Selah.

8 h Heare, O my people, and I will proteſt vnto thee: O Iſrael, if thou wilt hearken vnto me.

9 And wilt haue no ſtrange god in thee, neither worſhip any ſtrange god.

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt:) i open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Iſrael would none of me.

12 So I gaue them vp vnto the hardneſſe of their heart, *and* they haue walked in their owne counſels.

13 k Oh that my people had hearkened vnto me, *and* Iſrael had walked in my wayes!

14 I would ſoone haue humbled their enemies, and turned mine hand l againſt their aduerſaries.

15 The haters of the Lord ſhould haue beene ſubiect vnto him, and their time m ſhould haue endured for ever.

16 And *God* would haue fed them with the n fatte of wheate, and with hony out of the rocke would I haue ſufficed thee.

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i Who though in reſpect of God they were iuſtly puniſhed for their ſinnes: yet in conſideration of their calling are vainly murthered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to deſire no benefite of God, but on this condition to prayſe his name, Iſa 43. 21.

a This Pſalme was made as a prayer for to deſire God to be mercifull to the ten tribes.

b Moue their hearts, that they may returne to worſhip God aright: for, is in the place where thou haſt appointed.

c Ioyne thy whole people, and all they tribes together againe.

d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.

e Our neighbours haue continuall ſtrife and warre againſt vs.

f Becauſe that repentance onely commeth of God, they moſt inſtantly and oft times call to God for it as a meane, whereby they ihalbe ſaued.

g Seeing that of thy mercy thou haſt made vs a moſt deare poſſeſſion to thee, and wee through our ſinnes are made open for wilde beaſts to deuoure vs, declare againe thy loue, and finiſh the worke that thou haſt begun.

† *Eb. Cedars of God.*

h To wit, Euphrates.

i That is, aſwell they that hate our religion, as they that hate our perſons.

k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to ſuccour them from heauen.

l So that no power can preuaile againſt it, and which as a young bud thou raiſeſt vp againeas out of the burnt aſhes.

m Only when thou art angry, and not with the ſword of the enemie.

n That is, vpon this vine or people, whom thou haſt planted with thy right hand, that they ſhould be as one man or one body.

o For none can call vpon God, but ſuch as are raiſed vp, as it were from death to life, and regenerate by the holy Spirit.

a An inſtrument of muſick brought from Geth

b It ſeemeth that this Pſalme was appoynted to ſome ſolemne feaſts and aſſemblies of the people to whom for a time theſe ceremonies were ordered, but now vnder the Goſpel are abolliſhed.

c Vnder this feaſt he comprehendeth all other ſolemne dayes.

d That is, in Iſrael, for Ioſephs family was couered the chiefe before that Iudah was preferred.

e God ſpeaketh in the perſon of the people, becauſe he was their leader.

f If they were neuer able to giue ſufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our ſpirituall deliuerance from the tyranny of Satan and ſinne?

g By a ſtrange and wonderfull faſhion, ‖ Or, *contention*, *Exod.* 17. 7.

h He condemneth aſſemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the

ſame.

i God acuſeth their incredulity, becauſe they opened not their mouthe to receiue Gods benefits in ſuch abundance as he powreth them out.

k God by his word calleth al, but his ſecret election appointeth who ſhal heare with fruite.

l If their ſins had not letted.

m If the Iſraelites had not broken couenant with God, he would haue giuen them victory againſt their enemies.

n That is, with moſt fine wheate and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be preſent among the Iudges and Magiſtrates, 2 Reproueth their partialitie. 3 And exhorteth them to do iuſtice. 5 But ſeeing none amendment, 8 He deſireth God to vndertake the matter, and execute iuſtice himſelfe.

¶ A Pſalme committed to Aſaph.

GOd ſtandeth in the aſſembly of a gods: hee iudgeth among gods.

2 How long will ye iudge vniuſtly, and accept the perſons of the b wicked? Selah.

3 Doe right to the poore and fatherleſſe: do iuſtice to the poore and needy.

4 Deliuer the poore and c needy: ſaue *them*

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a The Prophet ſheweth, that if princes and iudges do not their duty, God, whoſe authorittie is aboue them, will take vengeance on them.

b For the vices and

c The godly cannot be

murderers finde fauour in iudgement, when the cauſe of the godly cannot be heard.

c Notonly when they cry for help, but when their cauſe requireth aide and ſupport,

d That is, all things are out of order either by the tyranny or carelesse negligence.
e No title of honor shall excuse you, but you shall be subiect to Gods iudgement, and reader accounts as well as other men.
f Therefore no tyrant shall plucke thy right and authority from thee,

from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darknes, *albeit* all the d fundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 e But yee shall die as a man, and ye princes shall fall like others.

8 O God, arise, *therefore* iudge thou the earth: for thou shalt inherite f all nations.

PSAL. LXXXIII.

The people of Israel pray vnto the Lord to deliuer them from their enimies both at home and farre off, which assayed nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the horrey tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

¶ *A Song or Psalme committed to Asaph.*

KEepe not thou silence, O God; be not still, and cease not, O God.

2 For lo, thine b enemies make a tumult, and they that hate thee; lifted vp the head.

3 They haue taken crafty counsell against thy people, and haue consulted against thy c secret ones.

4 They haue said, Come and let vs d cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in e heart, *and* haue made a league f against thee.

6 The tabernacles of Edom; and the Ishmaelites, Moab and the Agarims;

7 Gebal and Ammon, and Amalech the Philistims, with the inhabitants of g Tyrus.

8 Asshur also is ioyned with them; they haue beene an arme to the children g of Lot. Selah.

9 Doe thou to them as vnto the b Midianites; as to Sisera *and* as to Iabin at the riuer of Kishon.

10 They perished at Endor, *and* were i dung for the earth.

11 Make them, *euen* their princes, like *Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna.

12 Which haue sayd, Let vs take for our possession the k habitations of God.

13 O my God, make them like vnto a l wheele, *and* as the stubble before the wind.

14 As the fire burneth the forrest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them affraid with thy storme.

16 Fill their faces with shame, that they may m seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to, shame, and perish,

18 That they may o know that thou, which art called Iehouah, art alone, *euen* the most Hie ouer all the earth.

PSAL. LXXXIV.

Dauid driuen fourth of his countrey. 3 Desireth most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to praise God, 4 pronounceth them blessed that may so doe 6 Then he praiseth the courage of the people, that passe through the wilderneese to assemble themselues in Zion. 10 Finally, with praise of his matter and confidence of Gods goodnes, he endeth the Psalme.

To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

OHow Lord of hoasts, how amiable *are* thy Tabernacles?

2 My soule longeth, yea, and faineth for the b courts of the Lord: *for* my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found *her* an house, and the swallow a nest for her, where she may lay her yong: *euen* by thine c altars, O Lord of hoasts, my king *and* my God.

4 Blessed *are* they that dwell in thine house, they will euer praise thee. Selah.

5 Blessed *is* the man whose d strength *is* in thee, *and* in whose heart *are thy* wayes.

6 They going through the vale of e Baca, make welles therein: the raine also couereth the pooles.

7 They go from f strength to strength, *till euery one* appeare before God in Zion.

8 O Lord God of hoasts, heare my prayer, hearken, O God of Iaakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine g Anoynted.

10 For h a day in thy courts is better then a thousand *other where*: I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne and shield *vnto vs*: the Lord will giue grace and glory, and no i good thing will he withhold from them that walke vprightly.

12 O Lord of hoastes, blessed *is* the man that trusteth in thee.

a Dauid complaineth that he cannot haue accesse to the Church of God to make profession of his faith, and to preach to religion.
b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.
c So that the penie birds haue more liberty then I.
d Who trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.
e That is of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no lees can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them.
f They are neuer weary, but increase in strength and courage till they come to God.
g Hee would gladly and among y worldlyward his more and more.

houre. g That is, for Christs sake, whose figure I represent. h Hee would rather liue but one day in the Church, then a thousand other where. i But will from time to time increase his blessings more and more.

PSAL. LXXXV.

Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in mind of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfit. 5 Next they complaine of their long affliction. 8 And thirdly, they reioyce in hope of felicity promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicitie.

¶ *To him that excelleth, A Psalme committed to the sonnes of Korah.*

LOrd, thou hast beene a fauourable vnto thy land: thou hast brought againe the captiuity of Iaakob.

2 Thou hast forgiuen the iniquity of thy people, *and* couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the e fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs f for euer? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe *and* quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunt vs thy g saluation.

8 I will hearken what the Lord God will say, for he will speake f peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that

a Thou confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had chosen.
b Thou hast buried them that they shall not come into iudgement.
c Not only in withdrawing thy rod, but in forgiuing of sinnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies, so now being oppressed by the long continuance of euils, they pray vnto God that according to his nature

he would be merciful vnto them. e Hee confesseth that our saluation commeth onely of Gods mercy. f He will send all prosperity to his Church, when he hath sufficiently corrected them. g So by his punishments the faithfull shall learne to beware that they returne not to like offences.

feare

g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy: h iustice shall then flourish, and haue free course and passage in euery place.

feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete, righteousnesse and peace shall kisse *one another.*

11 g Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 h Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted & forsaken of all, prayeth feruently for deliuerance: 5 Sometimes the mercies receiued. 11 Desiring also to be instructed of the Lord, that he may feare him, and glorifie his Name. 14 Hee complaineth also of the aduersaries, and prayeth to be deliuered from them.

¶ *A prayer of Dauid.*

1 INcline a thine eare, O Lord, *and* heare me: for I am poore and needie.

2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto mee, O Lord; for I c cry vpon thee continually.

4 Reioyce the soule of thy seruant; for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and d mercifull, and of great kindnesse vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and e hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee; for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none f *that can doe* like thy works.

9 All nations whom thou hast made, shall come and g worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things; thou art God alone.

11 h Teach mee thy way, O Lord, *and* I will walke in thy trueth; knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward me, and thou hast deliuered my soule from i the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thine handmaid.

17 Shew a token of *thy* goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

a Dauid perfecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemy to them, but pitie them, though they be cruell toward me.
c Which was a sure token that he beleeued that God would deliuer him.
d Hee doeth confesse that God is good to all, but onely mercifull to poores sinners.
e By crying and calling continually, he sheweth how wee may not be weary, though God grant not foorthwith our requeft, but that we must earnestly and often call vpon him.
f Hee condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This prooueth that Dauid prayed in the Name of Christ the Messias, of whose kingdom he doeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable and feparate from God, till God ioyne it to him, and confirme it in his obedience.
i That is, from most great danger of death: out of the which none but onely the almightie hand of God could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelti. l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

1 The holy Ghost promiseth, that the condition of the Church which was in misery after the captiuitie of Babylon, should be restored to great excellencie, 4 So that there should be nothing more comfortable, then to be numbred among the members thereof.

¶ *A Psalme or song committed to the sonnes of Korah.*

GOD layd his a foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of c Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, d There is he borne.

5 And of Zion it shall be said, e Many are borne in her: and hee, *euen* the most High shall stablish her.

6 The Lord shall count, when he f writeth the people, He was borne there. Selah.

7 Aswell the singers as the players on instruments *shall praise thee:* all my g springs *are* in thee.

a God did chuse that place among the hilles, to establish Ierusalem and his Temple.
b Though thy glorious estate do not yet appeare, yet waite with patience, and God will accomplish his promise.
c That is, Egypt and these other countreys shall come to the knowledge of God.
d It shall be said of him that is regenerate and come to the Church that he is as one that came to the Church.
e word, them into the
This Prophet seemeth

was borne in the Church. e Out of all quarters they shall and be counted as citizens. f When hee calleth by his Church, whom he had elected and written in his booke. g his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sicknesse, persecutions and aduersitie. 9 Being as it were left of God without any consolation. 13 Yet he calleth on God by faith, and forsaketh against desperation. 18 Complaining himselfe to be forsaken of all earthly helpe.

¶ *A song or Psalme of * Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath a Leannoth.*

O Lord God of my saluation, I cry day *and* night b before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go downe vnto the pit, *and* am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thy d hand.

6 Thou hast laid me in the lowest pit, in darknesse, *and* in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance farre from mee, *and* made mee to be abhorred of them: g I am shut vp, and cannot get forth.

9 h Mine eye is sorowfull through mine affliction; Lord, I call dayly vpon thee; I stretch out mine hands vnto thee.

10 Wilt thou shew i a miracle to the dead? or shall the dead rise *and* praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? *or* thy faithfullnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke? and thy righteousnesse in the land k of obliuion?

13 But vnto thee, haue I cryed, O Lord, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, *and* hidest thy face from me?

15 I am afflicted and at the point of death;

* 1. King. 4. 31 *Psalme* 89.
a That is, to humble. It was the beginning of a long, by the tune whereof this Psalme was sung.
b Though many crie in their sorowes, yet they cry not earnestly to God for remedie, as he did whom he confessed to be the authour of his saluation.
c For he that is dead, is free from all cares and busines of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy protection and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f Hee attributeth the losse and displeasure of his friends to Gods prouidence, where by he partly punisheth, and partly trieth his.
g I see none end of my sorowes.
h Mine eyes and face declare my sorowes. i He sheweth conueniencie for God to helpe, when men call vnto him to their dangers, then to say till they be dead, and then raise them vp againe. k That is, in the graue,
where onely the body lyeth without all sense and remembrance,

l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

† *Ebr. were in darknesse.*

a Though the horrible confusion of things might cause then to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As he that surely beleeueth in heart.

c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable.

d The Prophet showeth what was the promise of God, whereon he grounded his faith.

e The Angels shall prayse thy power and faithfulnesse in deliuering thy Church.

f That is, in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods maiesty and infinite iustice, what earthly creature thy oppressing the Church, dare set him selfe against God?

i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he eft soones deliuer it, when the dangers be great.

k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church.

l For hereby he is iudged in the world, and sheweth himselfe a mercifull Father and faithfull protector vnto him.

m Feeling in their conscience that God is their Father.

n They shall be preserued by thy Fatherly prouidence.

o So that they are preferred and continue, they ought to giue the prayse and glory onely to thee.

p In that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure that Dauid was thy chosen one.

r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.

s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.

t I will mercifully performe my promises to him, but withstanding his infirmities and offences.

u His power, glory and estate.

v He shall enioy the land round about.

y His excellent dignitie shall appeare herein, that he shall be named the fonnes of God, and the first borne, wherein he is a figure of Christ.

z Though for the sinnes of the people the state of thirkingdom decayed: yet God reserued still a roote, till he had accomplished this promise in Christ.

* 2. *Sam.* 7. 14.

a Though the faithfull endeuore not in all points to their profession, yet God will not breake his Couenant with them.

b For God to promising barbesiect to his mercie. And so to mans power in performing.

† *Ebr. If I lie vnto Dauid: which is a manner of oath.*

c As long as the Sunne and Moone endure, they shall be witnesses to me of this promise.

d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares to God, he resisteth doubt

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1 *Siom my* youth I suffer thy terrours doubting *of my life.*

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, *and* compassed me together.

18 My louers and friends hast thou put away from me, *and* mine acquaintance † hid themselues.

PSAL. LXXXIX.

1 *With many wordes doth the Prophet prayse the goodnesse of God,* 23 *For his testament and couenant, that hee had made betweene him and his elect by Iesus Christ the sonne of Dauid.* 38 *Then doeth hee complaine of the great ruine, and desolation of the kingdom of Dauid so that in the outward appearance the promise was broken.* 46 *Finally, he prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promise.*

¶ A Psalme *to giue instruction, of Ethan the Ezrahite.*

I Will a sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I b said, Mercy shall be set vp for euer: thy trueth shalt thou c stablish in the very heauens.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant.

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shall prayse thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equall to the Lord in the heauen? *and who* is like the Lord among the g sonnes of the gods?

7 God is very terrible in the assemblie of the h Saints, and to be reuerenced aboue all *that are* about him.

8 O Lord God of hoastes, who is like vnto thee, *which art* a mightie Lord, and thy trueth *is* about thee?

9 i Thou ruleste the raging of the Sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemie with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thy hand, *and* high is thy right hand.

14 l Righteousnesse and equitie *are* the stablishment of thy throne: mercie and trueth goe before thy face.

15 Blessed *is* the people that can m reioyce *in thee*: they shall walke in the light of thy n countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art the o glory of their strength, and by thy fauour our hornes shall be exalted.

18 For our p shield *appertaineth* to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision vnto q thine Holy one, and saidest, I haue layd helpe vpon one that is r mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I annointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will s destroy his foes before his face, and plague them that hate him.

24 My trueth also and my t mercie *shall be* with him, and in my Name shall his u horne be exalted.

25 I will set his hand also in the sea, and his right hand in the x floods.

26 He shall cry vnto mee, Thou art my y Father, my God, and the rocke of my salvation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my Couenant shall stand fast with him.

29 His seede also will I make to endure z for euer, and his throne as the dayes of heauen.

30 *But* if his children forsake my Law, and walke not in my iudgements,

31 *If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with stripes.

33 a Yet my louing kindnesse will I not take from him, neither will I falsifie my trueth.

34 My Couenant will I not breake, not b alter the thing that is gone out of my lips.

35 I haue sworne once by mine holines, † that I will not faile Dauid. *Saying,*

36 His seede shall endure for euer, and his throne *shall be* as the sunne before me.

37 He shall be established for euermore as the moone, and *as a* faithfull c witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast beene angry with thine annoynted.

39 Thou hast d broken the Couenant of thy seruant, *and* prophaned his e crowne, *casting it* on the ground.

40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, *and* made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his f youth hast thou shortened, *and* couered him with shame. Selah.

46 g Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

and impatience. e By this he meaneth the horrible dissipation and rooting of the kingdom, which was vnder Ieroboam, or els by the spirit of prophecie Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon. f He sheweth that the kingdome fell before it came to perfection, or was ripe. g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, [which] thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mighty people.

51 For [k] thine enemies haue reproched *thee*, O Lord, because they haue reproched the [l] footesteps of thine Anoynted.

52 Praysed *be* the Lord for euermore. So be it, euen so be it.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 who are neither aamonished by the orcuritie of their life, nor by his plagues to be thankfull, 13 therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posterity for euer.

¶ *A prayer of Moses, a the man of God.*

LOrd, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and *before* thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art *our* God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.

4 [e] For a thousand yeeres in thy sight *are* as yesterday when it is past, and *as* a watch in the night.

5 Thou hast [f] ouerflowed them, they are *as* a sleepe, in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, *but* in the euening it is cut downe and withereth.

7 For we are [g] consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, *and* our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue [h] spent our yeeres as a thought.

10 The time of our life *is* threescore yeeres and ten, and if they be of strength, [i] fourescore yeeres: yet their strength *is* but labour and sorrow: for it is cut off quickly, and we flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.

12 Teach vs so to number our dayes, that we may apply our hearts vnto [l] wisedome.

13 Returne (O Lord, [m] how long?) and be [n] pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes:

15 Comfort vs according to the dayes that thou hast afflicted vs, *and according* to the yeeres that we haue seene euill.

16 [o] Let thy worke be seene toward thy seruants, and thy glory vpon their [p] children.

17 And let the [p] beauty of the Lord our God be vpon vs, and [q] direct thou [q] the worke of our hands vpon vs, euen direct the worke of our hands.

a Thus the Scripture vseth to call the Prophetes.
b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now this foure hundreth yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layd.
d Moses by lamenting the frailtie and shortnesse of mans life moueth God to pity.
e Though man thinke his life long, which is indeed most short, yet, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou calleth vs by thy rods to consider the shortnes of our life, and for our sinnes thou abridgest our dayes.
h Our dayes are not onely short, but miserable, forasmuch as our sinnes dayly prouoke thy wrath.
i Meaning, according to the commō state of life.
k If mans life be so breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely know.
l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.
m Meaning, wilt thou be angry?
n Or, *take comfort in thy seruants.*
o Euen thy mercy, which is thy, chiefest worke.
p As Gods promises appertained as well to their posterity, as to them, so Moses prayeth for the posterity.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

Here is described in what assurance he liueth, that putteth his whole trust in God, and committeth himself wholly to his protection in all temptations. 14 A promise of God to those that loue him, know him, and trust in him to deliuer them, and giue them immortall glory.

WHo so dwelleth in the [a] secret of the most High, shall abide in the shadowe of the Almighty.

2 [b] I will say vnto the Lord, O my hope and my fortresse: *hee is* my God, in him will I trust.

3 Surely I will deliuer thee from the [c] snare of the hunter, *and* from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his [d] trueth shallbe thy shield and buckler.

5 [e] Thou shalt not be afraid of the feare of the night: *nor* of the arrow that flieth by day:

6 *Nor* of the pestilence that walketh in the darkenesse: *nor* of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, *but* it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou *hast said*, The Lord *is* mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle,

11 [f] For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou burt not thy foot against a stone.

13 Thou shalt walke vpon the lyon and aspe: the [g] young lyon, and the dragon shalt thou tread vnder feet.

14 [i] Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath knowen my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life will I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shall persecute his protection to be a most sure safegard.
b Being assured of the promised mercy, he prayeth vnto the Lord.
c That no [illegible] helpe is most ready for vs, whether it be openly or secretly, which he calleth a snare: or openly which is here meant by the pestilence.
d That is, his faithfull keeping or promise to helpe thee in thy necessitie.
e The cause that God hath ouer his, is most fitte euent to defend them from all dangers.
f The godly shall haue some experience of Gods iudgements against the wicked euen to this life, but fully they shall feele it at that day when all things shalbe reuealed.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keep his, and defend them in their vocation, which is the way to walke in without tempting God.
i Thou shalt not onely be preserued from all euill, but ouercome it whether it be secret or open.
i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
k For he is contented with that life that God giueth: for by death the shortnesse of this life is recompensed with immortality.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider, that the vngodly when hee is most flourishing, shall most fearfully perish. 12 In the end is discouered the felicity of the iust, planted in the house of God to prayse the Lord.

¶ *A Psalme or Song for the a Sabbath day.*

IT is a good thing to prayse the Lord, and to sing vnto thy Name, O most High.

2 To declare thy louing kindnesse in the [b] morning, and thy trueth in the night,

3 Vpon an [c] instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou Lord, hast made me glad by thy [d] works, *and* I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! *and* thy thoughts are very deepe.

6 An [e] vnwise man knoweth it not, and a

a Which teacheth that the vse of the Sabbath standeth in prayeng God, and not onely in ceasing from worke.
b For Gods mercie and fidelity in his promises toward his, binde them to prayse him continually both day and night.
c Their instrument were then permitted, but at Christs comming abolished.
d He sheweth what is the vse of the Sabbath day to wit, to meditate Gods works.
e That is, the wicked consider not Gods works, nor his iudgements against them, and therefore most iustly perish.

foole doeth not vnderstand this.

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shallbe destroyed for euer.

8 But thou, O Lord, art [f] most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shallbe destroyed.

10 [g] But thou shalt exalt mine horne, like the vnicornes, *and* I shall be anoynted with fresh oyle.

11 Mine eye also shall see *my desire* against mine enemies: and mine eares shall heare *my wish* against the wicked, that rise vp against me.

12 The righteous shall [h] flourish like a palme tree, *and* shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring foorth fruit in *their* age: they shallbe fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie [i] in him.

PSAL XCIII.

1 Here prayseth the power of God in the creation of the world, and beateth downe wil people which lift them vp against his maiestie, 5 and prouideth to consider his promises.

THe Lord a reigneth, *and* is cloathed with maiestie: the Lord is cloathed, *and* girded with power, the world also shall be established, that it cannot be mooued.

2 Thy [b] throne is established of old: thou art from euerlasting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea *are* marueilous through the noise of many waters, *yet* the Lord on high is more mighty.

5 Thy [d] testimonies are very sure: holinesse becommeth thine House, O Lord, for euer.

PSAL. XCIV.

1 He prayeth vnto God against the violence and arrogance of tyrants, 10 warning them of Gods iudgements. 12 Therefore he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked. 23 whom the Lord will destroy.

O Lord God [a] the auenger, O God the auenger, shew thy selfe [b] clearely.

2 Exalt thy selfe, O Iudge of the world, *and* render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked [c] triumph?

4 They prate *and* speake fiercely: all the workers of iniquity vaunt themselues.

5 They [d] smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murther the fatherlesse.

7 [e] Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Vnderstand, yee vnwise among the people: and ye fooles, when will ye be wise?

9 Hee that [f] planted the eare, shall hee not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the [g] nations, shall he not correct? he that teacheth man knowledge, *shall he not know?*

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed *is* the man whom thou [h] chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For [i] iudgement shall returne to iustice, and all the vpright in heart *shall follow* after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not [k] holpen me, my soule had almost dwelt in silence.

18 When I said, [l] My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie [n] fellowship with thee, which forgeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of mine hope.

23 And he will recompense them their wickednesse, and [o] destroy them in their owne malice, *yea*, the Lord our God shall destroy them.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 for the gouernment of the world, and the election of the Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernesse 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lord: let vs sing a alowde vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing lowd vnto him with Psalmes.

3 For the Lord *is* a great God, and a great King aboue all [b] gods.

4 In whose hand *are* the deepe places of the earth: and the [c] heights of the mountaines *are* his.

5 To whom the Sea *belongeth*, for he made it, and his hands formed the dry land.

6 Come, let vs [d] worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voyce.

8 [f] Harden not your heart, as in [g] Meribah, *and* as in the day of [g] Massah in the wildernes.

9 When your fathers * tempted mee, prooued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with *this* generation, and said, They are a people that [g] erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, *saying*, Surely they shall not enter into [h] my rest.

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[f] Thy iudgements are most constant against the wicked and passe our reach.
[g] Thou will strengthen them with all power, and with all felicitie.
[h] Though the faithfull seeme to wither and be cut down by the wicked, yet they shall grow againe and flourish in the Church of God as the cedars doe in mount Lebanon.
[i] The children of God shall haue a power aboue nature and their age shall bring foorth most fresh fruits.

[a] As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.
[b] Where in thou sittest and gouernest the world.
[c] Gods power appeareth in ruling the furious waters.
[d] Besides Gods power and wisedome in creating and gouerning, his great mercy also appeareth in that hee hath giuen his people his word and couenant.

[a] Whose office it is to take vengeance on the wicked.
[b] Shew by effect that thou art Iudge of the world to punish the wicked.
[c] That is, bragge of their cruelty and oppressi on: or esteeme themselues aboue all others.
[d] Seeing the Church was then so fore oppressed, it ought not to seeme strange to vs, if we see it so now and therefore we must call to God, to take our cause in hand.
[e] He sheweth that they are desperate in malice, for as much as they feared not God, but gaue themselues wholly to doo wickedly. [f] He that is impossible, but God should heare, see, and vnderstand their wicked nesse. [g] If God punish whole nations for their sinnes, it is meete folly for any one man, or eis a few to thinke that God will spare them.

[b] God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked. [i] God will restore the state and gouernment of things to their right vse, and then the Godly shall follow him chearefully.
[k] He complaineth of them which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.
[l] When I thought there was no way but death.
[m] In my trouble and distresse I found thy present helpe.
[n] Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authority of God.
[o] It is a great token, but most, when

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if they heare his voyce. [f] By the contemning of Gods word. [g] Or, temptation, *read* Exod. 17. 7. 14, 22. [g] They were without iudgement and reason. [h] That is, into the land of Canaan, where he promised them rest.

[*] Or, in strife: where * Exod. 17. 2. *numb.* 20. 13.

PSAL. XCVI.

a An exhortation both to the Iewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to prayse the Lord for the reuealing of his Gospel.

b Seeing he will reueale himselfe to all nations contrarie to their own expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

‖ Or, *vanities*.

c Then the idoles, or whatsoeuer made not the heauens, are not God.

d God cannot be knowen, but by his strength and glory, the signes whereof appeare in his Sanctuarie.

e As by experience ye see that it is onely due vnto him.

f By offring vp your selues wholy vnto God, declare that you worship him onely.

SIng a vnto the Lord a newe song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, *and* prayse his Name: declare his saluation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* b great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord c made the heauens.

6 d Strength and glory *are* before him: power and beautie *are* in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and e power.

8 Giue vnto the Lord the glory of his Name: bring f an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the g Nations, The Lord reigneth: surely the world shall be stable, *and* not moouе, and he shall iudge the people h in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the i trees of the wood then reioyce,

13 Before the Lord: for hee commeth, for hee commeth to iudge the earth; he will iudge ẏ world with righteousnesse, and the people in his trueth.

g He prophecieth that the Gentiles shall be partakers with the Iewes of Gods promise.

h He shall regenerate them a new with his Spirit, and restore them to the image of God.

i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom hee hath taken malediction and sinne.

PSAL. XCVII.

a The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to continue, 12 to reioycing and thankesgiuing.

a He sheweth that where God reigneth, there is all felicitie, and spirituall ioy

b For the Gospel shall not be onely preached in Iudea, but through all yles and countreyes.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that which is esteemed in the world fall down before him.

g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods saluation.

h He requireth two things of his children; the one that they detest vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp to flore for them.

THe a Lord reigneth: let the earth reioyce: let the b multitude of the Iles be glad.

2 c Cloudes and darkenesse *are* round about him: righteousnesse and iudgement *are* the foundation of his throne.

3 There shall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was d afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnesse, and all the people see his glory.

7 e Confounded be all they that serue grauen images, *and* that glory in idols: worship him f all ye gods.

8 Zion heard of it, and was glad; and the g daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High aboue all the earth: thou art much exalted aboue all gods.

10 Ye that h loue the Lord, hate euill; hee preserueth the soules of his Saints; hee will deliuer them from the hand of the wicked.

11 ‖ Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy k remembrance.

k Be mindfull of his benefits and onely trust in his defence.

PSAL. XCVIII.

a An earnest exhortation to all creatures to prayse the Lord for his power, mercie and iustice in his promise by Christ, to by whom he hath communicated his saluation to all nations.

¶ *A Psalme.*

a That is, some song newly made in token of their wonderfull deliuerance by Christ.

* *Isa. 59, 16.*

b He preferreth his Church miraculously.

c For the deliuerance of his Church, d God was mooued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to giue prayses with instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to prayse God sufficiently for their deliuerance.

SIng a vnto the Lord a new song: for hee hath done marueilous things: * his right hand, and his holy b arme haue gotten him the victory.

2 The Lord declared his c saluation: his righteousnesse hath he reuealed in the sight of the nations.

3 Hee hath d remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye lond vnto the Lord: cry out and reioyce, and sing prayses.

5 Sing prayse to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With e trumpets and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountaines reioyce together,

9 Before the Lord: for he is come to iudge the earth: with righteousnes shall he iudge the world: and the people with equitie.

PSAL. XCIX.

a Hee commendeth the power, equitie and excellencie of the kingdome of God by Christ vnto the Iewes and Gentiles, 3 And prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the auncient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.

* *Exod. 15, 14.*

b Though the wicked rage against God, yet the godly shall prayse his Name and mightie power.

c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wherefore his Church is assembled.

d Vnder these three he compreheudeth the whole people of Israel, with whom God made his promise.

e the more doth he

THe a Lord reigneth, let the people tremble: he sitteth *betweene* the * Cherubims, let the earth be mooued.

2 The Lord b great in Zion, and he is high aboue all the people.

3 They shall b prayse thy great and fearefull Name (*for* it is holy.)

4 And the Kings power, that loueth iudgement; *for* thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his c footstoole; *for* he is holy.

6 Moses and Aaron *were* among his Priests, d and Samuel among such as call vpon his Name, these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudy pillar: they kept his testimonies, *and* the Law *that* he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for e their inuentions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

a He exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs, 4 and to enter into his assemblies to prayse his Name.

¶ *A Psalme of prayse.*

a Hee prophecieth that Gods benefite in calling the Gentiles, shall be his mercy & reioyce,

SIng a ye lond vnto the Lord, all the earth.

2 Serue the Lord with gladnesse; come before him with ioyfulnesse.

so great, that they shall haue wonderfull occasion to prayse

3 Know yee that euen the Lord is God; hee hath b made vs, and not we our selues: *we are* his people, and the sheepe of his pasture.

4 c Enter into his gates with prayse, *and* into his courtes with reioycing: prayse him *and* blesse his Name.

5 d For the Lord is good: his mercie is e euerlasting, and his trueth *is* from generation to generation.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.
c He sheweth what God will not be worshipped, but by that meanes which he hath appointed.
d He declareth that we ought neuer to be wearie in praysing him, seeing his mercies towards vs last for euer.
e Whereby is signified, that although we be neuer so great miseries, yet there is euer place left for prayer.

PSAL CI.

1. *Dauid describeth what gouernement hee will obserue in his house and kingdome.* 5 *He will punish and correct, by rooting foorth the wicked,* 6 *and cherishing the godly persons.*

¶ *A Psalme of Dauid.*

I Will a sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way, b till thou commest to me: I will walke in the vprightnesse of mine heart in the middes of my house.

3 I will set not wicked thing before mine eyes: I hate c the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from mee; I will know none evill.

5 Him that priuily d slandereth his neighbour, will I destroy: him that hath a proud looke and hie heart, I cannot *suffer*.

6 Mine eyes *shall be* vnto the e faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within my house: hee that telleth lies, shall not remaine in my sight.

8 f Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquirie from the Citie of the Lord.

a Dauid confesseth what matter of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet hee was deferred to place me in the kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse being a priuate man.
c He sheweth what Magistrates doe not their duelies, except they be enemies to all vice.
d In promising to punish these vices, which are most pernitious in them that are about Kings, he declareth the sword: to punish the wicked, and to maintaine the good.
e He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good.
f Magistrates must immediately put this vice, least it grow to further inconuenience: and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God.

PSAL CII.

1. *It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon.* 15 *A consolation for the building of the Church:* 18 *Wherof followeth the prayse of God to be published vnto all posterities.* 22 *The conuersion of the Gentiles,* 28 *and the stablishing of the Church.*

¶ *A prayer a of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.*

O Lord heare my prayer, and let my b cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me, when I call, make haste to heare me.

3 For my dayes are c consumed like smoake, and my bones are burnt like an herth.

4 Mine heart is smitten, and withered like grasse, because I forgate d to eare my bread.

5 For the voyce of my groning, my bones doe cleaue to my skinne.

6 I am like a e pelicane of the wildernesse: I am like an owle of the deserts.

7 I watch, and am as a sparow alone vpon the house top.

8 Mine enemies reuile me dayly, *and* they that rage against me, haue f sworne against me.

9 Surely I haue g eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine h indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes *are* like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest i remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise *and* haue mercie vpon Zion: for the time to haue mercie thereon, for the k appointed time is come.

14 For thy seruants delight in the l stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory,

16 When the Lord shall build vp Zion, *and* shall appeare m in his glory,

17 *And* shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be n created, shall prayse the Lord.

19 For he hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, and deliuer the o children of death:

21 That they may declare the Name of the Lord in Zion, and his prayse in Ierusalem,

22. When the people shall be gathered p together, and the kingdomes to serue the Lord.

23 Hee q abated my strength in the way, *and* shortned my dayes.

24. *And* I said, O my God, take me not away in the midst of my dayes: thy yeeres *endure* from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens *are* the worke of thine hands.

26 r They shall perish, but thou shalt endure: euen they all shall waxe old as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, and their seed shall stand f fast in thy sight.

g I haue not refused out of my mourning to take my refection.
h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure
i How soeuer he be troubled, yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.
k That is, the seuentie yeeres which by the Prophet Ieremie thou didst appoint, Iere 29, 10.
l The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pitie it, in that it, when he shall haue drawen his church out of the darknes of death.
n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the bodys of the Church seemed to haue beene dead, which by deliuerance was as it were created a new,
o Who now in their banishment could looke for both great hope.
p He sheweth that God's Name is neuer more prayed, then when religion is florished and the church inuited from all parts.
q In which thing he chiefly accomplished vnder the kingdome of Christ.
r The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes.
s Although men and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.
t Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou are euerlasting.

PSAL CIII.

1 *Hee prouoketh all to prayse the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things.* 10 *Then heeaideth the tender mercies of God, which hee sheweth like a most tender Father towards his children.* 14 *The frailtie of mans life.* 20 *An exhortation to men and Angels to prayse the Lord.*

¶ A Psalme *of Dauid.*

MY soule, a prayse thou the Lord, and all that is within me, *prayse* his holy Name.

2 My soule, prayse thou the Lord, and forget not all his benefits.

3 Which b forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the c graue, and crowneth thee with mercie and compassions.

a He wakeneth his dulnesse to prayse God, shewing that both vnderstanding and affection, minde and heart are too little to set forth his prayse.
b This is the beginning and chiefe of all benefits remission of sinne.
c For before that we were sinners, we were as dead men in the graue.

5 Which

d As the eagle, when her beake ouergroweth, sucketh blood, and so is renewed to strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e Ar to his chiefe minister, and next vnto his people.

f He shewes first his seuere iudgement, but so soone as the finger is bumbled, he receiueth him to mercie.

g Who haue prouoked by continuall experience, that his mercy hath euer preuailed against our offences.

h As great as the world is, so full is it of signes of God's mercy set toward his faithfull; when he hath remooued their sinnes.

i Hee declareth that man hath no thing in himselfe to moue God to mercie, but onely the confession of his infirmity and miserie.

k His iust and faithfull keeping of his promise.

l To whom hee giueth grace to feare him and to obey his word.

m In tha that we which ordinarily are slow to prayse God, exhort the Angels, which willingly doe it, we stirre vp our selues to consider our dulnes, and awake out of our negligentnesse.

5 Which satisfied thy mouth with good things: and thy d youth is renued like the eagles.

6 The Lord executeth righteousnesse and iudgement to all that are oppressed.

7 He made his wayes knowen vnto e Moses, *and* his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy, slow to anger and of great kindnesse.

9 He will not alwayes f chide, neither keepe *his anger* for euer.

10 He hath not g dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as h the East is from the West, so farre hath he removed our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of i man are as grasse: as a flowre of the field, so flourisheth he.

16 For the wind goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnes of the Lord *endureth* for euer and euer vpon them that feare him, and his k righteousnesse vpon children's children,

18 Vnto them that keepe his l couenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Prayse the Lord, ye m his Angels, that excell in strength, that doe his commandement in obeying the voyce of his word.

21 Prayse the Lord all ye his hoasts, ye his seruants that doe his pleasure.

22 Prayse the Lord all ye his works, in all places of his dominion: my soule, prayse thou the Lord.

PSALM. CIIII.

z *An excellent Psalme to prayse God for the creation of the world, and the gouernance of the same by his maruelous prouidence. 35 Wherein the Prophet prayeth against the wicked, who are accursed, that God diminish and his blessings.*

MY soule, prayse thou the Lord: O Lord my God, thou art exceeding great, thou art a cloathed with glory and honour.

2 Which couereth himselfe with light, as with a garment, *and* spreadeth the heauens like a curteine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which b maketh the spirits his messengers, *and* a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer mooue.

6 Thou couerest it with the c deepe as with a garment: the d waters would stand aboue the mountaines.

7 *But* at thy rebuke they flie: at the voyce of thy thunder they haste away.

8 *And* the mountaines ascend, *and* the valleys descend to the place which thou hast established for them.

9 *But* thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which runne betweene the mountaines.

11 They shall giue drinke to all the e beasties of the field, and the wilde asses shall quench their thirst.

12 By these f springs shall the fowles of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his g chambers, *and* the earth is filled with the fruite of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of h man, that he may bring forth bread out of the earth.

15 And wine *that* maketh glad the heart of man, *and* oyle to make his face to shine, and bread *that* strengtheneth mans heart.

16 The high trees are satisfied, *euen* the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the storke dwelleth in the fire trees.

18 The high mountaines *are* for the i goates: the rocks *are* a refuge for the conies.

19 He appointed k the moone for certaine seasons, l the sunne knoweth his going downe.

20 Thou makest darknesse, and it is night, wherein all the beasts of the forest creepe forth.

21 The lyons roare after their pray, and seeke their meate m at God.

22 *When* the sunne riseth, they retire, and couch in their dennes.

23 n *Then* goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how o manifold are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 *So is* the sea great and wide: *for* therein *are* things creeping innumerable, both small beasts and great.

26 There goe the ships, *yea* that p Liuiathan, whom thou hast made to play therein.

27 q All these wait vpon thee, that thou mayest giue them foode in due season.

28 Thou giuest it to them, *and* they gather it, thou openest thy hand, *and* they are filled with good things.

29 *But if* thou r hide thy face, they are troubled: *if* thou take away their breath, they die and returne to their dust.

30 *Againe if* thou s send forth thy spirit, they are created, & thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth, he toucheth the mountaines, and they t smoke.

33 I will sing vnto the Lord *all* my life: I will prayse my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be consumed out of the earth, and the wicked till there be no more: O my soule, prayse thou the Lord. Prayse ye the Lord.

a-The Prophet sheweth that wee were not to enter into the heauens to seeke God, for as much as all the order of nature, with the propriety and playning of the elements, must iustly minister vnto vs.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Hebrews 1. beholdeth in this glasse how the very Angels also are obedient to his commandement.

c Thou makest the earth to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

e If God prouide for the very beasts, much more will he extend his prouidence to mankinde.

f There is no part of the world so barren, where most euident tokens of Gods blessings appeare not.

g From the cloudes.

h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as for beasts and other ones: but also things to recreate and comfort him as wine and oyle, or oyn ments.

i Or, *does, roes, and such like.*

k As to separate the night from the day, and to note diuers moneths and yeeres.

l That is, by his course, either faire or neere, it noeth to whom to direct his iourney.

m That is, they onely trade meate according to Gods prouidence, who cannot eate for the feare of their bellie.

n To wit, when the day springeth, let the light in as it were a shield to defend mankinde against the violence of beasts.

o He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

p Or, *whale.*

q As a most nourishing Father, who prouideth for all creatures their dayly foode.

r As by the pestilence, all things haue life at the sole will of God.

s As the death of creatures shewed that he is nothing of necessitie to their good estate: so here is declared, that we receiue all things

t Of God's mercifull face it goeth through the earth, but his seuere countenance burneth the mountaines.

u Who ioyed in the world, and in cause God that he gaue ioy and reioyce to his workes.

PSAL. CV.

x *Here prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promises sake.*

Prayse

a For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing. b By the strength and face he meaneth the Arke where God declared his power and his presence. c Which he hath wrought in the deliuerance of his people. d Because his power was thereby as liuely declared, as if he should haue declared it by mouth. e The promise which God made to Abraham to be his God, and the God of his seede after him, he renewed and repeated it againe to his seede after him. f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers. g That is, the king of Egypt and the king of Gerar, Gen. 12. 17. and 20. 3. h Those whom I haue sanctified to be my people. i Meaning, the old fathers, to whom God shewed himselfe plainely, and who were setters forth of his word. k Either by sending scarcity, or by striking away the strength and nourishment thereof. l So long he suffered aduersities as God had appointed, and till he had tryed sufficiently his patience. m That the very princes of the countrey should be at Iosephs commandement, and learne wisedome at him. n Satan is in God, either to mooue the hearts of the wicked to loue or to hate Gods children. o Meaning, Moses and Aaron. * *Exod.* 7. 20. * *Exod.* 8. 6. p So that this vermine came not by fortune, but as God had appointed, and his prophet Moses spake. q It was strange to see raine in Egypt, much more it was fearefull to see haile.

PRayse the Lord, *and* call vpon his Name: declare his workes among the people.

2 Sing vnto him, sing prayse vnto him, *and* talke of all his wondrous workes.

3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes that he hath done, his wonders, and the [d] iudgements of his mouth.

6 Ye seed of Abraham his seruant, ye children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements *are* through all the earth.

8 He hath alway remembred his couenant, *and* promise, that he made to a thousand generations,

9 *Euen* that which he [e] made with Abraham, and his oath vnto Izhak:

10 And *since* hath confirmed it to Iaakob for a law, *and* to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, *yea* very few, and strangers in the land,

13 And walked about from nation to nation, from *one* kingdome to another people,

14 *Yet* suffered he no man to do them wrong, but reprooued [g] Kings for their sakes, *saying*,

15 Touch not mine [h] anoynted, and doe my [i] Prophets no harme.

16 Moreouer, hee called a famine vpon the land, *and* vtterly brake the [k] staffe of bread.

17 *But* he sent a man before them: Ioseph was sold for a slaue.

18 They [l] eld his feet in the stokes, *and* he was layd in yrons,

19 Vntill [l] his appointed time came, *and* the counsell of the Lord had tried him.

20 The King sent and loosed him; *euen* the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That hee should binde his [m] princes vnto his will, and teach his Ancients wisdome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressours.

25 [n] He turned their heart to hate his people, and to deale craftily with his seruants.

26 *Then* sent he Moses his seruant, *and* Aaron whom he had chosen.

27 They sheweth among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenesse, and made it darke: and they were not [o] disobedient vnto his commission.

29 * Hee turned their waters into blood, and slew their fish.

30 * Their land brought foorth frogs, *euen* in their Kings chambers.

31 Hee [p] spake, and there came swarmes of flies *and* lice in all their quarters.

32 He gaue them [q] haile for raine, *and* flames of fire in their land.

33 Hee smote their vines also and their figge trees, and brake downe the trees in their coasts.

34 [r] He spake and the grashoppers came, and cate pillers innumerable,

35 And did eate vp all the grasse in their land, and deuoured the fruit of their ground.

36 * He smote also all the first borne in their land, *euen* the beginning of all their strength.

37 Hee brought them foorth also with siluer and golde, and there was [s] none feeble among their tribes.

38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.

39 He spread a cloud to be a couering, and fire to giue light in the night.

40 They [u] asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, *and* ranne in the dry places *like* a riuer.

42 For hee remembred his holy [x] promise to Abraham his seruant,

43 And hee brought foorth his people with [y] ioy, *and* his chosen with gladnesse,

44 And gaue them the lands of the heathen, & they tooke the labors of [y] people in possession,

45 That they might [z] keepe his statutes, and obserue his Lawes. Prayse ye the Lord.

PSAL. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodnesse of God among the rest and repentant: 4 Desiring to be brought againe into the land by Gods mercyful visitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed. 47 They doe pray and desire to be gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

¶ *Prayse ye the Lord.*

PRayse [a] ye the Lord because he is good, for his mercy *endureth* for euer.

2 Who can expresse the noble actes of the Lord, or shew forth all his prayse?

3 Blessed *are* they that [b] keepe iudgement, and doe righteousnesse at all times.

4 Remember mee, O Lord, with the [c] fauour of thy people: visit me with thy saluation,

5 That I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 Wee haue [d] sinned with our fathers: wee haue committed iniquity, *and* done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, *euen* at the red sea.

8 Neuertheless he [e] saued them for his Names sake, that he might make his power to be knowen.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wildernesse.

10 And he saued them frō the aduersaries hand and deliuered them from the hand of the enemy.

11 * And the waters couered their oppressors: not one of them was left.

12 Then [f] beleeued they his wordes, *and* sang prayse vnto him.

13 But incontinently they forgate his works: they waited not for his [g] counsell,

r He sheweth that all creatures are armed against man when God is his enemie, as at his commandement the grashoppers destroyed the land. * *Exod.* 12. 29.

s When their enemies felt Gods plagues, his children by his prouidence were exempted.

t For Gods plagues caused them rather to depart with the Israelites, then with their liues.

u Not for necessitie, but for satisfying of their lust.

x Which he confirmeth to the posteritie, in whom after a fort the dead liue and enioy the promises.

y When the Egyptians lamented and were destroyed.

z This is the ende, why God preserueth his Church, because they should worship, and call vpon him in this world.

a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their mindes may be strengthened against all present troubles and despaire.

b He sheweth that it is not enough to prayse God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.

d By earnest confession of sinne I of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.

e The inestimable goodnesse of God appeareth in this, that hee would change the order of nature, rather then his people should not be deliuered, though they were wicked. * *Exod.* 14. 27. f The wonderfull workes of God caused them to beleeue for a time, and to prayse him. g They would preuent his wisedome and prouidence.

14 But lusted with concupiscence in the wilderneſſe, and tempted God in the deſert.

15 Then hee gaue them their deſire: but hee ſent h leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and i ſwallowed vp Dathan, and couered the company of Abirám.

18 And the fire was kindled in their aſſemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their k glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgat God their Sauiour, which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and feareſull things by the red ſea.

23 Therefore he minded to deſtroy them, had l not Moſes his choſen ſtood in the breach before him to turne away his wrath, leaſt hee ſhould deſtroy *them*.

24 Alſo they contemned m that pleaſant land, *and* beleeued not his word,

25 But murmured in their tents *and* hearkened not vnto the voyce of the Lord.

26 Therefore n hee lifted vp his hand againſt them, to deſtroy them in the wildernesſe,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countreyes.

28 They ioyned themſelues alſo vnto o Baalpeor, and did eat the offerings of the p dead.

29 Thus they q prouoked *him* vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But r Phinehas ſtoode vp, and executed iudgement, and the plague was ſtayed.

31 * And it was ſ imputed vnto him for righteouſneſſe from generation to generation for euer.

32 They angred him alſo at the waters of * Meribah, ſo that t Moſes was puniſhed for their ſakes,

33 Becauſe they vexed his Spirit, ſo that hee ſpake vnaduiſedly with his lips,

34 Neither deſtroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their u ſonnes, and their daughters vnto deuils,

38 And ſhed innocent blood, *euen* the blood of their ſonnes, and of their daughters whom they offred vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they ſtayned with their owne workes, and went x a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againſt his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies alſo oppreſſed them, and they were humbled vnder their hand.

43 Many r a time did hee deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.

44 Yet he ſaw when they were in affliction, & he heard their cry.

45 And hee remembred his couenant toward them, and z repented according to the multitude of his mercies,

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and a gather vs from among the heathen, that wee may praiſe thine holy Name, and glory in thy prayſe.

48 Bleſſed *be* the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Prayſe ye the Lord.

vs conſtancie vnder the croſſe, that with one conſent wee m

h The abundance that God gaue them, profited not, but made them pine away, becauſe God curſed it.

i By the greatnes of the puniſhment the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

k Hee ſheweth that all idolaters renounce God to be their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, mettall, or values.

l If Moſes by his intercession had not obteined Gods fauour againſt their rebellions.

m That is, Canaan, which was as it were an earneſt peny of the heauenly inheritance.

n That is, hee ſware. Sometime alſo it meaneth, to puniſh.

o Which was the idole of the Moabites.

p Sacrifices offred to the dead idoles.

q Signifying, that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable, and prouoketh his anger.

r When all other neglected Gods glory, hee in his zeale killed the adulterers and preuented Gods wrath.

* *Numb.* 25.12.

ſ That his acte declared his liuely faith, and for his faiths ſake was accepted.

* *Numb.* 20.13. *Pſal.* 95.8.

t If ſo notable a Prophet of God eſcape not puniſhment, though others prouoked him to finne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne?

u Hee ſheweth how monſtrous a thing idolatry is, which can winne vs to things abhorring to nature, whereas Gods word can not obteine moſt ſmall things.

x Then true chaſtitie is to cleaue wholly and onely vnto God,

y The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy ouercommeth and hide our malice.

z Not that God is changeable in himſelfe, but that then hee ſeemeth to vs to repent when hee altereth his puniſhment, and forgiueth vs.

a Gather thy Church, which is diſperſed, and giue vs all prayſe thee,

a This notable ſentence was in the beginning ſpoken of the foote or tenour of the ſong, which was often times repeated.

b As this was true in the leuer, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.

‖ *Or, from the ſea:* meaning the red ſea, which is on the South part of the land.

c He ſheweth that there is none affliction ſo grieuous, out of the which God will not deliuer his, and alſo exhorteth them that are deliuered to be mindefull of ſo great a benefite.

d Then the true way to obey God, is to follow his expreſſe commandement: alſo becauſe by all are exhorted to declead into themſelues, for ſmuch as none are puniſhed but for their ſinnes.

e Hee ſheweth that the cauſe why God deeth puniſh vs ex remedily, is becauſe wee can be brought vnto him by none other meanes.

f When there ſeemeth to reigne iudgement no reconcile, but all things are brought to deſpayre, then God chiefly ſheweth his mighty power. g They that haue no feare of God, by his ſtaye prouoke vpon him, and ſo finde mercy.

and

PSAL. CVII

1 *The Prophet exhorteth all thoſe that are redeemed by the Lord and gathered vnto him, to giue thanks, 9 for his merciefull prouidence of God gouerning all things at his good pleaſure, 10 ſending good and euill, preſentiue and adueriue to bring men vnto him. 42 Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouth ſtopped.*

PRayſe a the Lord, becauſe hee is good: for his mercy *endureth* for euer.

2 Let them, b which haue beene redeemed of the Lord, ſhew how he hath deliuered them from the hand of the oppreſſour.

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North and from the ‖ South.

4 *When* they wandred in the deſert *and* wildernesſe out of the way, *and* found no citie to dwell in,

5 c Both hungry *and* thirſtie, their ſoule fainted in them.

6 Then they cried vnto the Lord in their trouble, *and* he deliuered them from their diſtreſſe,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

9 For he ſatisfied the thirſtie ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkneſſe and in the ſhadow of death, being bound in miſerie and yron,

11 Becauſe they d rebelled againſt the wordes of the Lord, and deſpiſed the counſell of the moſt High,

12 When hee humbled their heart with heauineſſe, *then* they fell downe, and there was no helper.

13 Then they e cryed vnto the Lord in their trouble, *and* he deliuered them from their diſtreſſe.

14 He brought them out of darkneſſe, and out of the ſhadow of death, and brake their bands aſunder.

15 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the f gates of braſſe, and braſt the barres of yron aſunder.

17 g Fooles by reaſon of their tranſgreſſion,

and becauſe of their iniquities are afflicted.

18 Their ſoule abhoreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, *and* he deliuereth them from their diſtreſſe.

20 [h] Hee ſendeth his word and healeth them, and delliuereth them from their i graues.

21 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

22 And let them offer ſacrifices of [k] prayſe, and declare his works with reioycing.

23 They that goe downe to the [l] ſea in ſhips, *and* occupie by the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vpto the heauen, *and* deſcend to the deepe, ſo that their ſoule [m] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [n] cunning is gone.

28 Then they cry vnto the Lord in their trouble, *and* he bringeth them out of their diſtreſſe.

29 Hee turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are [o] quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.

31 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

32 And let them exalt him in the [p] congregation of the people, and prayſe him in the aſſembly of the Elders.

33 Hee turneth the floods to a wildernеſſe, and the ſprings of waters into drineſſe.

34 *And a* fruitfull land into ‖ barrenneſſe, for the wickednеſſe of them that dwell therein.

35 *Againe* he [q] turneth the wildernes into pools of water, and the dry land into water ſprings.

36 And there he placeth the hungry, and they build a citie to dwell in,

37 And ſow the fields, and plant vineyards, which bring forth fruitfull [r] increaſe.

38 For he bleſſeth them, and they multiply exceedingly, and he diminiſheth not their cattell.

39 [s] Againe *men* are diminiſhed, and brought low by oppreſſion, euill and ſorow.

40 He powreth [t] contempt vpon princes, and cauſeth them to erre in deſert places out of [u] way.

41 Yet hee raiſeth vp the poore out of miſery, and maketh him families like a flocke of ſheepe.

42 The [w] righteous ſhall ſee it, and reioyce, and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe that hee may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord.

PSAL. CVIII.

This Pſalme is compoſed of two other Pſalmes before the ſeuen and fiftieth and the ſixteth. The matter here contained is; 1 That Dauid giueth himſelfe with heart and voyce to prayſe the Lord, 7 and aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 11 Who though hee for ſome to forſake vs for a time, yet he alone muſt in the end caſt downe our enemies.

¶ *A ſong or Pſalme of Dauid.*

O God, mine heart *is* prepared, ſo is ‖ my tongue: I will ſing and giue prayſe.

2 Awake viole and harpe, I will awake early.

3 I will prayſe thee, O Lord, among the [b] people, and I will ſing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy ſelfe, O God, aboue the heauens, and *let thy* glory *be* vpon all the earth.

6 That thy beloued may be deliuered: [d] helpe with thy right hand and heare me.

7 God hath ſpoken in his [e] holineſſe: *therefore* I will reioyce, I ſhall diuide Shechem and meaſure the valley of Succoth.

8 Gilead *ſhalbe* mine, *and* Manaſſeh *ſhalbe* mine: Ephraim alſo *ſhalbe* the ſtrength of mine head: Iudah *is* my lawgiuer.

9 * Moab *ſhalbe* my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtina will I triumph.

10 Who will leade me into the ſtrong citie? who will bring me vnto Edome?

11 [f] Wilt not thou, O God, *which* hadſt forſaken vs, and didſt not goe foorth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

b He propheciеth of the calling of the Gentiles: for except they were called, they could not haue the goodneſſe of God.

c Let all the world ſee thy iudgements in that that thou art God ouer all, and ſo confeſſe that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayers, to deſire him to continue and finiſh his graces.

e As he hath ſpoken to Samuel concerning mee, ſo will he ſhew himſelfe conſtant, and holy in his promiſe, ſo that theſe nations following *ſhalbe* ſubiect vnto the laſt, reade the

a This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhneſſe ſtayeth him not. ‖ Or, *my glory, becauſe it chiefly ſetteth forth the glory of God.*

deſtroyed of all. [g] Thus puniſheth the Lord to the third the wickednеſſe of the parents in their wicked children.

16 Becauſe

a Though all the world condemne me, yet thou wilt approoue mine innocency, and that is a ſufficient prayſe to me.

b To declare that I had no other refuge, but thee, in whom my conſcience was at reſt.

c Whether it were Doeg, or Saul, or ſome familiar friend that hath betrayed him, hee prayeth not of priuate affection, but mooued by Gods Spirit, that God would take vengeance vpon him.

d As to the elect all things turne to their profite: ſo to the reprobate, euen thoſe things that are good, turne to their damnation.

e This was chiefly accomplihed in Iudas. Acts 1. 20.

f He declareth that the curſe of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement and fourth generation

h He sheweth that God accustometh to plague them after a strange sort that shew themselues cruell toward other.
i Thus giueth the Lord to euery man the thing wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minds.
k For being destitute of mans help, he fully trusted in the Lord, that hee would deliuer him.
l As thou art named mercifull, gracious and long suffering to shew thy selfe in effect.
m Meaning, that he hath no stay nor assurance to this world.
n For hunger, that came of sorrow, he was leane, and his naturall moisture failed him.
o The more grieuous ȳ Satan allayled him, the more earnest and instant was he in prayer.
p They shall gaine nothinge by cursing mee:
q Not onely in confessing it secretly to my selfe, but also in declaring it before all the congregation.
r He toyo he sheweth that he ha not to doe with them that were of litle power, but with the

16 Because b he remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.
17 As he loued curſing, i ſo ſhall it come vnto him, *and* as hee loued not bleſſing, ſo ſhall it be farre from him.
18 As he cloathed himſelfe with curſing like a rayment, ſo ſhall it come into his bowels like water, and like oyle into his bones.
19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith hee ſhall be alwayes girded.
20 Let this be the reward of mine aduerſaries k from the Lord, and of them that ſpeake euill againſt my ſoule.
21 But thou, O Lord my God, deale with mee according vnto thy l Name: deliuer me, (for thy mercy is good)
22 Becauſe I am poore and needy, and mine heart is wounded with in me.
23 I depart like the ſhadow that declineth, and am ſhaken off as the m graſhopper.
24 My knees are weake through faſting, and my fleſh n hath loſt *all* fatneſſe.
25 I became alſo a rebuke vnto them: they that looked vpon me, ſhaked their heads.
26 Helpe me, O Lord my God: o ſaue mee according to thy mercie.
27 And they ſhall knowe that this is thine hand, *and that* thou, Lord, haſt done it.
28 *Though* p they curſe, yet thou wilt bleſſe: they ſhall ariſe, and be confounded, but thy ſeruant ſhall reioyce.
29 Let mine aduerſaries be cloathed with ſhame, and let them couer themſelues with their confuſion as with a cloake.
30 I will giue thanks vnto ȳ Lord greatly with my q mouth, and praiſe him among the multitude.
31 For hee will ſtand at the right hand of the poore, to ſaue him from them that would r condemne his ſoule.

judges and princes of the world.

PSAL. CX.

1 Dauid prophecyeth of the power & euerlasting kingdome giuen to Christ. 4 And of his Priesthood, whereby he should put an end to the Priesthood of Leui.

¶ *A Pſalme of Dauid.*

THe a Lord ſaid vnto my Lord, Sit thou at my right hand, vntil I make thine enemies thy footſtoole.
2 The Lord ſhall ſend the rod of thy power out of Zion: be thou ruler in the middes of thine enemies.
3 Thy people *ſhall come* willingly at the time *of aſſembling* of thine armie in holy beautie: the youth of thy wombe *ſhalbe* as the morning dew.
4 The Lord ſware, and will not repent, Thou art a Prieſt for euer, after the order of b Melchi-zedek.
5 The Lord *that is* at thy right hand, ſhall wound kings in the day of his wrath.
6 Hee ſhallbe iudge among the heathen: hee ſhall fill *all* with dead bodies, *and* ſmite the c head ouer great countries.
7 He ſhall d drinke of the brooke in the way: therefore ſhall he lift vp *his* head.

a Iesus Christ in the two and twentie of Matth. verſe 44. giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himſelfe.
b And thence it ſhall ſtretch thorow all the world: and this power chiefly ſtandeth in the preaching of his word.
c By the word thy people ſhall be aſſembled into the Church, whoſe increaſe ſhall be ſo abundant and wonderfull, as the drops of the dew.
d As Melchi-zedek the figure of Christ was both King and Priest: ſo the effect cannot be accomplished in any king ſaue onely Christ Heb. 7.
e No power ſhall be able to reſiſt him
f Vnder this ſimilitude of a captaine, that is ſo greedie to deſtroy his enemies, that he will not ſtare, drinke by the way, he ſheweth how God will deſtroy his enemies.

PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull workes toward his Church, to and declareth wherein true wisdome and right knowledge consisteth.

¶ *Praiſe ye the Lord.*

I Will a praiſe the Lord with my whole heart in the aſſembly and congregation of the iuſt.
2 The works of the Lord *are* b great, & ought to be ſought out of all them that loue them.
3 His worke *is* beautifull and glorious, and his righteouſneſſe endureth for euer.
4 Hee hath made his wonderfull workes to be had in remembrance: the Lord *is* mercifull and full of compaſſion.
5 He hath giuen c a portion vnto them that feare him: he will euer be mindfull of his couenat.
6 He hath ſheweth to his people the power of his workes, in giuing vnto them the heritage of the heathen.
7 The d works of his hands *are* trueth and iudgement: all his ſtatutes are true.
8 They are eſtabliſhed for euer and euer, and are done in trueth and equity.
9 Hee ſent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull *is* his Name.
10 e The beginning of wiſedome *is* the feare of the Lord: all they that obſerue them, haue good vnderſtanding: his praiſe endureth for euer.

declare himſelfe iuſt and true in the gouernement of the ſame wiſe, that feare God, and haue no vnderſtanding, but they ſ To wit, his commandements, as verſe 7.

PSAL. CXII.

1 He praiseth the felicitie of them that feare God, 10 and condemneth the cursed state of the contemners of God.

¶ *Praiſe ye the Lord.*

BLeſſed *is* the man that a feareth the Lord, *and* delighteth greatly in his commandements.
2 His ſeed ſhalbe mighty vpon earth: the generation of the righteous ſhalbe bleſſed.
3 b Riches and treaſures *ſhalbe* in his houſe, and his righteouſneſſe endureth for euer.
4 Vnto the c righteous ariſeth light in darknes: *he is* mercifull & full of compaſſion & righteous.
5 A good man *is* mercifull, and d lendeth, *and* will meaſure his affaires by iudgement.
6 Surely he ſhall neuer be moued: *but* the righteous ſhalbe had in euerlaſting remembrance.
7 He will not be afraide of euill tidings: *for* his heart is fixed, *and* beleeueth in the Lord.
8 His heart is eſtabliſhed: *therefore* he will not feare, vntill he ſee *his deſire* vpon his enemies.
9 Hee hath e diſtributed *and* giuen to the poore: his righteouſneſſe remaineth for euer: his f horne ſhall be exalted with glory.
10 The wicked ſhall ſee it, and be angry: hee ſhall gnaſh with his teeth, and g conſume away: the deſire of the wicked ſhall periſh.

a The Prophet declareth that he will praiſe God both priuately and openly, and that from the least, as he that conſidereth himſelfe wholy and onely vnto God.
b He ſheweth that Gods workes are a ſufficient cauſe wherefore we ſhould praiſe him, but chiefly his benefits toward his Church.
c God hath giuen to his people all that was neceſſarie for them, and will euer ſtill do the ſame for his couenants ſake, and in this ſenſe the Ebrew word is taken, Pro. 30. & 2 Sam. 23.
|| Or, *pray, and feed*.
d As God promiſed to take the care of his Church: ſo in effect doeth he.
e They onely are that obey the word.

nee's requireth, and not to beſtow all on himſelfe. f The godly haue not their gar- ny but diſtribute liberally as the neceſſitie of the poore requireth, and as his power is able. f His power and proſperous eſtate. g The children ſhall cauſe the wicked to ſee for enuie.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 in that that contrary to the course of nature he worketh in his Church.

¶ *Praiſe ye the Lord.*

PRayſe, O yee ſeruants of the Lord, a praiſe the Name of the Lord.
2 Bleſſed be the Name of the Lord from henceforth and for euer.
3 The Lords Name is praiſed from the riſing of the ſunne, vnto the going downe of the ſame.

a By this often repetition he ſtirreth vp our cold dulnes to praiſe God, ſeeing his workes are ſo wonderfull, and that we are created for the ſame cauſe.

4 The

b If Gods glorie shine throw all the world, and therefore of all ought to be prayed, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly enroll his Name?

c By preferring the poore to high honor and ioining the barren children, he sheweth that God werketh not onely in his Church by ordinary meanes, but also by miracles.

4 The Lord is high aboue all b nations, *and* his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high,

6 Who abaseth himselfe to behold *things* in the heauens and in the earth!

7 Hee rayseth the needie out of the dust, *and* lifteth vp the c poore out of the dung,

8 That he may set him with the princes, *euen* with the princes of his people.

9 He maketh the barren woman to dwell with a family, *and* a ioyfull mother of children. Prayse ye the Lord.

PSAL. CXIIII.

1 How the Israelites were deliuered out of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth, preserueth his miraculously.

WHen * Israel went out of Egypt, *and* the house of Iaakob from the a barbarous people,

2 Iudah was his b sanctification, *and* Israel his dominion.

3 The sea saw it, and fled: Iorden was turned backe.

4 The c mountaines leaped like rammes, *and* the hils as lambes?

5 What ailed thee, O sea, that thou fleddest? O Iorden, *why* wast thou turned backe?

6 Ye mountaines *why* leaped ye like rammes, *and* ye hils as lambes?

7 The d earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

8 Which e turneth the rocke into waterpooles, *and* the flint into a fountaine of water.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants against whom they desire that God would succour them, 9 trusting most constantly that God will preserue them on this their need, seeing that he hath adopted and receiued them into his fauour. 18 Promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt a vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie for thy louing mercie, *and* for thy trueths sake.

2 Wherefore shall the heathen say, b Where is now their God?

3 But our God *is* in heauen: he doth whatsoeuer he c will.

4 Their idoles *are* d siluer and gold, *euen* the worke of mens hands.

5 They haue a mouth, and speake not: they haue eyes, and see not.

6 They haue eares, and heare not: they haue noses and smell not.

7 They haue e hands, and touch not: they haue feete, and walke not: neither make they a sound with their throat.

8 They that make them are f like vnto them: *so are* all that trust in them.

9 O Israel, trust thou in the Lord: *for* hee is their helpe, and their shield.

a Because God promised to deliuer them, not for their sakes, but for his Name, Ita 48.11. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not only haue no helpe in them, but lacke sense and reason. f As much without sense, as blockes and stones.

10 O house of Aaron trust ye in the Lord, *for* he is their helpe, and their shield.

11 Yee that feare the Lord, trust in the Lord: *for* he is their helper, and their shield.

12 The Lord hath beene mindfull of vs, he will bleese, hee b will bleese the house of Israel, hee will bleese the house of Aaron.

13 Hee will bleese them that feare the Lord, both small and great.

14 The Lord will increase *his graces* toward you, *euen* toward you, and toward your children.

15 Ye are blessed of the Lord, which i made the heauen and the earth.

16 The k heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead prayse not the Lord, neither any that i goe downe into the *place* of silence:

18 But wee will prayse the Lord from henceforth and for euer. Prayse ye the Lord.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great fauour that God shewed toward him, magnifieth such great mercies, 13 and protesteth that hee will be thankefull for the same.

I a Loue the Lord, because hee hath heard my voyce *and* my prayers.

2 For he hath inclined his eare vnto me, when I did call *vpon him* b in my dayes.

3 *When* the snares of death compassed me, and the griefes of the graue caught me: *When* I found trouble and sorow.

4 Then I called vpon the name of the Lord, *saying*, I beseech thee, O Lord, deliuer my soule.

5 The Lord *is* mercifull and righteous, and our God *is* full of compassion.

6 The Lord preserueth the simple: I was in misery, and he saued me.

7 Returne vnto thy rest, O c my soule: for the Lord hath beene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, *and* my feete from falling.

9 I shall e walke before the Lord in the land of the liuing.

10 f I beleeued, therefore did I speake: *for* I was sore troubled.

11 I sayd in my g feare, All men are liars.

12 What shall I render vnto the Lord for all his benefits toward me?

13 I will h take the cup of saluation, and call vpon the Name of the Lord,

14 I will pay my vowes vnto the Lord, *euen* now in the presence of all his people.

15 Precious in the sight of the Lord *is* the i death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, *and* the sonne of thine handmaide: thou hast broken my bonds.

17 I will offer to thee a sacrifice of prayse, and will call vpon the Name of the Lord.

18 I will pay my k vowes vnto the Lord, *euen* now in the presence of all his people,

19 In the courts of the Lords house, *euen* in the mids of thee, O Ierusalem. Prayse ye the Lord.

a Hee granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when he was in distresse.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitures of aid and counsell.

d Which was vnquieted before, now rest vpon the Lord, for hee hath beene beneficiall towards thee.

e The Lord will preserue me, and saue my life.

f I felt all these things, and therefore was moued by faith to confesse them, 2.Cor. 4.13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this temptation, and felt the contrarie.

h In the Law they vsed to make a banket when they gaue solemne thankes to God, and to take the cuppe and drinke in signe of thankesgiuing.

i I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account.

k I will thanke him for his benefits, for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 *Hee exhorteth the Gentiles to prayse God, because he hath accomplished as well to them as to the Iewes, the promise of life enerlasting by Iesus Christ.*

ALl * nations, prayse ye the Lord: all ye people, prayse him.

2 For his louing kindnesse is great toward vs, and the a trueth of the Lord *endureth* for euer. Prayse ye the Lord.

PSAL. CXVIII.

1 *Dauid reiected of Saul and of the people, at the time appointed obteined the kingdome. 4 For the which hee bideth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ lively set fourth, who should be of his people reiected.*

PRayse a ye the Lord, because he is good: for his mercie *endureth* for euer.

2 Let Israel now say, That his mercy *endureth* for euer.

3 Let the house of Aaron now say, that his mercie *endureth* for euer.

4 Let them that feare the Lord, now say, That is mercie *endureth* for euer.

5 I called vpon the Lord in b trouble, *and* the Lord heard me, *and set me at* large.

6 The Lord *is* with me: *therefore I* will not feare what c man can doe vnto me.

7 The Lord *is* with me amõg them that helpe me: therefore shall I see *my desire* vpõ mine enemies.

8 It is better to trust in the Lord, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord *is my* strength and f song: for he hath beene my deliverance.

15 The g voyce of ioy and deliverance *shalbe* in the tabernacles of the righteous, *saying*, The right hand of the Lord hath done valiantly,

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord had chastened me sore, but hee hath not deliuered me to death.

19 Open ye vnto me the h gates of righteousnes, *that* I may goe into them, & prayse the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will prayse thee: for thou hast heard me, and hast beene my deliverance.

22 * The stone, *which* the builders k refused, is the head of the corner.

23 This was the Lords doing, *and* it is marueilous in our eyes,

24 This is the l day, *which* the Lord hath made: let vs reioyce and be glad in it.

25 m O Lord, I pray thee, saue now; O Lord, I pray thee now giue prosperitie

26 Blessed *be he*, that commeth in the Name of the Lord; n we haue blessed you out of the house of the Lord

27 The Lord *is* mightie, and hath giuen vs o light; binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will prayse thee, *euen* my God: therefore I will exalt thee.

29 Prayse ye the Lord, because he is good: for his mercie *endureth* for euer.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth, that is, when we frame him according to his word, and not after our owne fantasies.*

ALEPH.

BLessed *are* a those that are vpright in *their* way, *and* walke in the Law of the Lord.

2 Blessed *are* they that keepe his testimonies, *and* seeke him with their whole heart.

3 Surely they worke b none iniquitie, *but* walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will prayse thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not f ouerlong.

BETH.

9 Wherewith shall a g yong man redresse his way? in taking heede *thereto* according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue h hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great i delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delite in thy statutes, *and* I will not forget thy word.

GIMEL.

17 Be beneficiall vnto thy seruant, *that* I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a k stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou

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* *Rom.* 15. 11.

a That is, the most certaine and continuall testimonies of his Fatherly graces.

a Because God by creating Dauid K. ng, sheweth his mercie toward his afflicted Church, the Prophet doe h not onely himselfe thanke God, but exhorteth all the people to doe the same.

b We are here taught, y the more that troubles oppresse vs, the more ought we to be instant in prayer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God would mainteine him, because he had placed him.

d He theweth that he had not set his confidence in man, to haue beene preferred to the kingdome, and therefore he put his trust in God and obteined

e He meeth Saul his chiefe enemie.

f In that, he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour, therefore he will prayse him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored

h So that all, that are both faint and weere, may see his mightie power.

i, He wilbe in the doores of the Tabernacle to be opened, that he may declare his thankfull minde.

* *Isa.* 28, 16.

matt. 21 42. *Actes* 4. 11. *roman* 9, 33. 1. *peter* 2. 6. 7. k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.

l Wherein God hath sheweth chiefly his mercie, by appointing me king, and deliuering his Church.

m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ.

n Which are the Priests, and haue the charge thereof, as Num 6.23.

o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

a Heere they are not called blessed, which thinke themselues wise in their owne iudgement, not which imagine to themselues a certaine holinesse, but they whose conuersation is vpright without hypocrisie.

b For they are ruled by Gods Spirite and imbrace no desertion but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may

becomfomable to Gods word. d For true religion is without hypocrisie. e That is, thy precepts, which containe perfite righteousnesse. f He refuseth not to be tryed by tentations, but he seeketh to faint, if God succour not his infirmitie in time.

g Because youth is most giuen to licentiousnesse, he chiefly exhorteth them to frame their liues betime to Gods word.

h It Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

i, The Prophet doeth not boast of his vertues, but setteth foorth an vanities.

a Heere sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and mindes.

b Seeing mans life in this world is but a passage, what if thy word were not his guide?

21 Thou

a To all ages thou hast plagued all such which maliciously and contemptuously departed from thy truth.
d When the powers of the world giue false sentence against mee, thy word was a guide and counseller to me.

21 Thou c hast destroyed the proud: cursed are they that doe erre from thy commandements.
22 Remoue from me shame and contempt: for I haue kept thy testimonies.
23 d Princes also did sit, *and* speake against mee: *but* thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, *and* my counsellers.

DALETH.

a That is, it is almost brought to the graue, and without thy Word I cannot liue.
b I haue confessed mine offences, and now depend wholy on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my minde may be purged from vanity, and taught to obey thy will.
e By this hee sheweth that wee can neither chuse good, except hee make our hearts large to receiue grace, and willing to obey.

25 My soule cleaueth to the a dust: quicken me according to thy word.
26 I haue b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wondrous works.
28 My soule melteth for heauinesse: rayse mee vp according to thy c word.
29 Take from me the d way of lying, and grant me graciously thy Law.
30 I haue chosen the way of trueth, *and* thy iudgements haue I layd *before me*.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou e shalt inlarge mine heart.

HE.

a He sheweth that he cannot follow on to the end, except God teach him ot times, and leade him forward.
b Not onely in outward confession, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the root of all euill.
d Meaning, all his fences.
e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious word.

33 Teach a me, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding and I will keepe thy Law, yea, I will keepe it with *my* whole b heart.
35 Direct mee in the path of thy commandements: for therein is my delite.
36 Incline mine heart vnto thy testimonies: and not to c couetousnes.
37 Turne away mine d eyes from regarding vanity, *and* quicken me in thy way.
38 Stablish thy promise to thy seruant, becausse he feareth thee.
39 Take away e my rebuke that I feare: for thy iudgements are good.
40 Behold, I desire thy commandements; f quicken me in thy righteousnesse.

f Giue me strength to continue in thy word euen to the end.

VAV.

a He sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods word hee assureth himselfe so be able to confute the lies of his aduersaries.
c They that simply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are euer in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the vaine pompe of princes.

41 And let thy louing a kindnesse come vnto mee, O Lord, *and* thy saluation according to thy promise.
42 So shall I b make answere vnto my blasphemers: for I trust in thy word.
43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.
45 And I will c walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my delite shall be in thy Commandements, which I haue loued.
48 Mine handes also will I lift vp vnto thy Commandements, which I haue loued, and I will meditate in thy statutes.

ZAIN.

a Though hee seele Gods hand hill to lie vpon him, yet he relieth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and treade his Religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
d That is, a vehement zeale to thy glory and indignation toward fulowfull exile.

49 Remember a the promise *made* to thy seruant; whereein thou hast caused me to trust.
50 It is my comfort in my trouble; for thy promise hath quickened me.
51 The b proud haue had me exceedingly in dirision: *yet* haue I not declined from thy Law.
52 I remembred thy c iudgements of olde, O Lord, and haue bene comforted.
53 d Feare is come vpon mee for the wicked, that forsake thy Law.
54 Thy statutes haue beene my songs in the house of my e pilgrimage.
55 I haue remembred thy Name, O Lord, in the f night, and haue kept thy Law.
56 g This I had becausse I kept thy precepts.

tion against the wicked. e In the course of this life f Euen when other sleepe, g That is, all these benefits.

CHETH.

a I am perswaded that to keepe thy LAW is an heritage and great gaine for me.
b Hee sheweth that none can imbrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw me into their compauy.
d Not onely in mutuall consent, but also with aide and succour.
e For the knowledge of Gods word is a singular token of his fauour.

57 O Lord, *that art* my a portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with *my* whole heart: be mercifull vnto mee according to thy promise.
59 I haue considered my b wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bands of the wicked haue c robbed me: *but* I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, becausse of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: e teach me thy statutes.

TETH.

a Hauing prooued by experience that God was true in his promise, hee desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods, is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation challenged, he was

65 O Lord, thou hast dealt a graciously with thy seruant, according vnto thy word.
66 Teach me good iudgement and knowledge: for I haue beleeued thy commandements.
67 Before I was b afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach mee thy statutes.
69 The proud haue imagined a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 c Their heart is fat as grease, *but* my delight is in thy Law.
71 It is d good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto mee, then thousands of gold and siluer.

of themselues. d Hee confesseth that before that hee was rebellious, as man by nature is.

IOD.

a Because God leaueth not his worke that he hath begun, he desireth a new grace: that is, that hee would continue his mercies.
b When God sheweth his grace toward any, he iustifieth to others, that he faileth not them that trust in him.
† *Ebr. in trueth.*
was as dead.

73 Thine hands haue a made mee and fashioned me: giue mee vnderstanding *therefore*, that I may learne thy commandements.
74 So they that b feare thee, seeing mee, shall reioyce, becausse I haue trusted in thy word.
75 I know, O Lord, that thy iudgements *are* right, and that thou hast afflicted me † iustly.
76 I pray thee that thy mercie may comfort me, according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may c liue: for thy Law *is* my delight.
78 Let the proude be ashamed: for they haue

c Hee declareth, that when he felt not Gods mercies, he deale

That is, be comforted by mine example

e He sheweth that there can be no true feare of God without the knowledge of his word.

a Though my strength faile me, yet my soule groneth and ligheth, resting still in thy word.
b Like a skinbottle or bladder y is parched in the smoke.
c How long wilt thou afflict thy feruant?
d They haue not onely oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer his and destroy such as vniustly persecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Because goode should esteeme Gods word according to the change of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.
c He prooueth by effect, that he is God child, because he seeketh to vnderstand his word. d There is nothing so perfect in earth, but it hath an end, onely Gods word latteth for euer.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.
b Whosoeuer doeth submit himselfe only to Gods word, shall not only be safe against the practises of his enemies, but also learne more wisdome then they that professe it, and are men of experience.
c So then of our selues we can doe nothing: but when graces sweetter then hony.

a Of our selues we are but darkenesse and cannot see, except we be lighted with Gods word.
b So all the faithfull ought to bind themselues to God by a solemne oath and promise, to stirre vp their zeale to embrace Gods word.

dealt wickedly *and* falsly with me: *but* I meditate in thy precepts.

79 Let such as feare thee d turne vnto me, and they that e know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

C A P H.

81 My soule a fainteth for thy saluation; *yet* I wait for thy word.

82 Myne eyes fayle for thy promise, saying, When wilt thou comfort me?

83 For I am like a b bottle in the smoke; *yet* doe I not forget thy statutes.

84 How many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue d digged pits for me, which is not after thy Law.

86 All thy commandements *are* true: they persecute me falsly: e helpe me.

87 They had almost consumed f me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnes: so shall I keepe the testimony of thy mouth.

L A M E D.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy trueth *is* from generation to generation: thou hast layed the foundation of the earth, and it abideth.

91 They b continue *euen* to this day by thine ordinances: for all *are* thy seruants.

92 Except thy law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts, for by them thou hast quickened me.

94 I am b thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: *but* I will consider thy testimonies.

96 I d haue seene an end of all perfection: *but* thy commandement *is* exceeding large.

M E N.

97 Oh how loue I thy law! it is my meditation a continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer w me.

99 I haue had more b vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for c thou didst teach me.

103 How sweete are thy promises vnto my mouth, *yea*, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

N V N.

105 Thy word *is* a a lanterne vnto my feete, and a light vnto my paths.

106 I haue b sworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the c free offerings of my mouth, and teach me thy iudgements.

109 My d soule is continually in mine hand: yet doe I not forget thy law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken *as* an e heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, *euen* vnto the end.

S A M E C H.

113 I hate a vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 b Away from mee, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 c Stay thou me, and I shalbe safe, and I will delight continually in thy statutes.

118 Thou hast troden down all them that depart from thy statutes: for their d deceit *is* vaine.

119 Thou hast taken away all the wicked of the earth *like* e drosse: therefore I loue thy testimonies.

120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

a Whosoeuer will embrace Gods word a right, must abhorre all fantasies and imaginations both of himselfe and others.
b And binder me not to keepe the Law of the Lord.
c He desireth Gods continuall assistance, least hee should faint in the race, which he had begun.
d The craftie practises of them that contemne thy Law, shall be brought to nought.
e Thy iudgements doe mine owne weakenesse, which feare causeth repentance.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He beseecth God that he is Gods seruant, but being by putteth God in mind that as he made him his by his grace, so hee would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things out of time to helpe and succour of thy word.

e Which infected thy people, as drosse doeth the metall. f Not onely because he obedieoce, but cause me to feare, considering mine owne weaknesse, which feare causeth repentance.

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressour.

122 a Answere for thy seruant in that which is good, *and* let not the proud oppresse me.

123 Mine eyes haue fayled *in waiting* for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant mee *therefore* vnderstanding, that I may know thy testimonies.

126 It is c time for thee, Lord, to worke: *for* they haue destroyed thy Law.

127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteemed all thy precepts most iust, and hate all false d wayes.

a Containing hie and secret mysteries, for the which I am moued with admiration and reuerence.
b The simple ideote that submits themselues to God, haue their eyes opened and their minds illumined, is soone set by them again of God and world.
c My zeale toward thy word was so great.

to confusion, and Gods word to vtter contempt, then it is God send remedy. d That is, whatsoeuer differeth from he pure

P E.

129 Thy testimonies *are* a wonderfull: therefore doth my soule keep them.

130 The entrance into thy b wordes sheweth light, *and* giueth vnderstanding to the simple

131 I opened my mouth, and c panted, because I loued thy commandements.

132 Looke vpon mee and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquity haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keep thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes

d He sheweth what ought to be y zeale of Gods children, when they see his word contemned.

a We cannot confesse God to be righteous, except we liue uprightly and truely, as his hath commanded. *Psal. 69. 9. iohn. 2. 17.

b God hath need to be feared, but thy word is perfection in deede.

c This is the true tryall, to prayse God in aduersity.

d So that the life is liuing without the knowledge of God, is death.

e He sheweth that all his affections and whole heart were bent to God-ward for to haue helpe in his dangers.

b He was more earnest in the study of Gods word, then they that kept the watch were in their charge.

i *Or, entiseme.*

c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods word, that he would euer beat hand when his children be oppressed.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in the law, wch cha. beeause the wicked liche, they can haue no hope of saluation.

c My zeale consumed me when I saw their malice and contempt of thy glory.

d This a sure signe of out ad prion, when we loue the Law of God.

e Since thou first promisedst, euen to the end all thy sayings are true.

a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee whom I more feare then men.

b That is, often, and sundry times.

c For their conscience I abstreth them, that they please thee, whereas they, that loue not thee, haue the contrary.

136 Mine eyes gushed out with riuers of water, because they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord, and iust *are* thy iudgements.

138 Thou hast commanded a iustice by thy testimonies and trueth especially.

139 *My zeale hath euen consumed mee; because mine enemies haue forgotten thy words.

140 Thy word is prooued b most pure, and thy seruant loueth it.

141 I am c small and despised: *yet* doe I not forget thy precepts.

142 Thy righteousnes *is* an euerlasting righteousnes, and thy Law *is* trueth.

143 Trouble and anguish are come vpon me: *yet are* thy commandements my delight.

144 The righteousnesse of thy testimonies *is* euerlasting: grant me vnderstanding, and I shall liue.

KOPH.

145 I haue d cried with *my* whole heart: heare me, O Lord, *and* I will keepe thy statutes.

146 I called vpon thee; saue me, and I will keepe thy testimonies.

147 I preuented the morning light, and cried: *for* I waited on thy word.

148 Mine eyes b preuent the *night* watches, to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy iudgement.

150 They draw neere that follow after c malice, *and are* farre from thy law.

151 Thou art neere, O Lord: for all thy commandements *are* true.

152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy law.

154 Pleade my cause, and deliuer me; quicken me according vnto thy word.

155 Saluation *is* farre from the wicked, because they seeke not thy statutes.

156 Great *art* thy tender mercies, O Lord: quicken me according to thy b iudgements.

157 My persecutors an mine oppressours *are* many: *yet* doe I not warue from thy testimonies.

158 I saw the transgressors and was c grieued, because they kept not thy word.

159 Consider, O Lord, how I d loue thy precepts: quicken me according to thy louing kindnesse.

160 The e beginning of thy word is trueth, and all the iudgements of thy righteousnes *indure* for euer.

SCHIN.

161 Princes haue a persecuted mee without cause: but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falshood and abhorre it, *but* thy Law doe I loue.

164 b Seuen times a day doe I prayse thee, because of thy righteous iudgements.

165 They that c loue thy law, shall haue great prosperity, and they shall haue none hurt.

166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: e for all my wayes *are* before thee.

TAV.

169 Let my complaint come before thee, O Lord, *and* giue me vnderstanding a according vnto thy word.

170 Let my supplication come before thee, *and* deliuer me according to thy promise.

171 My lips shall b speake prayse, when thou hast c taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law *is* my delight.

175 Let my soule liue, and it shall prayse thee, and thy d iudgements shall helpe me.

176 I haue e gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reports of Sauls flatterers.* 5 *And therefore he lamenteth his long abode among those infidels.* 7 *Who were giuen to all kinde of wickednes and contention.*

¶ *A song of* a *degrees.*

I Called vnto the Lord in my b trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, *and* from a deceitfull tongue.

3 What doeth *thy* c deceitfull tongue bring vnto thee? or what doeth it auaile thee?

4 *It is as* the d sharpe arrowes of a mightie man, and *as* the coales of Iuniper.

5 Woe is to me that I remaine in e Meshech, *and* dwell in the tents of f Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I *seeke* g peace, and when I speake *thereof*, they are *bent* to warre.

a That is, of lifting vp the tune and rising in singing.

b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet is it a great griefe to the flesh to beare euill for well doing.

c He assured himselfe that God would turne their craft to their owne destruction.

d He sheweth that the words of a slaunderous tongue are as fire, as a slaunderous tongue. e These were people of Arabia, which came of Iaphet, Genesis 10. 2. f That is, of the Ismaelites. g He declareth what he meaneth by Meshech, and Kedar, to wit, the Israelites, which had degenerate from their godly father, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 who onely doth maintaine, preserue and prosper his Church.*

¶ *A song of degrees.*

I Will lift vp mine eyes || vnto the mountaines; from whence my helpe shall come.

2 Mine helpe *commeth* from the Lord, which hath made the a heauen and the earth.

3 He will not suffer thy foot to slip, *for* he that keepeth thee, will not b slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord *is* thy keeper: the Lord *is* thy shadow at thy right hand.

6 The sunne shall not c smite thee by day, nor the moone by night.

d He sheweth that we must first haue faith before we can worke and please God.

e I had no respect of men, but set them alwayes before mine eyes, as the iudge of my doings.

a As thou hast promised to be the schoolmaster vnto all them that depend vpon thee.

b The word signifieth to powre forth continually.

c All his prayer and desire is to profit in the word of God.

d That is, thy prouide it care ouer me, and when with thou wilt iudge mine enemies.

e Being chased to and fro by mine enemies, and hauing no place to rest in.

ouer euery member thereof. c Neither heat nor cold, nor any be able to destroy Gods Church, albeit for a time they may

d Whatsoeuer thou doe t enterprise, shall haue good successe.

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.

8 The Lord shall preserue thy d going out, and thy comming in from henceforth and for euer.

PSAL. CXXII.

1 *Dauid reioyceth in the newes of the faithfull, that God hath accomplished his promise and placed his Arke in Zion. 5 For the which hee giueth thankes, 8 And prayeth for the prosperitie of the Church.*

¶ *A song of degrees*, or Psalme *of Dauid.*

I *a* Reioyced when they said to me, We will goe into the house of the Lord.

2 Our b feete shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is c compact together in it selfe:

4 Wherevnto d the Tribes, *euen* the Tribes of the Lord go vp *according* to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, *euen* the thrones of the house of e Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f walles, *and* prosperitie within thy palaces.

8 For my g brethren and neighbours sakes, I will wish thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

* 1. Chron. 29. 9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were woont to wander to and fro, as the Arke remooued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concord and loue that was betweene the citizens.
d All the tribes according to Gods couenant shall come and pray there.
e In whose house God placed the throne of iustice, and prosper shee both within and without.
f The suiour of God
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus, by the wicked worldlings and contemners of God.*

¶ *A song of degrees.*

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of a seruants *looke* vnto the hand of their masters, *and* as the eyes of a maiden vnto the hand of her mistresse: so our eyes *waite* vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue b suffered too much contempt

4 Our soule is filled too full of the mocking of the wealthy, *and* of the despitefulnesse of *y* proud.

a He compareth the condition of the godly, to seruants that are destitute of all helpe, affuring that when all other helpes faile, God is euer at hand and like himselfe.
b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scoffings of the wicked, there is alway helpe aboue, if with hungrie desires they call for it.

PSAL. CXXXIV.

1 *The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They doe ere the greatnesse of the perill. 6 And praise the name of God.*

¶ *A song of degrees*, or Psalme *of Dauid.*

IF the Lord had not beene a on our side, (may Israel now say)

2 If the Lord had not beene on our side, when men rose vp against vs,

3 They had then swallowed vs vp b quicke, when their wrath was kindled against vs.

4 Then the c waters had drowned vs, *and* the streame had gone ouer our soule:

5 Then had the d swelling waters gone ouer our soule.

6 Praysed *be* the Lord, which hath not giuen vs *as a* pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of the d snare of the foulers: the snare is broken, and we are deliuered.

8 Our helpe *is* in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to helpe at need, and that there was none other way to be saued, but by his onely meanes
b So fiercely were we to resist.
c He vseth most proper similitudes to expresse the great danger that the Church was in, and thus of the which God mir aculously deliuered them.
d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 *He describeth the assurance of the faithfull in their afflictions. 4 And desireth their wealth. 5 And the destruction of the wicked.*

¶ *A song of degrees.*

THey that trust in the Lord, *shall be* as mount Zion, *which* cannot a be remooued, *but* remaineth for euer.

2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for euer.

3 For the b rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 c But these that turne aside by their crooked *wayes*, them shall the Lord leade with the workers of iniquitie: *but* peace *shalbe* vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.
b Though God suffer his to be vnder the rod least they should embrace wickednes, yet this rod shall not fall vpon them, that it should driue them from hope.
c He desireth God to purge his Church from hypocrites, and of the vnrulie.

PSAL. CXXVI.

1 *This Psalme was made after the returne of the people from Babylon, & sheweth that the meane of their deliuerance was wonderfull after the sentence pieces of captiuitie forespoken by Ieremie, Chap. 25. 11. and 29. 10.*

¶ *A song of degrees*, or Psalme *of Dauid.*

WHen the Lord brought againe the captiuitie of Zion, wee were like them that a dreame.

2 Then was our mouth b filled with laughter, and our tongue with ioy: then said they among the c heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, *whereof* we reioyce.

4 O Lord, bring againe our captiuitie, as the d riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping, and caried e precious seede: *but* they shall returne with ioy, and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.
b His fhe weth how the godly ought to reioyce when God gathereth his Church or deliuereth it.
c If the infidels confesse Gods wonderfull works, the faithfull can neuer shew themselues sufficiently thankefull.
d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the Wildernesse and barren places.
e That is, feele which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 *He sheweth that the whole estate of the world, both domesticall and politicall, standeth by Gods mere prouidence and blessing. 3 And that to haue children well nurtured, is an especiall grace and gift of God.*

¶ *A song of degrees*, or Psalme *of Salomon.*

EXcept the Lord a build the house, they labour in vaine that build it: except the Lord keepe the b citie, the keeper watcheth in vaine.

2 It is in vaine for c you to rise earely, *and* to lie downe late, *and* eat the head d of sorow: *but* hee will surely giue e rest to his beloued.

3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.

4 As are the arrowes in the hand of the strong man; so are the f children of youth.

5 Blessed *is* the man that hath his quiuer full of them: for they shall not be ashamed, when they speake with *their* enemies in the gate.

a That is, gouerne and dispose all things pertaining to the famille.
b The publike estate of the common-wealth.
c Which watch and ward, and are also magistrates, and rulers of the citie.
d Either thee which is gotten by hard labour, or eares with griefe of minde.
e Not exempting them from labour: but making their labours comfortable, and as it were a rest.
f That is, endued with strength and vertues from God: for these are tokens of Gods blessings, and not be ashamed.
g Such children shall be able to stop the aduersaries mouthes, when they godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ *A song of degrees.*

BLessed *is* euery one that feareth the Lord, and walketh in his [a] wayes.

2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shalbe well with thee.

3 Thy wife *shalbe* as the fruitfull vine on the sides of thine house, *and* thy [c] children like the oliue plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall [d] blesse thee, and thou shalt see the wealth of [e] Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, *and* peace vpon Israel.

a God approueth not our life, except it be reformed according to his word.
b The world esteemeth them happy, which liue in wealth and idlenesse: but the holy Ghost approueth them best that liue of the meane profite of their labours.
c Because Gods fauour appeareth in none outward thing, more then in increase of children, because of the spirituall blessings shall be graunted.
d He proniseth to enrich the faithfull with this spirituall blessing which God hath made to his Church, these temporall things shall be giuen.
e For except God blesse his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shew, shall suddenly be destroyed.

¶ *A song of degrees.*

THey haue oftentimes afflicted mee from my youth (may [a] Israel now say.)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, *and* made long furrowes.

4 *But* the [b] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 [c] They *shallbe* as the grasse on the house tops, which withereth afore it commeth forth,

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 [d] Neither they which goe by, say, The blessing of the Lord *be* vpon you, *or*, We blesse you in the Name of the Lord.

a The Church now afflicted, ought to remember how her condition hath euer beene such from the beginning to be molested most grieuously by the wicked: yet in time it hath euer beene deliuered.
b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plough.
c The enemies that lift them selues most high, and as it were approach neere to the Sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie.
d That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. 3 They confesse their sinnes, and flee vnto Gods mercies.

¶ *A song of degrees.*

OVt of the [a] deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straightly markest iniquities, O Lord, [b] who shall stand?

4 But mercie *is* with thee, that thou [c] mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule *waiteth* on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord *is* mercie, and with him *is* great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distresse and sorow.
b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.
c Because of nature thou art mercifull: therefore are faithfull teuerence thee.
d He sheweth to vnderstand the mercy of God doth appertaine to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ *A song of degrees*, or Psalme *of Dauid.*

LOrd, a mine heart is not hautie, neither are mine eyes lofty, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is [c] wained.

3 Let Israel waite on the Lord from henceforth and for euer.

a He setteth forth his great humility, as an example to all rulers and gouernours.
b Which passe the measure and limits of his vocation.
c He was void of ambition and wicked desires.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, desire that he would stablish the same, both as touching his posteritie, and the building of the Temple, to pray there as was forespoken. Deut. 12, 5.

¶ *A song of degrees.*

LOrd, remember Dauid with all his [a] affliction:

2 Who sware vnto the Lord, *and* vowed vnto the mightie *God* of Iaakob, *saying*,

3 I [b] will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed.

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber.

5 Vntill I finde out a place for the [c] Lord, an habitation for the mightie *God* of Iaakob.

6 Lo, we heard of it in [d] Ephrathah, *and* found it in the fields of the forrest.

7 Wee will enter into his Tabernacles, *and* worship before his footstole.

8 Arise, O Lord, *to come* into thy [e] rest, thou, and the Arke of thy strength.

9 Let thy Priests be cloathed with [f] righteousnesse, and let thy Saints reioyce.

10 For thy [g] seruant Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it, *saying*, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my Couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for [h] euer.

13 For the Lord hath chosen Zion, *and* loued to dwell in it, *saying*,

14 This is my rest for euer; here will I dwell, for I haue a [i] delight therein.

15 I will surely blesse her vitailes, *and* will satisfie her poore with bread.

16 And will cloath her Priests with [k] saluation, and her Saints shall shout for ioy.

17 There will I make the [l] horne of Dauid to bud: *for* I haue ordeined a light for mine Anoynted.

18 His enemies will I cloath with shame, but on him his crowne shall florish.

a That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to build the Temple.
b Because the chiefe charge of the king was to set foorth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, vere it neuer so necessarie, before he had executed his office.
c That is, the Arke, which was a signe of Gods presence.
d The common bruit was that the Arke should remaine in Ephrathah, that is, in Beth-lehem a plentifull place: but after we perceiued that thou wouldest place it in Ierusalem, which was barren as a forrest, and compassed about onely with hilles.
e That is, Ierusalem, because that after ward his Arke should remoouue to none other place.
f Let the effect of thy grace both appeare in the Priests, and in the people.
g As thou hast madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted. Because this cannot be accomplished but in Christ, he followeth that the promise was spirituall. I Meaning, for his owne sake, and not for the pleutifulnesse of the place for he promiseth to blesse it, declaring before that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteineth the commendation of brotherly amitie among the seruants of God

¶ *A song of degrees*, or Psalme *of Dauid.*

BEhold, how good and how comely a thing it is, brethren to dwell euen [a] together.

a Because the greatest part were against Dauid, though some fauoured him, yet when hee was established king at length they ioyned altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.

b The oyntment was a figure of the graces which come from Christ ŷ head vnto his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem.
d Where there is such concord.

2 *It is* like to the precious b oyntment vpon
the head, that runneth downe vpon the beard,
euen vnto Aarons beard, which went downe on
the border of his garments.
3 *And* as the dew of c Hermon which falleth
vpon the mountains of Zion: for d there the Lord
appoynted the blessing *and* life for euer.

PSAL. CXXXIV.

1 *He exhorteth the Leuites watching in the Temple, to praise the Lord.*

¶ *A song of degrees.*

BEhold, prayse ye the Lord, all yee a seruants of
the Lord, yee that by night stand in the house
of the Lord.
2 Lift vp your b hands to the Sanctuary, and
prayse the Lord.
3 The Lord that c hath made heauen and earth,
blesse thee out of Zion.

a Ye that are Leuites and chiefly appoynted to this office.
b For their charge was not onely to keepe the Temple, but to pray there, and to giue God thanks.
c And therefore hath all power, blesse thee with his fatherly loue declared in Zion, Thus the Leuites vsed to prayse the Lord, and blesse the people.

PSAL. CXXXV.

1 *Hee exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marueilous workes.* 12 *And specially for his graces toward his people, wherein he hath declared his Maiestie.* 15 *To the confusion of all idolaters and their idoles.*

¶ *Prayse ye the Lord.*

PRayse the Name of the Lord; yee seruants of
the Lord, prayse *him.*
2 Yee that a stand in the House of the Lord,
and in the b courts of the House of our God.
3 Prayse yee the Lord for the Lord is good:
sing prayses vnto his Name: for it is a comely
thing.
4 For the Lord hath c chosen Iaakob to himselfe,
and Israel for his chiefe treasure.
5 For I know that the Lord *is* great, and that
our Lord *is* aboue all gods.
6 Whatsoeuer pleased the Lord, that d did he in
heauen and in earth, in the sea & in all the depths.
7 He bringeth vp the cloudes from the ends
of the earth, and maketh the * lightnings with the
raine: hee draweth foorth the winde out of his
treasures.
8 * He smote the first borne of Egypt both of
man and beast.
9 Hee hath sent tokens and wonders into the
mids of thee, O Egypt, vpon Pharaoh, and vpon
all his seruants.
10 * He smote many nations, and slew mighty
Kings:
11 *As* Sihon King of the Amorites, and Og
king of Bashan, and all the kingdomes of Canaan:
12 And e gaue their land for an inheritance,
euen an inheritance vnto Israel his people.
13 Thy Name, O Lord, *endureth* for euer: O
Lord, thy remembrance *is* from generation to generation.
14 For the Lord will f iudge his people, and
be pacified toward his seruants.
15 The g idoles of the heathen *are* siluer and
gold, *euen* the worke of mens hands.
16 They haue a mouth, and speake not: they
haue eyes and see not.
17 They haue eares and heare not, neither is
there any breath in their mouth.
18 They that make them, are like vnto them:
so are all that trust in them.
19 Prayse the Lord, yee house of Israel: prayse
the Lord, ye house of Aaron.
20 Prayse the Lord, ye house of Leui: yee that
feare the Lord, prayse the Lord.
21 Praysed *be* the Lord out of Zion, which
dwelleth in Ierusalem. Prayse ye the Lord.

a Ye Leuites that are in his Sanctuary.
b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple separate.
c That is, hath freely loued the posterity of Abraham.
d He ioyned Gods power with his will, to the intent that we should not separate them, and hereby he willeth Gods people to depend on his power which he confirmed by examples.
* Iere. 10, 13.
* Exod. 12. 29.
* Num. 21, 24, 34.
e He sheweth what fruit the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne and defend his people.
g By shewing what punishment God appoynteth for the heathen idolaters, hee warneth his people to beware the like offences, seeing that idoles haue neither power nor life, and that their deliuerance came not by idols, but by the mighty power of God. Reade Psal. 115, verse 4.

PSAL. CXXXVI.

1 *A most earnest exhortation to giue thankes vnto God for the creation & gouernance of all things, which standeth in confessing that he giueth vs al of his meere liberalitie.*

PRayse ye the Lord, because he is good: for
his a mercy *endureth* for euer.
2 Prayse yee the God of gods: for his mercie
endureth for euer.
3 Prayse yee the Lord of lords: for his mercie
endureth for euer.
4 Which onely doeth great wonders; for his
mercie *endureth* for euer.
5 Which by *his* wisedome made the heauens,
for his mercie *endureth* for euer.
6 Which hath stretched out the earth vpon
the waters: for his b mercie *endureth* for euer.
7 Which made great lights: for his mercy *endureth* for euer.
8 *As* the sunne to rule the day; for his mercy
endureth for euer.
9 The Moone and the starres to gouerne the
night: for his mercy *endureth* for euer:
10 Which smote Egypt with their first borne,
(for his mercy *endureth* for euer.)
11 And c brought out Israel from among
them; for his mercie *endureth* for euer.
12 With a mighty hand and d stretched out
arme; for his mercie *endureth* for euer:
13 Which diuideth the Sea into two parts;
for his mercie *endureth* for euer.
14 And made Israel to passe through the mids
of it; for his mercie *endureth* for euer:
15 And ouerthrew Pharaoh and his hoaste in
the red Sea; for his mercie *endureth* for euer:
16 Which led his people thorow the e wildernes;
for his mercie *endureth* for euer:
17 Which smote great Kings: for his mercie
endureth for euer.
18 And slew f mighty Kings: for his mercie
endureth for euer:
19 *As* Sihon king of the Amorites: for his
mercy *endureth* for euer:
20 And Og the king of Bashan: for his mercy
endureth for euer:
21 And gaue their land for an heritage; for
his mercy *endureth* for euer:
22 *Euen* an heritage vnto Israel his seruant;
for his mercy *endureth* for euer:
23 Which remembred vs in our g base estate;
for his mercy *endureth* for euer.
24 And hath rescued vs from our oppressours;
for his mercy *endureth* for euer:
25 Which giueth food to all h flesh; for his
mercy *endureth* for euer:
26 i Prayse ye the God of heauen; for his mercie
endureth for euer.

a By this repetition he sheweth that the least of Gods benefits binde vs to thankesgiuing, but chiefly his mercy, which is principally declared towards his Church.
b This was a common kinde of thankesgiuing, which the whole people vsed, when they had receiued any benefit of God. 2 Chron. 7. 6 and 20. 21 meaning, that God was not onely mercifull to their fathers but also continued the same to their posterity.
c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourty yeeres he sheweth infinite and most strange wonders.
f Declaring thereby that no power nor authority was so deare vnto him, as the loue of his Church.
g In our greatest affliction and slauery, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth euen for the beasts, much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 *The people of God in their banishment seeing Gods true Religion decay, liued in great anguish & sorow of heart: the which griefe the Caldeans did so little pitie.* 3 *That they rather increased the same dayly with tauntes, reproches and blasphemies against God.* 7 *Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them* 8 *And mooued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.*

BY the riuers of Babel we a sate, and there wee
wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes

a That is, we abode a long time, and albeit the countrie was pleasant, yet could it not stay our teares, nor turne vs from ŷ true seruice of our God.

b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our sufferance we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorow of the Church is most grieuous vnto them, and in such, as they cannot but remember and lament.
e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezekiel 25. 13. and Ieremiah 49. 7. verse prophecied: and Obadiah, verse. 10. He wisheth that the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g Where-vnto dideth vttir Ierusalem. h He alludeth to Isaiahs prophecie, Chap. 13. and 16. verse. promising good successe to Cyrus and Darius, whom ambition mooued to fight against Babylon: but God vsed them as his rods to punish his enemies.

in the midst thereof.

3 Then they that led vs captiue, c required of vs songs and mirth, when we had hanged vp *our harpes, saying.* Sing vs *one* of the songs of Zion.

4 How shall wee sing, *said we*, a song of the Lord in a strange land?

5 d If I forget thee, O Ierusalem, let my right hand forget *to play.*

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: *yea*, if I preferre not Ierusalem to my e chiefe ioy.

7 Remember the children of Edom, O Lord, in the f day of Ierusalem, which said, Raze it, raze it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed *shall he be* that rewardeth thee, as thou hast serued vs.

9 g Blessed *shall he be* that taketh and dasheth thy children against the stones.

PSAL. CXXXVIII.

1. Dauid with great courage praiseth the goodnesse of God toward him, the which is great, 4. That it is known to forrein princes, who shall praise the Lord together with him. 6 And hee is assured to haue the like comfort of God in the time following, as he had heretofore.

¶ A Psalme of *Dauid.*

I Will praise thee with my whole heart: *euen* before the a gods will I praise thee.

2 I will worship toward thine holy b Temple and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called, then thou heardest me, *and* hastest increased strength in my soule.

4 All the c kings of the earth shall praise thee, O Lord: for they haue heard the wordes of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord *is* great.

6 For the Lord is high, yet he beholdeth the lowly, but the proud he knoweth *afarre off.*

7 Though I walke in the middes of trouble, *yet* wilt thou reuiue me: thou wilt stretch foorth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord will perforce *his worke* toward mee: O Lord, thy mercy *endureth* for euer: forsake not the works of thine hands.

a Euen in the presence of Angels and of them that haue authority among men.
b With the Temple and ceremoniall seruice at Christs comming were abolished: for that men now should be worshipped only in spirit and trueth, Iohn 4. 23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to shew mercy to his, and to iudge the wicked: though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid cleanseth his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, hee protesteth to be enemie to all them that contemne God.

¶ *To him that excelleth. A Psalme of Dauid.*

O Lord, thou hast tried me, and knowen *me.*

2 Thou knowest my a sitting and my rising: thou vnderstandest my thoughts afarre off.

3 Thou b compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my c tongue, *but* loe, thou knowest it wholly, O Lord.

5 Thou holdest me straite behind and before, and layest thine d hand vpon me.

6 *Thy* knowledge is too wonderfull for me: it is so high that I cannot *attaine* vnto it.

7 Whither shall I goe from thy e Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, *and* dwell in the vttermost parts of the sea:

10 Yet thither shall thine hand f leade me, and thy right hand hold me.

11 If I say, Yet the darknesse shall hide me, euen the night *shall be* g light about me.

12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

13 For thou hast h possessed my reines: thou hast couered me in my mothers wombe.

14 I will praise thee, for I am i fearefully and wonderously made: marueilous *are* thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret *place*, and fashioned beneath in the earth.

16 Thine eyes did see me, when I was without forme: k for in thy booke were all things written, *which* in continuance were fashioned, when there was none of them *before.*

17 How m deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18 If I should count them, they are moe then the sand: when I awake, n I am still with thee.

19 O *that* thou wouldest slay, O God, the wicked and bloody men, *to whom I say*, Depart ye from me:

20 Which speake wickedly of thee, *and* being thine enemies are lifted vp in vaine.

21 Doe not I o hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine *vtter* enemies.

23 Try mee, O God, and knowe mine heart: proome me and know my thoughts.

24 And consider if there be any p way of wickednes in me, and leade me in the q way for euer.

d Thou seest and vnderstandest mee with thine hand, that I can turne no way, but where thou appointest me.
e From thy power and knowledge?
f That by power doth so fast hold me, that I can escape by no meanes from thee.
g Though darknesse be an hinderance to mans sight, yet it seeth thine eyes as well as the light.
h Thou hast made me in all parts, and therefore must needs know me.
i Considering thy wonderfull worke in forming me, I cannot but praise thee and feare thy mighty power.
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man?
n I continually seek new occasions to meditate in thy wisedome, and to praise thee.
o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednesse, and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the cruelties, falshood and iniuries of his enemies. 8 Against the which hee prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore hee prouoketh the iust to praise the Lord, and to assure themselues of his iustice.

¶ *To him that excelleth. A Psalme of Dauid.*

DEliuer mee, O Lord, from the euill man: preserue me from the a cruell man:

2 Which imagine euill things in their b heart, *and* make warre continually.

3 They haue sharpened their tongues like a serpent: c adders poison *is* vnder their lips, Selah.

4 Keepe d me, O Lord, from the hands of the wicked; preserue me from the cruell man, which purposeth to cause my steps to slide.

5 The proud haue layd a soare for mee, and spread a net with cordes in my pathway, *and* set grennes for me. Selah.

6 *Therefore* I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

a Which persecuteth me of malice and without cause.
b That is, by their false cauillations & lies they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and force faile them.
d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

7 O Lord

7 O Lord God the strength of my saluation, thou e hast couered my head in the day of battell.

8 Let not the wicked haue his desire, O Lord; f performe not his wicked thought, *least* they be proud. Selah.

9 *As for* g the chiefe of them that compasse mee about, let the mischiefe of their owne lips come vpon them.

10 Let coales fall vpon them: let h him cast them into the fire, *and* into the deepe pits that they rise not.

11 *For* the backbiter shall not be established vpon the earth, euill shall i hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, *and* iudge the poore.

13 Surely the righteous shall praysе thy Name, *and* the iust shall k dwell in thy presence.

e He calleth to God with liuely faith, being allured of his mercies, because he had before time prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.
g It seemeth that he alludeth to Saul.
h To wit, God: for Dauid *saw* that they were reprobate, and that there was no hope of repentence in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.
k That is, shall be defended and preserued by thy faithfull prouidence and care.

PSAL. CXLI.

a Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God in haue succour. 3 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Psalme *of Dauid.*

O Lord, l I call vpon thee: hast thee vnto mee: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight *as* incense, *and* the b lifting vp of mine handes *as* an euening sacrifice.

3 Set a watch, O Lord, before my mouth, *and* keepe the c doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked works with them that worke iniquitie: and let me not eate of their d delicates.

5 Let the righteous smite me: *for that is a* benefit, and let e him reprooue me, *and it shalbe* a precious oyle that shall not breake mine head; for within a while I shall euen f pray in their miseries.

6 When their iudges shalbe cast downe in stonie places, they shall g heare my wordes, for they are sweet.

7 Our bones lie scattered at the h graues mouth, as he that heweth *wood* or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lord God: in thee is my trust; leaue not my soule destitute.

9 Keepe mee from the snare, *which* they haue layd for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into i his nets k together, whiles I escape.

a Dauids patience and instant prayer to God continueth their wicked rage, which in their troubles either despaire and murmure against God, or els seeke to others then to God, to haue redresse in their miseries.

3 Though my spirit † was in perplexitie in me, yet thou knewest my path; in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and behold, but there was none that would know me; all refuge failed me, *and* ‖ none cared for my soule.

5 *Then* cried I vnto thee, O Lord, *and* sayd, Thou art mine b hope, *and* my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low; deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of c prison, that I may praysе thy Name; *then* shall the righteous d come about me, when thou art beneficiall vnto me.

† *Ebr. was faldes or wrapped in me*: meaning, as a thing that could haue no issue.
‖ Or, *sought for my soule.*
b Though all meanes failed him, yet he knew that God would neuer forsake him.
c For he was on all sides beset with his enemies, as though he had been in a moſt ſtrait prison.
d Either to reioyce at my wonderfull deliuerance, or to send a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 5 He desireth to be relieued to grace. 10 To be gouerned by his holy Spirit, that her may spend the remnant of his life in the true feare & seruice of God.

¶ *A Psalme of Dauid.*

HEare my prayer, O Lord, and hearken vnto my supplication: answere me in thy a trueth, *and* in thy b righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy c sight shall none that liueth be iustified.)

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid me in the darkenesse, as they that haue beene dead d long agoe:

4 And my spirit was in perplexitie in me, *and* mine e heart within me was amazed.

5 *Yet* doe I remember the time f past; I meditate in all thy workes, *yea*, I doe meditate in the workes of thine hands.

6 I stretch foorth mine hands vnto thee; my soule desireth after thee, as the thirstie land. Selah.

7 Heare mee speedily, O Lord, *for* my spirit faileth; hide not thy face from mee, elſe I shalbe like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the g morning, for in thee is my trust; h shew me the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies; *for* i I hid mee with thee.

10 k Teach me to doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousnes.

11 Quicken me, O Lord, for thy Names sake, *and* for thy righteousnesse bring my soule out of trouble.

12 And for thy mercy m slay mine enemies, and destroy all them that oppresse my soule; for I am thy n seruant.

a That is, as thou haſt promised to be faithfull to thy promise to all that trust in thee.
b That is, according to thy free goodnesse, whereby thou defendest thine.
c He knew that his afflictions were Gods meſſengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely and true phyſitian to heale him: and that he is able to raiſe him to life, though he were dead long a goe, and turned to ashes.
e So that onely by faith, and by the grace of Gods Spirit he was vpholden.
f To wit, thy great benefits of old, and the manifold examples of thy fauour towards thine.
g That is, ſpeedily or in due ſeaſon.
h Let thine holy Spirit counſell me how to come ſoorth of these great cares and troubles.
i I hid my ſelfe vnder the shadow of thy wings, that I might be defended by thy power.
k He confeſseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, whose teaching we by his worde, giueth vnderſtanding by his Spirit, and frameth our hearts by his grace to obey him.
l That is, iuſtly and aright: for ſo ſoone as we decline from Gods will, we fall into errour.
m Which ſhall be a ſigne of thy Fatherly bounteouſe loue toward mee in forgiuing my ſinne.
n Reſigning my ſelfe wholly vnto thee, and truſting to thy promiſe.

PSAL. CXLIV.

1 He praiseth the Lord with great affection and humilitie for his kindnesse reiected, and for his victories obteined. 5 Demaunding helpe, and the destruction of the wicked. 9 Promising to acknowledge the same with songs of prayses. 15 And declareth wherein the felicitie of any people consisteth.

a Who of a poore sheepheard hath made me a valiant warriour and mightie conquerour.
† *Ebr. my delivery my ointement: for the Prophet cannot satisfie himselfe with any words.*
b Hee confesseth that neither by his owne authoritie, power or policie his Kingdome was quiet, but by the secret grace of God.
c To giue vnto God iust prayse, is to confesse our selues to be vnworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie.
d He desireth God to continue his graces, and to send helpe for the present necessitie.
e By these maner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.
f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keepe no promise.
h That is, a rare and excellent song, as thy great benefits deserue.
i Though wicked kings be called Gods seruants, as Cyrus, Isa 45.1. for as much as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but ser forth Gods glorie.
k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits.
l That the very corners of our houses may be full of store for the great abundance of thy blessings.
m He attributeth not onely the great commodities, but euen the least also to Gods fauour.
n An† if God giue not to all his children all these blessings, yet he recompenseth them with better things.

¶ A Psalme of *Dauid.*

BLessed *be* the Lord my strength, which a teacheth mine hands to fight, and my fingers to battell.

2 *He is* my goodnesse and my fortresse, my towre and † my deliuerer, my shield and in him I trust, which subdueth my people vnder me.

3 Lord, what is man that thou c regardest him! *or* the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie; his dayes *are* like a shadow that vanisheth.

5 d Bowe thine heauens, O Lord, and come downe; touch the mountaines, & they shall smoke.

6 e Cast forth the lightning and scatter them; shoot out thine arrowes and consume them.

7 Send thine hand from aboue; deliuer mee, and take me out of the great f waters, *and* from the hand of strangers.

8 Whose mouth talketh vanitie, and their right hand *is* a right hand g of falshood.

9 I will sing a h new song vnto thee, O God, *and* sing vnto thee vpon a viole, *and* an instrument of ten strings.

10 *It is he* that giueth deliuerance vnto kings, *and* rescueth Dauid his seruant from the hurtfull sword.

11 Rescue me, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand, *is* a right hand of falshood:

12 That our sonnes *may be* as the plants growing vp in their youth, *and* our daughters as the corner *stones*, grauen after the similitude of a place:

13 That our i corners *may be* full *and* abounding with diuers sorts, *and* that our sheepe may bring forth thousands and ten thousand in our streets.

14 That our m oxen may be strong to labour; that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed *are* the people, that be n so, *yea* blessed *are* the people whose God is the Lord.

PSAL. CXLV.

This Psalme was composed when the Kingdome of Dauid florished. 1 Wherein he declareth the wonderfull prouidence of God, 8 himself to be gracious, 13 a perpetuall King, 14 the releeuer of his creatures. 17 He prayseth God for his iustice and mercie. 18 But specially for his louing kindnesse toward those that call vpon him, that feare him, and loue him. 21 For the which he promiseth to prayse him for euer.

¶ A Psalme *of Dauid* for prayse.

OMy God *and* King, a I will exalt thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and prayse thy Name for euer and euer.

3 b Great *is* the Lord, and most worthy to be praysed, and his greatnesse *is* incomprehensible.

4 Generation shall prayse thy works vnto c generation; and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes.

6 And they shall speake of the power of thy d dreadfull acts, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 e The Lord is gracious, and e mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies *are* ouer all his works.

10 All thy works prayse thee, O Lord, and thy Saints blesse thee.

11 f They shew the glory of thy kingdome, and speake of thy power.

12 To cause his g power to be knowen to the sonnes of men, and the glorious renowme of his kingdome.

13 Thy * kingdome *is* an euerlasting kingdome, and thy dominion *endureth* throughout all ages.

14 The Lord vpholdeth all that h fall, and lifteth vp all that are ready to fall.

15 The eyes of i all waite vpon thee, and thou giuest them their meate in due season.

16 Thou opensest thine hand, and fillest all things liuing of *thy* good pleasure.

17 The Lord *is* k righteous in all his wayes, and holy in all his works.

18 The Lord *is* neere vnto all that call vpon him, *yea*, to all that call vpon him in l trueth.

19 He will fulfill the m desire of them that feare him; he will also heare their cry, & will saue them.

20 The Lord preserueth all them that loue him; but he will destroy the wicked.

21 My mouth shall speake the prayse of the Lord, and all n flesh shall blesse his holy Name for euer and euer.

PSAL. CXLVI.

1 Dauid declareth his great zeale that hee hath to prayse God, 3 And teacheth, not to trust in man, but onely in God Almightie. 7 Which deliuereth the afflicted. 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes. 10 And reigneth for euer.

¶ *Prayse ye the Lord.*

PRayse thou the Lord, O my a soule.

2 I will prayse the Lord during my life; as long as I haue any being, I will sing vnto my God.

3 Put not your trust in b Princes, *nor* in the sonne of man, for there is no helpe in him.

4 His breath departeth, *and* hee returneth to his earth; then his c thoughts perish.

5 Blessed *is* he that hath the God of Iaakob for his helpe, whose hope *is* in the Lord his God.

6 Which made d heauen and earth, the sea, and all that therein is; which keepeth *his* fidelitie for euer.

7 Which executeth iustice e for the oppressed, which giueth bread to the hungrie; the Lord looseth the prisoners.

8 The Lord giueth sight to the blind: the

a He stirreth vp himselfe and all his affections to prayse God.
b That God may haue the whole prayse: wherein he forbiddeth all vaine confidence, shewing that of nature wee are more inclined to put our trust in creatures, then in God the Creator.
c As their vaine opinions, wherein by they flattered themselues, and so imagined wicked enterprises.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen prayse and thanksgiuing, and feeling that God still continueth his benefits towards vs, wee ought neuer to be weerie in praising him for the same.
b Hereby hee declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.
c For although at the ende of mans creation, and of his preseruation in this life is to prayse God, therefore hee requireth that not onely wee our selues doe this, but cause all others to doe the same.
d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake, his will is most ready to doe it. e Whose faith and patience for a while to trie it, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

f Though he visit them by affliction, hunger, imprisonment and such like, yet his fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue.
g Meaning, all them that are destitute of worldly meanes and succour. h He assureth the Church that God reigneth for euer for the preseruation of the same.

Lord raiseth vp the crooked: the Lord f loueth the righteous.

9 The Lord keepeth the g strangers: he relieueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.

10 The Lord shall h reigne for euer: O Zion, thy God *endureth* from generation to generation. Prayse ye the Lord.

PSAL. CXLVII.

1 *The Prophet prayseth the bounty, wisedome, power, iustice, and prouidence of God vpon all his creatures.* 8 *But specially vpon his Church, which he gathereth together after their dispersion.* 19 *Declaring his word and iudgement so vnto them, as he hath done to none other people.*

PRayse ye the Lord, for it is good to sing vnto our God: for it is a a pleasant thing, *and* prayse is comely.

2 The Lord doth build vp b Ierusalem, *and* gather together the dispersed of Israel.

3 He healeth those that are c broken in heart, and bindeth vp their sores.

4 Hee d counteth the number of the starres, *and* calleth them all by their names.

5 Great *is* our Lord, and great *is his* power: his wisedome is infinite.

6 The Lord releueth the meeke, *and* abaseth the wicked to the e ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God,

8 Which f coureth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to g row vpon the mountaines:

9 Which giueth to beasts their foode, *and* to the yong rauens that g cry.

10 He hath no pleasure in the h strength of an horse, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Prayse the Lord, O Ierusalem: prayse thy God, O Zion.

13 For he hath made the barres of thy gates i strong, *and* hath blessed thy children within thee.

14 He setteth peace in thy borders, *and* satisfieth thee with the † floure of wheate.

15 He sendeth forth his k commandement vpon earth, *and* his word runneth very l swiftly.

16 He giueth snow like wooll, *and* scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his winde to blow, *and* the waters flow.

19 He sheweth his m word vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they n knowen *his* iudgements. Prayse ye the Lord.

a Hee sheweth wherein we ought to exercise our seluer continually, and so take our paitime: to wit, in praysing God.
b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off.
c With affliction, or sorow for sinne.
d Though it seeme to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him, that can number and name all the starres.
e For the more high that the wicked clime, the greater is their fall in the end.
f He sheweth by the examples of Gods mightie power, goodnesse, and wisedome, that he can neuer want most iust occasion to prayse God.
g For their crying is as it were a confession of their needs, which cannot be relieued, but by God onely, then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, whom he hath assured of life euerlasting? h Though to vse lawfull meanes it both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessary, but preserueth also the same and maketh it strong against all outward force † *Ebr. fat.* k His seruice which is to all creatures is as a commandement to keepe them in order, and to giue them vnderstanding and force. l For immediately and without resisting all things obey him. m As before hee called Gods secret vse his iudgements his word, so he meaneth hereby his word the doctrine of life euerlasting, which he bath left to his Church as a most precious treasure. n The cause of this difference is Gods free mercie, which bath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 *He prouoketh all creatures to prayse the Lord in heauen and earth, and all places.* 14 *Specially his Church, for the power that hee hath vsed to the same, after that he had chosen them and ioyned them vnto him.*

¶ *Prayse ye the Lord.*

PRayse ye the Lord from the heauen: prayse ye him in the hie places.

2 Prayse ye him, all ye a his Angels: prayse him, all his armie.

3 Prayse ye him, b sunne and moone: prayse ye him all bright starres:

4 Prayse yee him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them prayse the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Prayse ye the Lord from the earth, ye e dragons and all depths:

8 f Fire and haile, snow and vapours, stormy winde, which execute his word.

9 Mountaines and all hils, fruitfull trees, and all cedars:

10 Beasts and all cattell, creeping things and fethered soules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also old men and children:

13 Let them prayse the Name of the Lord: for his Name onely is to be exalted, *and* his prayse aboue the earth and the heauens.

14 For he hath exalted the h horne of his people, *which is* a prayse for all his Saints, *euen* for the i children of Israel, a people *that is* neere vnto him. Prayse ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to do our duety.
b To the Gods glory shineth in these insensible creatures, this their beauty is as a continuall prayshing of God.
c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen.
d That is, the raine which is in the middle region of the ayre, which he here comprehendeth vnder the Name of the heauens.
e Meaning, the great and monstrous fishes, as whales and such like.

f which come not by chaunce or fortune, but by Gods prouidence. g For the greater gifts that any hath receiued, and the more preferred, the more he bound is here to prayse God for the same: but neither hee nor low condition or degree can be exempted from this dueti. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to prayse the Lord for his victory and conquest, that hee giueth his Saints against all mans power.*

¶ *Prayse ye the Lord.*

SIng yee vnto the Lord a a new song: let his prayse *be heard* in the Congregation of Saints.

2 Let Israel reioyce in him that b made him, and let the children of Zion reioyce in their c King.

3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory: let them sing loud vpon their d beds.

6 Let the high Acts of God be in their mouth, and a two edged sword in their hands,

7 e To execute vengeance vpon the heathen, *and* corrections among the people:

8 To bind f their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

a For his late and manifold benefits bestowed on his Church.
b In that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7 they were called the sheepe of Gods hand.
c For God as he is the creatour of the soule and body, so will he that both are serue him, and that his people be continually subiect to him, as to their most lawfull king.
d He alludeth to if they would suffer a kingdome of Christ, against his enemies. e Not onely that continuall rest and quietnesse, which they should haue by the iust punishment of God vpon their enemies, should be destroyed, but also the people, but the kings that were their enemies, should be destroyed.

f which is chiefly accomplished in the iudgement

g Hereby God bindeth the hands and minides of all his to enterprise no further then he appointeth.

a That is, in the heauen.

q For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mightie worke

judgement that is g written: this honour shall be to all his Saints. Praise ye the Lord.

PSAL. CL.

1 *An exhortation to praise the Lord without cease, by all manner of wayes for all his mighty and wonderful works.*

¶ *Praise ye the Lord.*

PRaise ye God in his a Sanctuary: praise ye him in the b firmament of his power.

2 Praise ye him in his mighty Acts: praise ye him according to his excellent greatnesse.

3 Praise ye him in the sound of the c trumpet: praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let euery thing that hath d breath praise the Lord. Praise ye the Lord.

c Exhorting the people only to reioyce in prayse, g God, he maketh mention of those instruments which by Gods commandement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting prayse.

THE * PROVERBES OF SALOMON.

* This word Prouerbe, or Parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a preface full of graue sentences and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church, of those three thousand parables mentioned 1. King. 4 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not consent to the enticings of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishments of them that contemne her.

THE Parables of Salomon the sonne of Dauid king of Israel,

2 To knowe wisdome, a and instruction, to vnderstand the words b of knowledge,

3 To receiue c instruction to doe wisely, by d iustice and iudgement and equity.

4 To giue vnto the e simple sharpnesse of wit, *and* to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of f vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the words of the wise, & their darke sayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles dispise wisedome and instruction.

8 My sonne, heare thy g fathers instruction, and forsake not thy h mothers teaching.

9 For they shall be i a comely ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My sonne, if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, we will lay wait for k blood, *and* lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a l graue, euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, *and* fill our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one m purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their n path.

16 For their feete run to euill, and make haste to shed blood.

17 Certainely *as* without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood, *and* lie priuily for o their liues.

19 Such *are* the wayes of euery one that is greedie of gaine: he would take away p the life of the owners thereof.

20 ¶ q Wisdome cryeth without: she vttereth her voyce in the r streetes.

21 She calleth in the high *streete*, *among* the prease in the entrings of the gates, *and* vttereth her words in the city, *saying*,

22 O ye f fooliſh, how long will ye loue foolishnesse? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind vnto you, *and* make you vnderstand my words.)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard.

25 But yee haue despised all my counsell, and would none of my correction,

26 I will also s laugh at your destruction, *and* mocke when your feare commeth.

27 When u your feare commeth like *sudden* desolation, and your destruction shall come like a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon mee, but I will not answere: they shall seeke me early, but they shall not x finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord

30 They would none of my counsell, *but* y despised all my correction.

31 Therefore shall they eat of the z fruit of their owne way, and be filled with their owne deuises.

32 For a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

CHAP. II.

1 Wisedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserueth from wickednesse.

a That is, what we ought to know and follow, and what we ought to refuse.

b Meaning, the worde of God wherein is the onely true knowledge.

c To learne to submit our selues to the correction of those that are wise

d By liuing iustly and rendring to euery man that which appertaineth vnto him.

e To such as haue no discretion to rule themselues.

f As he sheweth that these parables containing the effect of religion as touching manners and doctrine, doe appertaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned.

* *Psal. 111. 10. Eccles. 1. 16.*

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastor of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.

i *Ebr. increase of grace.*

k To wit, the wicked which haue not the feare of God.

l He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.

m As the graue is neuer satisfie, so the auarice of the wicked and their greedy hath none end.

n He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocents.

o That is, they haue nothing at all to doe with them.

o He sheweth that there is no cause to mooue these wicked to spoile the innocent, but their auarice and cruelty.

p Whereby he concludeth, that the couetous man is a murtherer.

q This wisedome is the eternall word of God.

r So that none can pretend ignorance.

s Wisedome reprooueth three kindes of men: the foolish for simple which here is of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lusts, and hate the knowledge of god inesse.

t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust reward of their mocking.

u That is, your destruction, which thing you feared.

x Because they sought not with an affection to God, but for ease of their owne griefe.

y Shewing that without faith and obedience, we can not call vpon God aright.

z They shall feele what commoditie their wicked life shall giue them.

a That is, the prosperity and sensualitie wherein they delight,

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (faith he) is the true wisedome, to know and feare God.
‖ Or, *hideth the salvation.*
f The word of God shall teach thee, and counsell thee how to gouerne thy selfe.
g That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse.
h When they see any giuen to euill as they are.
i Meaning, that wisedome which is the word of God, shall preserue vs from all vices, meaning this vice of whoredom where-vnto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection.
l Which is the promise made in mariage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.

MY sonne, if thou wilt receiue my wordes, and a hide my commandements within thee.
2 And cause thine eares to hearken vnto wisdome, *and* encline b thine heart to vnderstanding,
3 (For if thou calleſt after knowledge, c *and* cryeſt for vnderſtanding:
4 If thou ſeekeſt her as ſiluer, and ſearcheſt for her as for d treaſures.
5 Then ſhalt thou vnderſtand the feare of the Lord, and finde the e knowledge of God.
6 For the Lord giueth wiſedome, out of his mouth *commeth* knowledge and vnderſtanding.
7 He ‖ preſerueth the ſtate of the righteous, *he is* a ſhield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and he perſerueth the way of his Saints)
9 Then ſhalt thou vnderſtand righteouſneſſe and iudgement, and equitie, *and* euery good path.
10 ¶ When wiſdome entreth into thine heart, and knowledge delighteth thy ſoule.
11 *Then* ſhall counſell preſerue thee, *and* vnderſtanding ſhall keepe thee,
12 And deliuer thee from the euill way, and from the man that ſpeaketh froward things,
13 *And from* them that leaue the g wayes of righteouſneſſe to walke in the wayes of darkenes:
14 Which reioyce in doing euill, *and* delight h in the frowardneſſe of the wicked,
15 Whoſe wayes are crooked, and they are lewd in their paths.
16 And it ſhall deliuer thee from the ſtrange i woman, *euen* from the ſtranger, which flattereth with her words.
17 Which forſaketh the k guide of her youth, and forgetteth the l couenant of her God.
18 Surely her m houſe tendeth to death, and her paths vnto n the dead.
19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life:
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous,
21 For the iuſt ſhall dwell in the o land, and the vpright men ſhall remaine in it.
22 But the wicked ſhall be cut off from the earth, and the tranſgreſſour ſhall be rooted out of it.

o They ſhall enioy the temporall and ſpirituall promiſes of God, as the wicked ſhalbe voyd of them.

CHAP. III.

1 *The word of God giueth life.* 5 *Truſt in God.* 7 *Feare him.* 9 *Honour him.* 11 *Suffer his correction.* 21 *To them that follow the word of God, all things ſhall ſucceed well.*

MY ſonne, forget not thou my Law, but let thine heart* keepe my commandements.
2 For they ſhall increaſe the length of thy a dayes and the yeeres of life, and *thy* proſperitie.
3 Let not b mercy and trueth forſake thee: bind them on thy c necke, *and* write them vpon the table of thine d heart,
4 So ſhalt thou find fauour and good vnderſtanding in the ſight of God and man.
5 ¶ Truſt in the Lord with all thine heart, and leane not vnto thine owne wiſedome.
6 In all thy wayes acknowledge him, and he ſhall direct thy wayes.
7 ¶ Be not wiſe in thine owne eyes: *but* feare the Lord, and depart from euill.
8 *So* health ſhalbe vnto thy e nauell, and marow vnto thy bones.

* *Deut.* 8. 1. & 30. 16.
a Long life is the bleſsing of God which he giueth to his, ſo far foorth as it is expedient for them.
b By mercy and trueth he meaneth the commandements of the firſt and ſecond tables: or elſe mercy and faithfulneſſe that wee ought to vſe toward our neighbours.
c Keepe them as a moſt precious iewell.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, as by beath he meaneth all the benefits promiſed in the Law both corporall and ſpirituall.

9 f Honour the Lord with thy riches, and with the firſt *fruits* of all thine increaſe.
10 So ſhall thy barnes be filled with abundance, and thy preſſes ſhall g burſt with new wine.
11 ¶ My ſonne, refuſe not the chaſtening of the Lord, neither be grieued with his correction.
12 * For the Lord correcteth him, whom hee loueth, euen as the father *doth* the childe, in *whom* he delighteth.
13 Bleſſed *is* the man that findeth wiſedome, and the man that getteth vnderſtanding.
14 For the marchandiſe thereof is better then the marchandiſe of ſiluer, and the gaine thereof *is better* then gold.
15 It is more precious then pearles: and all things that thou canſt deſire, are not to be compared vnto her.
16 Length of dayes *is* in her right hand, h *and* in her right hand riches and glory.
17 Her wayes *are* wayes of pleaſure, and all her paths proſperitie.
18 She is a tree i of life to them that lay hold on her, and bleſſed is he that retaineth her.
19 The Lord by wiſedome hath laid the k foundation of the earth, and hath ſtabliſhed the heauens through vnderſtanding.
20 By his knowledge the depths are broken vp, and the cloudes drop downe the dew.
21 My ſonne, let not *theſe things* depart from thine eyes, *but* obſerue wiſedome and counſell:
22 So they ſhalbe life to thy ſoule, and grace vnto thy ‖ necke.
23 Then ſhalt thou walke ſafely by the way: and thy foote ſhall not ſtumble.
24 If thou ſleepeſt, thou ſhalt not be afraid: and when thou ſleepeſt, thy ſleepe ſhalbe ſweet.
25 Thou ſhalt not feare for *any* ſudden feare, neither for the deſtruction of the wicked, when it commeth.
26 For the Lord ſhall be for thine aſſurance, and ſhall preſerue thy foot from taking.
27 ¶ With hold not the good from m the owners thereof, though there be power in thine hand to doe it.
28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue *thee*, if thou *now* haue it.
29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doth dwell n without feare by thee.
30 ¶ Striue not with a man cauſeleſſe, when hee hath done thee no harme.
31 ¶ Be not o enuious for the wicked man, neither chuſe any of his wayes.
32 For the froward *is* abomination vnto the Lord: but his ſecret *is* with the righteous.
33 The curſe of the Lord *is* in the houſe of the wicked: but hee bleſſeth the habitation of the righteous.
34 With the ſcornefull he ſcorneth, but hee giueth grace vnto the humble.
35 The wiſe ſhall inherit glory: but ſooles diſhonour, *though* they be exalted.

f As was commanded in the Law. Exod. 23. 19. Deut. 26. 2. and by this thy acknowledged that God was the giuer of all things, and that they were ready to beſtow all at his commandement.
g For to the faithfull diſtributer God giueth in greater abundance. * Heb. 12. 5. *Reuel.* 3. 19.
h Meaning, that he that ſeeketh wiſedome, that is, ſuffereth himſelfe to be gouerned by the word of God, ſhall haue all proſperitie both corporall and ſpirituall.
i Which bringeth forth ſuch fruit that they that eate thereof haue life: and he alludeth to the tree of life in paradiſe.
k Hereby he ſhewed, that this wiſedome, whereof he ſpeaketh, is euerlaſting, becauſe it was before all creatures, and that all things euen the whole world were made by it.
‖ Or, *throat, reade Chap. 1. 9.*
l Whereby God deſtroyeth the wicked, he will ſaue his as he did Lot in Sodom.
m Not onely from them to whom the poſſeſſion belongeth, but alſo thou ſhalt not keepe it from them, which haue need of the vſe thereof.
n That is, putteſt his truſt in thee.
o Beare not to be like vnto him.
p That is, his reuengeance and ſatherly affection which is bidand ſecret from the world.
q He will ſhewe by his plagues, that their ſcornes ſhall turne to their owne deſtruction, as Chap. 1, 26.

CHAP. IIII.

1 *Wiſedome and her fruits ought to be ſearched.* 14 *The way of the wicked muſt be refuſed.* 20 *By the word of God the heart, eyes, and courſe of life muſt be guided.*

HEare, O ye children, the inſtruction of a a father, and giue eare to learne vnderſtanding,

a He ſpeaketh this in the perſon of a Preacher.

and miniſter, which is as a father vnto the people, reade Chapter 2. verſe 6.

2 For I doe giue you a good doctrine: *therefore* forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When hee [b] taught me, and sayd vnto mee, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.

5 Get wisedome: get vnderstanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: loue her and shee shall preserue thee.

7 [c] Wisedome *is* the beginning: get wisdome *therefore*: and aboue all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou imbrace her.

9 Shee shall giue a comely ornament vnto thine head, *yea*, shee shall giue thee a crowne of glory.

10 ¶ Heare, my sonne: and receiue my words, and the yeeres of thy life shalbe many.

11 I haue [d] taught thee in the way of wisdom, *and* led thee in the pathes of righteousnesse.

12 When thou goest, thy gate shall not be [e] strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, *and* leaue not: keepe her, for shee is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyde it, and goe not by it: turne from it, and passe by.

16 For they cannot [f] sleepe, except they haue done euill, and their sleepe departeth except they cause *some* to fall.

17 For they eate the bread of [g] wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that [h] shineth more and more vnto the perfite day.

19 The way of the wicked *is* as the darkenesse: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my words, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, *but* keepe them in the mids of thine heart.

22 For they are life vnto those that find them, and health vnto all their [i] flesh.

23 Keepe thine heart with all diligence: for thereout commeth [k] life.

24 Put away from the a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [l] Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remoouue thy foot from euill.

CHAP. V.

3 Whoredome forbidden. 9 And prodigalitie. 15 He willeth a man to loue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisedome, *and* incline thine eare vnto my [m] knowledge,

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips [a] of a strange woman drop *as* an hony combe, and her mouth is more soft then [b] oyle.

4 But the end of her is bitter as wormewood, *and* sharpe as a two edged sword.

5 Her [c] feet goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are moueable: thou canst not know *them*.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Least thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Least the stranger should be filled with thy [f] strength, and thy [f] labours be in the house of a stranger.

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught me, nor inclined mine eare to them that instructed me!

14 I was almost *brought* into all euill in the mids of the Congregation and [g] assembly.

15 ¶ Drinke the water of [h] thy cisterne, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streetes.

17 But let them be thine, *euen* [i] thine onely, and not the strangers with thee.

18 Let thy [k] fountaine be blessed, and reioyce with the wife of [e] thy youth.

19 *Let her be as* the louing hinde and pleasant roe: let her breasts satisfie thee at all times, *and* delite in her loue continually.

20 For why shouldest thou [l] delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man *are* before the [m] eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the coards of his owne sinne.

23 He shall [n] die for fault of instruction, and shall goe astray through his great follie.

CHAP. VI.

1 Suretyship for sureties. 6 The slothfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

MY sonne, if thou be surety for thy neighbour, *and* hast striken hands with the stranger,

2 Thou art [a] snared with the wordes of thy mouth: thou art *euen* taken with the wordes of thine owne mouth.

3 Doe this now, my Sonne and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Goe to [b] the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meat in the summer, *and* gathereth her foode in haruest.

9 How long wilt thou sleepe, O sluggard? when

b Meaning, Dauid his father.

c He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or els care not for it at all.

d Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

e That shalt walke at liberty without offence.

f Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

g Gotten by wicked meanes and cruell oppression.

h Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is when they shalbe ioyned to their head in the heauens.

i That is, they shall haue health of body: vnder the which all other blessings promised in the law are conteined.

k For at the heart is either pure or corrupt, so is the whole course of mans life.

l Keepe a measure in all thy doings.

m Or, *vnderstanding*.

a That is, an harlot which giueth herselfe to another then to her husband.

b By oyle and hony hee meaneth flattering and craftie sattisements.

c All her doings lead to destruction.

d She hath euer new meanes to allure to wickednes.

e That is, thy strength and goods to be that will haue no pitie vpon thee: as it reade of Samson, and the prodigall sonne.

f The goods gotten by thy trauell.

g Although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

h He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want, i Destribute them according to the wicked and infidels, but reserue them for thy selfe, thy family and them that are of the houshold of faith.

k Thy children which shall come of thee in great abundance, blessing that God blesseth marriage, and curseth whoredome.

l Which thou diddest marry in thy youth.

m Or, *goe astray with a stranger?*

n He declareth that except man doe ioyne to bit wife both in heart and in outward conuersation, that he shal not escape the iudgements of God.

n Because he will not giue eare to Gods word and be admonished.

a He forbiddeth vs not to become fortitie one for an other, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

b If the Word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and out to burden others.

when

when wilt thou arise out of thy sleepe?

10 * *Yet a* little sleepe, a litle slumber, c a little folding of the hands to sleep:

11 Therefore thy pouerty commeth as one that d trauelleth by the way, and thy necessitie like e an armed man.

12 The vnthrifitie man f *and* the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he signifieth with his feet: he g instructeth w his fingers.

14 Lewd things *are* in his heart: he imagineth euill at all times, *and* raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shalbe destroyed suddenly without recouerie.

16 ¶ These six things doth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, feete that be swift in running to mischiefe,

19 A false witnes that speaketh lyes, and him that raiseth vp contentions among || brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine i heart, *and* tie them about thy necke.

22 It shall leade thee when thou walkest: it shall watch for thee when thou sleepest, *and* when thou wakest, it shall talke with thee.

23 For the k commandement *is* a lanterne, and instruction a light: and l corrections for instruction *are* the way of life,

24 To keepe thee from the wicked woman, *and* from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her m eye lids.

26 For because of the whoriih woman, *a man is brought* to a morsell of bread, and a woman will hunt for the precious life of a man.

27 n Can a man take fire in his bosome, and his cloathes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men do not o despise a thiefe, when he stealeth to satisfie his p soule, because he is hungry.

31 But if hee be found, hee shall restore seuen fold, *or* he shall giue all the substance of his house.

32 But hee that committeth adulterie with a woman, he † is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 Hee shall finde q a wound and dishonour, and his reproach shall neuer be put away.

34 For iealousie *is* the rage of a man: therefore he will not r spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will hee consent, though thou augment the gifts.

* *Chap.24.33.* c He expresseth finely the nature of the slugards, which though they sleepe some long, yet haue neuer enough, nor euer seeke occasions hereto.

d That is, suddenly, and when thou lookest not for it.

e It shall come in such sort, as thou art not able to resist it.

f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous

† *Ebr. sheareth.*

g Thus all his gesture teacheth to wickednesse.

h Meaning, the raging affections, which carry a man away in such sort that he cannot tell what he doeth.

|| Or, *neighbours.*

i Reade Chap.3.3.

k By the commandement, hee meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehension when the word is preached being vs to life.

m With her wanton lookes and gesture.

n Meaning, that thee will neuer ceasse till she haue brought thee to beggerie, and then seeke thy destruction.

o He approoueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theese might be redemed, but adulterie was a perpetuall infamie, and death by the law of God.

p Meaning, for very necessitie.

† *Ebr. faileth in heart.*

q That is, death appointed by the Law.

r He sheweth that man by nature seeketh his death, that Law nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 *An exhortation to wisedome and to the word of God.* 5 *Which will preserue vs from the harlot,* 6 *Whose maners are described.*

MY sonne, keepe my words, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, and mine instruction as s the apple of thine eyes.

3 Binde them vpon thy fingers, *and* write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: and call vnderstanding thy kinswoman.

5 That they may keepe thee from the strange woman, *euen* from the stranger that is smooth in her words.

6 ¶ t As *I was* in the window of mine house, I looked thorow my window.

7 And I saw among the fooles, *and* considered among the children a yong man destitute of vnderstanding.

8 Who passed thorow the streete by her corner, and went toward her house.

9 In the twilight in the euening, when the night began to be u blacke and darke.

10 And behold, there met him a woman with an harlots || behauiour, and || subtill in heart.

11 (Shee d is babling and lowd, whose feete cannot abide in her house.

12 Now *she is* without, now in the streets, and lieth in wait at euery corner)

13 So she caught him and kissed him, and † with an impudent face sayd vnto him,

14 I haue e peace offerings: this f day haue I payed my vowes.

15 Therefore came I foorth to meet thee, that I might seeke thy face: and I haue found thee.

16 I haue decke my bed with ornaments, || carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance.

19 For *mine* husband is not at home hee is gone a iourney farre off.

20 He hath taken † with him a bagge of siluer, *and* will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she inuited him.

22 And hee followed her straightwayes, as an g oxe that goeth to the slaughter, and h as a foole to the stockes for correction.

23 Till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that † he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For shee hath caused many to fall downe wounded, *and* the i strong men *are* all slaine by her.

27 Her house *is* the way * vnto the graue, which goeth downe to the chambers of death.

† *Ebr. It is for his life.* i Neither wit nor strength can ioto the hands of the harlot. * *Chap.2.18.*

s By this diuersitie of words, hee meaneth that nothing ought to be desired vniuersally, as the word of God, nor that we should ouer any thing more, nor mind any thing so much, b Salomon vseth this parable to declare their folly, that suffer themselues to be abused by harlots. c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne conscience did accuse them which caused them to seeke the night to couer their filthie nesse.

|| Or, *garments.*

t Or, *bid.*

d He describeth certaine conditions, which are peculiar to harlots.

† *Ebr. for strengthened her face.*

e Because that in peace offerings a portion returned to them that offered, she sheweth him that shee hath meat at home to make good cheere with: or els that shee had vow'd peace, to cloake of holinesse till she had gotten him to her house.

f Which declareth that harlots outwardly will seeme holy and religious, both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.

|| Or, *coloured worke.*

† *Ebr. in his hand.*

g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerefully, not knowing that he shalbe chastised.

i Deliuer them that fall

CHAP. VIII.

1 *Wisedome declareth her excellencie,* 12 *riches,* 14 *power,* 22 *eternitie.* 32 *She exhorteth all to loue and follow her.*

DOth * not wisedome cry? and vnderstanding vtter her voice?

2 She standeth in the toppe of the high places, by the way in the place of the pathes.

3 She cryeth besides b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and *vtter* my voyce to the children of men.

* *Chap.1.20.*

a So Salomon declareth that man is cause of his owne perdition and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his workes to follow vertue, and to flee from vice. b Where the people did most resort, and which was the place of iustice.

5 O *ye* foolish men, vnderstand wisdome, and *ye*, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lippes *shall* teach things that be right.

7 For my mouth shall speake the trueth, and my lippes abhorre wickednesse.

8 All the words of my mouth *are* righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all ᵒ plaine to them that will vnderstand, and straight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.

11 For wisedome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisedome dwell with ᵈ prudence, and I find foorth knowledge *and* counsels.

13 The feare of the Lord *is* to hate euill, *as* pride, and arrogancie, and the euill way: and a mouth *that speaketh* lewd things I doe hate.

14 I haue counsell and wisdome: I am vnderstanding, *and* I haue strength.

15 By me ᶠ kings raigne, and princes decree iustice.

16 By me princes rule, and the nobles, *and* all the iudges of the earth.

17 I loue them that loue mee: and they that seeke me ᵍ early shall finde me.

18 Riches and honour *are* with mee; ʰ euen durable riches and righteousnesse.

19 My fruit is better then gold, *euen* then fine gold, and my reuenues *better* then fine siluer.

20 I cause to walke in the way of righteousnes, *and* in the midst of the paths of ⁱ iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: *I was* ᵏ before his works of old.

23 I was set vp from euerlasting, from the beginning, *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were seiled, *and* before the hilles, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heauens, I was there, when hee set the compasse vpon the deepe:

28 When hee established the cloudes aboue; when hee confirmed the fountaines of the deepe:

29 When he gaue his decree to the sea, that the waters should not passe his commandement, when hee appointed the foundations of the earth,

30 Then was I with him ˡ as a nourisher, and I was dayly *his* delight, reioycing alway before him.

31 And tooke my ᵐ solace in the compasse of his earth: and my delight *is* with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed *are they that* keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed *is* the man that heareth mee, watching dayly at my gates, *and* giuing attendance at the posts of my doores.

34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.

35 But hee that sinneth against me, hurteth his owne soule: *and* all that hate me, loue death.

CHAP IX.

a Wisedome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIsedome hath built her ᵃ house, *and* hewen out her ᵇ seuen pillars.

2 She hath killed her victuals, drawen her wine, and ᶜ prepared her table.

3 She hath sent forth her ᵈ maidens, *and* crieth vpon the highest places of the citie, *saying*,

4 Who so is ᵉ simple, let him come hither, *and* to him that is destitute of wisedome, she saith,

5 Come, *and* eate of my ᶠ meate, and drink of the wine *that* I haue drawen.

6 Forsake *your way*, yee foolish, and yee shall liue: and walke in the way of vnderstanding.

7 He that reproueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, *getteth* himselfe a ᵍ blot.

8 Rebuke not a ʰ scorner, least he hate thee: *but* rebuke a wise man, and he will loue thee.

9 Giue *admonition* to the wise, and he will be the wiser: teach a righteous man, and hee will increase in learning.

10 The beginning of wisedome *is* the feare of the Lord, and the knowledge of holy things, *is* ⁱ vnderstanding.

11 For thy dayes shall be multiplied by mee, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for ᵏ thy selfe, *and if* thou be a scorner, thou alone shalt suffer.

13 ¶ A ˡ foolish woman *is* troublesome; she *is* ignorant and knoweth not ing.

14 But shee sitteth at the doore of her house on a seate in the high places of the citie,

15 To call them that passe by the way, that goe right on their way, *saying*,

16 Who so is simple let him come hither, and to him that is destitute of wisdome, she saith also,

17 Stollen waters are sweet, and hid bread is pleasant.

18 But he knoweth not, that the dead *are* there, *and that* her ghests *are* in the depth of hell.

CHAP. X.

In this Chapter, and all that follow, vnto the thirteenth, the wise man exhorteth by diuers sentences, which he calleth Parables, to follow vertue, and flee vice: and also setteth what profite commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLE OF SALOMON.

A Wise* sonne maketh a glad father: but a foolish sonne *is* an heauinesse to his mother.

2 The treasures of ᵃ wickednesse profite nothing: but righteousnesse deliuereth from death.

3 The

ᵒ Meaning, that the word of God is easie vnto all that haue a desire vnto it, and which are not blinded by the prince of this world.

ᵈ That is, except a man haue wisedome, which is the true knowledge of God, he can neither be prudent nor good counsellor.

ᵉ So that hee that doeth not hate euill, feareth not God.

ᶠ Whereby he declareth that honours, dignitie or riches come not of mans wisedome or industry, but by the prouidence of God.

ᵍ That is, studie the word of God diligently, and with a desire to profit.

ʰ Signifying that he chiefly meaneth the spirituall treasures and heauenly riches.

ⁱ For there can be no true iustice or iudgement, which is not directed by this wisedome.

ᵏ Hee declareth hereby the diuinitie and eternitie of this wisedome, which he mingleth and prayseth throrow this booke: meaning thereby the eternall son of God Iesus Christ our Sauiour, whom Saint Iohn calleth the word that was in the beginning, Iohn. 1. 1.

ˡ He declareth the eternitie of the Sonne of God, which is meant by this word, Wisedome, who was before all time, and neuer preset with the Father. ᵐ Some reade, a chiefe worke: signifying that this Wisedome, euen Christ Iesus, was equall with God his father, and eternall, preferreth and still worketh with him. as Ioh. 5. 17.

ᵃ Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisedome of God. ᵇ By seuen he meaneth mas, which is the worke of God, in whom wisedome tooke pleasure: insomuch as for mans sake the diuine wisdome tooke mans nature and dwelt among vs, and filled vs with vnspeakable treasures: and also it is that solace and pastime whereof is here spoken.

ᵃ Christ hath prepared him a Church. ᵇ That is, many chiefe stayes and principall parts of the Church, as were the Patriarkes, Prophets, Apostles, Pastours and Doctours.

ᶜ Hee compareth wisedome with great Princes that keepe open house, for all that come.

ᵈ Meaning, true preachers, which are not infected with mans wisedome.

ᵉ Hee that knoweth his owne ignorance, and is voide of malice.

ᶠ By the meat and drinke, is meant the word of God, and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.

ᵍ For the wicked will contemne him and labour to defame him.

ʰ Meaning them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.

ⁱ He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things. k Thou shalt haue the chiefe profit and commoditie thereof. l By the foolish woman, some vnderstand the wicked preachers, who counterfeite the word of God: as appeareth verse 16. which were the words of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning, that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therefore they take delight thereof.

* *Chap. 15. 20.*

ᵃ That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort to the fearfow ‖ Or, *dissatisfied.*

c When their wickednes shalbe discouered, they shall be at dumbe, and not know what to say.
d Shalbe vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.
† Ebr. *lippes.*
‖ Or, *surely.*
e That beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.
f For the corruption of his heart is knowen by his talke.
* 1. Cor. 13. 4. 1. Pet. 4. 8.
g That is, God will shade him out to punish him.
h And so maketh him bold to doe euill, whereas pouerty bridleth the poore from many euill things.

i For they speake truth, and destitute many by exhortations, admonitions, and counsell.
k Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.

l He is but a trouble and griefe to him that feareth him about any businesse.
m The time of their prosperitie shalbe short because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life,

3 The Lord will b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, *is* the sonne of wisdome: *but* he that sleepeth in haruest, *is* the son of confusion.

6 Blessings *are* vpon the head of the righteous: but iniquitie shall couer the mouth of c the wicked.

7 The memoriall of the iust *shalbe* blessed: but the name of the wicked shall d rot.

8 The wise in heart will receiue commandements: but the foolish in † talke shalbe beaten.

9 He that walketh vprightly, walketh ‖ boldly: but hee that peruerteth his wayes, shall be knowen.

10 Hee that e winketh with the eye, worketh sorrow, and he that is † foolish in talke, shall be beaten.

11 The mouth of a righteous man is a welspring of life; but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue coureth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdome is found, and a a rod shalbe for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole *is* a present destruction.

15 The rich mans goods are his b strong city; *but* the feare of the needy *is* their pouerty.

16 The labour of the righteous *tendeth* to life; *but* the reuenues of the wicked to sinne.

17 He that regardeth instruction *is in* the way of life; but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquity; but he that refraineth his lips, is wise.

20 The tongue of the iust man *is as* fined siluer; *but* the heart of the wicked *is* little worth.

21 The lips of the righteous doe c feed many; but fooles shall die for want of wisdome.

22 The blessing of the Lord, it maketh rich, and he doeth adde d no sorrowes with it.

23 *It is* a pastime to a foole to doe wickedly; but wisdome *is* vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but *God* will graunt the desire of the righteous.

25 As the whirlewinde passeth, so *is* the wicked no more; but the righteous *is as* an euerlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eyes, so *is* the slothfull to them that ‖ send him.

27 The feare of the Lord increaseth the dayes; but the yeeres of the wicked m shalbe diminished.

28 The patient abiding of the righteous *shalbe* gladnes; but the hope of the wicked shall perish.

29 The way of the Lord *is* strength to the vpright man; but feare shalbe for the workers of iniquitie.

30 The righteous shall n neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdome: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* froward things.

CHAP. XI.

A FAlse a balances *are* an abomination vnto the Lord: but a perfite † weight pleaseth him.

2 When pride commeth, then commeth b shame: but with the lowly *is* wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressers shall destroy them.

4 * Riches auaile not in the day of wrath; but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall direct his way; but the wicked shall fall in his owne wickednesse.

6 The righteousnes of the iust shall deliuer them; but the transgressers shall be taken in *their* owne wickednesse.

7 * When a wicked man dieth, *his* hope perisheth, and the hope of the vniust perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his c stead.

9 And hypocrite with *his* mouth hurteth his neighbour; but the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous the citie d reioyceth; and when the wicked perish, *there is* ioy.

11 * By the ‖ blessing of the righteous the citie is exalted; but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will e keepe silence.

13 He that goeth about *as* a slanderer, discouereth a secret; but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many f counsellers are, *there is* health.

15 He shall be sore vexed, that is suretie for a g stranger, and he that hateth suretiship, is sure.

16 A ‖ gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, h rewardeth his owne soule: but hee that troubleth his owne ‖ flesh, *is* cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousnesse, *shall receiue* a sure reward.

19 As righteousnesse *leadeth* to life: so he that followeth euill, *seeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are vpright in *their* way, *are* his delight.

21 † *Though* hand *ioyne* in hand, the wicked shall not be vnpunished, but the seed of the righteous shall escape.

22 *As* a iewell of golde in a swines snout, *so is* a faire woman which ‖ lacketh discretion.

23 The desire of the righteous *is* onely good, *but* the hope of the wicked *is* indignation.

24 There is that scatereth, & and is more increased; but he that spareth more then is right, surely *commeth* to pouertie.

25 The † liberall person shall haue plenty; and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him; but blessing *shalbe* vpon the head of him that p selleth corne.

27 He that seeketh good things, getteth fauour, but he that seeketh euil, it shall come to him.

28 He

a Vnder this word he condemneth all false weights, measures and deceit.
† Ebr. *stone.*
b When man forgetteth himselfe, and ruinketh to be exalted in abuse his vocation, then God bringeth him to confusion.
* Ezr. 7. 19. ecclus. 5. 1.

* Wis. 5. 15.

c That is, shall escape this trouble.
d A dissembler that pretendeth friendship, but is a priuie enimie.
e The countrey is blessed, where rulers are godly men, and they ought to reuerence when the wicked are take away.
f Or, *prosperitie.*
g Will not make light report of others.

g Where God giueth store of men of wisedome and counsell.
h Whose counsell is not to be knowen of.
i He that doth not without iudgement, vndertaketh the discussion of the circumstances, put himselfe in danger, as Chap. 6. 1.
‖ Or, *modest.*
k Is both good to himselfe and to others.
‖ Or, *keepeth shamefastnesse.*
l Though they make meere so many friends, or shake them selues neuer so fast, yet they shall not escape.
‖ Or, *openly dishonest.*
m They can looke for nothing but Gods vengeance, in hoping them that giue liberally, whom God beleeth.
n That is, the vngodly.
o *Heb. the fruit of righteous shalbe made fat.*
p That prouideth for the vse of them that are in necessitie.

q The vertuous men zhat spare their riches to the hinderance of their families, shalbe deprived thereof miserably.
r For though the wicked be rich, yet are they but slaues zo the godly, which are y true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shalbe punished as he deserueth.
2. Pet. 2. 18.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne q house, shall inherite the winde, and the foole *shalbe* r seruant to the wise in heart.

30 The fruite of the righteous *is as* a tree of life, and he that s winneth soules *is* wise.

31 Behold, the righteous shalbe t recompensed in the earth: how much more the wicked and the sinner.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauour of the Lord: but *y* man of wicked imaginations will he condemne.

3 A man cannot be established by wickednesse: but the *z* root of the righteous shall not be mooued.

4 A *a* vertuous woman *is* the crowne of her husband: but she that maketh *him* ashamed, *is as* corruption in his bones.

5 The thoughts of the iust *are* right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will *b* deliuer them.

7 *God* ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdome: but the froward of heart shalbe despised.

9 He that is despised, *c* and *is* his owne seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man *d* regardeth the life of his beast: but the mercies of the wicked *are* cruell.

11 * He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of *e* vnderstanding.

12 The wicked desireth the *f* net of euils: but the *f* root of the righteous giueth *fruit*.

13 The euill man *is* snared by the wickednes of *his* lips, but the iust shall come out of aduersitie.

14 A man shalbe satiate with good things by the fruite of *his* mouth, and the recompense of a mans hands shall *God* giue vnto him.

15 The way of a foole *is* g right in his owne eyes: but he that heareth counsell, *is* wise.

16 A foole in a day shalbe known by his anger: but he *h* that couereth shame *is* wise.

17 He that speaketh trueth, will shew righteousnesse: but a false witnesse *vseth* deceit.

18 * There is that speaketh *words* like the prickings of *i* a sword, but the tongue of wise men *is* health.

19 The lips of trueth shallbe stable for euer, but a lying tongue *waareth* incontinently.

20 Deceit *is* in the heart of them that imagine euill; but to the counsellers of peace *shall be* ioy.

21 There shall none ioiq itie come to the iust; but the wicked are full of euill.

22 The lying lips *are* an abomination to the Lord; but they that deale truely *are* his delite.

23 A wise man concealeth knowledge; but the heart of the fooles publisheth foolishnesse.

24 * The hand of the diligent shall beare rule; but the idle *shall be* vnder tribute.

25 Heauinesse in the heart of man doth bring it downe: but a k good word reioyceth it.

26 The righteous l *is* more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man rosteth not that hee m tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousnesse, and *in that* path way *there is* no death.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruit *a* of *his* mouth: but the soule of the trespassers *shall suffer* violence.

3 Hee that keepeth his mouth, keepeth his life: *but* he that openeth his lippes, destruction *shalbe* to him.

4 The sluggard *b* lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of † life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, hauing great riches.

8 A man *will giue* his riches for the ransom of *his* life; but the poore *c* cannot heare the reproach.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride *d* doeth *man* make contention; but with the well aduised *is* wisedome.

11 The *e* riches of vanity shall diminish; but he that gathereth with *f* the hand, shall increase *them*.

12 The hope that *is* deferred, *is* the fainting of the heart, but when the desire commeth, *it is as* a tree of life.

13 He that despiseth g the word, hee shall be destroyed: but hee that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man *is as* the well spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable; but the way of the disobedient *is* hated.

16 Euery wise man will worke by knowledge; but a foole will spread abroad folly.

17 * A wicked messenger falleth *h* into euill; but a faithfull ambassadour *is* preferuation.

18 Pouertie and shame *is* to him that refuseth instruction; but hee that regardeth correction, shall be honoured.

19 A desire accomplished, delighteth the soule; but *it is* an abomination to fooles to depart from euill.

20 He that walketh with the wise shalbe wise; but a companion of fooles shalbe *i* afflicted.

21 Affliction followeth sinners; but vnto the righteous, *God* will recompense good.

22 The good man shall giue inheritance vnto *his* childrens children; and the *k* riches of the sinner is laid vp for the iust.

23 Much food *is* in the field of the *l* poore; but *the field* is destroyed without discretion.

24 * He that spareth his rod, hateth his sonne; but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind; but the belly of the wicked shall want

CHAP.

q That is, zhat spare their riches to the hinderance of their families, shalbe deprived thereof miserably.
r For though the wicked be rich, yet are they but slaues zo the godly, which are y true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shalbe punished as he deserueth.
2. Pet. 2. 18.

u They are so grounded in the fauour of God, that their root shall prosper continually.
x *Ebr. strong, or painefull.*

a As their conscience is vpright, so shall they be able to speak for themselues against their accusers.
b The poore man that is contemned and yet liueth of his owne trauell.
c Is mercifull, euen to the very beast that doeth him seruice.
* *Chap.* 28. 19. *Eccles.* 20. 27.
d Or, *defence.*
e Continually imagineth meanes how to do harme zo others.
f Meaning, their heart within, which is vpright, and doeth good zo all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which hideth his affections.

* *Chap* 14. 5.
e Which seeke nothing more then to prouoke others to anger.

f *Chap.* 10, 4.

k That is, words of comfort, or a cheerefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.
m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

a If he vse his tongue to Gods glory, and the profit of his neighbour, God shall blesse him.

b He euer desireth, but taketh on paines to get any thing.

† *Ebr. way.*

c For his pouertie, he is notable to escape the threatnings, which the cruell oppressours vse against him.
d When as euery man contendeth to haue the preeminence, and will not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is admonished of his duety.

* *Chap.* 25, 13.
h Bringeth many inconueniences both to himselfe and to others.

i As he is partaker of their wickednesse and beareth with their vices, so shall he be punished alike as they are.
k Reade Iob 27, 16, 17.
l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they think they haue enough.
* *Chap* 23. 13. *Eccles.* 30, 1.

CHAP. XIV.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his [b] right-ousnes, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish *is* the [c] rod of pride: but the lips of the wise preserue them.

4 Where none [d] oxen *are*, there the cribbe *is* empty: but much increase *commeth* by the strength of the oxe.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner seeketh [e] wisedome, and *findeth* it not: but knowledge [u] easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not *in him* the lips of knowledge.

8 The wisedome of the prudent [u] to vnderstand his way: but the foolishnes of the fooles *is* deceit.

9 The foole [f] maketh a mocke of sinne: but among the righteous *there is* fauour.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof *are* [ŷ] wayes of death.

13 Euen in laughing the heart is sorowfull, [h] and the end of that mirth *is* heauinesse.

14 The heart that declineth, [i] shalbe satiate with his owne wayes: but a good man *shall depart* from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill, but a foole rageth, and is careles.

17 He that is hasty to anger, committeth folly, and a [†] busie body is hated.

18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich *are* many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, *is* blessed.

22 Do not they erre that imagine euill? but to them that thinke on good things, *shall be* mercy and trueth.

23 In all labour there is abundance; but the talke of the lips *bringeth* onely want.

24 The crowne of the wise *is* their riches, *and* the folly of fooles *is* foolishnesse.

25 A faithfull witnes deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of [ŷ] Lord *is* an assured strength, and his children shall haue hope.

27 The feare of the Lord *is as* a wellspring of life, to auoyd the snares of death.

28 In the multitude of the [l] people is the honour of a King, and for the want of people *commeth* the destruction of the prince.

29 He that is slow to wrath, *is* of great wisedom: but he that is of an hasty mind, exalteth folly.

30 A sound heart *is* the life of the [‖] flesh; but enuy *is* the rotting of the bones.

31 * He that oppresseth the poore, reproacheth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the midst of fooles.

34 Iustice exalteth a nation, [§] but sinne is a shame to the people.

35 The pleasure of a King *is* in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A * Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise [ŷ] eth knowledge aright: but the mouth of fooles * batteth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholsome tongue *is as* a tree of life: but the frowardnesse thereof [n] the breaking of the mind.

5 A foole despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the righteous *hath* much treasure: but in the reuenues of [ŷ] wicked is [o] trouble.

7 The lips of the wise do [p] spred abroad knowledge; but the heart of the foolish *doeth* not so.

8 The [q] sacrifice of the wicked *is* abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord; but he loueth him that followeth righteousnesse.

10 Instruction is euill to him that [r] forsaketh the way, *and* he that hateth correction, shall die.

11 [s] Hell and destruction *are* before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he go vnto the wise.

13 * A ioy full heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of the afflicted *are* euill; but a good [†] conscience is a continuall feast.

16 * Better *is* a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better *is* a dinner of greene herbes where loue *is*, then a stalled oxe and hatred therewith.

18 * An angrie man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a sloth full man *is* as an hedge of [t] thornes; but the way of the righteous is plaine.

20 * A wise sonne reioyceth the father; but a foolish man despiseth his mother.

21 Foolishnesse *is* ioy to him that is destitute of vnderstanding; but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but [u] in the multitude of counsellers there is stedfastnesse.

23 A ioy *commeth* to a man by [ŷ] answere of his mouth: and how good *is* a word [x] in due season?

24 The way of life *is* on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the [y] house of the proude men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord; but [ŷ] pure *haue* [b] pleasant words.

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a That is, taketh paine to profit her family, and to doe that which concerneth her duetie in her house.
* Iob 12. 4.
b That is, in vprightnes of heart, and without hypocrisie
c His proude tongue shall cause him to be punished.
d By the oxe is meant labour, and by the cribbe the barne meaning, without labour there is no profit.
e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.
f Doeth not know the grieuousnesse thereof, nor Gods iudgement against the same.
g As a man's conscience is witnes of his owne griefe, so another cannot feele the ioy and comfort which a man feeleth in himselfe.
* Chap. 16. 25.
h He theweth that the allurement vnto sinne, seemeth sweet, but the end thereof is destruction.
i He that forsaketh God shalbe punished, and made weary of his sins, wherein he delighted.
† Ebr. the man of imaginations.
k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

† That is, the strength of a king standeth in many people.

‖ Or, body.

* Chap. 17. 5.

m For so much as they are conuict thereby and put to shame.
§ Or, and the mercy of the people is a sacrifice for sinne.

* Chap. 25. 15.

* Verse 28.

n For though they haue much, yet it is full of trouble and care.
o That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
p He that swarueth from the word of God, cannot abide to be admonished.
q There is nothing so deepe or secret, that can be hidde from the eyes of God, much lesse mens thoughts.
* Chap. 17. 22.

† Ebr. heart.
* Psal 37. 16.

* Chap. 29. 22.

r That is, he entendeth some let of stay, and dare not goe forward.
* Chap. 10. 10.

§ Read Chap 21. 19.

s If we will haue our talke be comfortable, we must wait for time and season.

t That is, wholesome and profitable to the heare.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the i correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord *is* the instruction of wisedome: and before honour *goeth* k humilitie.

CHAP. XVI.

THe preparations of the heart *are* in man: but the answere of the tongue *is* of the Lord.

2 All the wayes of a man *are* b cleane in his owne eyes: but the Lord pondereth the spirits.

3 † Commit thy works vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of c euill.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he shall not be vnpunished.

6 By d mercy and trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 * Better is a little with righteousnesse, then great reuenues without equity.

9 The heart of e man purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence *shalbe* in the lips of ỹ king: his mouth shall not transgresse in iudgement.

11 * A true weight and balance are of the Lord: and the waights of the bag *are* his f worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished g by iustice.

13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king *is as* h messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance *is* life; and his fauour *is* i as a cloud of the latter raine.

16 * How much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.

18 Pride *goeth* before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoyles with the proud.

20 He that is wise in *his* businesse, shall find good; and * he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent; and k the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding *is* a welspring of life vnto them that haue it: and the l instruction of fooles *is* folly.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire wordes *are as* an hony combe, sweetnes to the soule, and health to the bones.

25 * There is a way that seemeth right vnto man, but the issue thereof *are* the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth † craueth it of him.

27 A wicked man diggeth vp euill, and in his lips *is* like m burning fire.

28 A froward person soweth strife: and a talebearer maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 n He shutteth his eyes to diuise wickednes: he moueth his lips, *and* bringeth euill to passe.

31 Age is a crowne of glory, *when* it is found in the way of o righteousnes.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne mind, *is better* then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is p of the Lord.

CHAP. XVII.

BEtter is a dry morsell, if peace *be* with it, then an house full of a sacrifices *with* strife.

2 * A discreete seruant shall haue rule ouer a lewd sonne, and he shall diuide ỹ b heritage among the brethren.

3 *As is* the fining pot for siluer, and the fornace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, *and a* liar hearkeneth to the naughty tongue.

5 * Hee that mocketh the poore, reproacheth him that made him; and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders; and the glory of the children *are* their fathers.

7 † High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that haue it; it prospereth, whithersoeuer it c turneth.

9 Hee that couereth a transgression, seeketh loue; but hee that repeateth a matter, separateth the d prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell e messenger shalbe sent against him.

12 *It is better* for a man to meet a beare robbed of her whelps, then f a foole in his folly.

13 * Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife *is as* one that openeth the waters; therefore, or the contention be medled with, leaue off.

15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a g price in the hand of the foole to get wisedom, and *he hath* none heart?

17 A friend loueth at all times; and a h brother is borne for aduersitie.

18 A man destitute of vnderstanding, i toucheth the hand, & becometh surety for his neighbour.

19 He loueth transgression that loueth strife; *and* hee that exalteth his k gate, seeketh destruction.

20 The froward heart findeth no good; and he that

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i That suffereth himselfe to be admonished by Gods word, which bringeth life and to amendeth.

k Meaning, that God exalteth none but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.

b He sheweth hereby that man flattereth himselfe in his doings, calling that vertue, which God termeth vice.

† *Ecclus.* 3. 23.

c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.

* *Chap.* 11. 21.

d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.

* *Chap.* 15, 16. *Psal.* 37 16.

e He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.

* *Chap.* 11, 1.

f If they be true and iust, they are Gods worke, and he delighteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.

g They are appointed by God to rule according to equity and iustice.

h That is, he flieth out into y meanes to execute his wrath.

i Which is most comfortable to the drie ground, Deut 11. 14.

* *Chap* 8 10 * *Psal* 12 2. k The sweet words of consolation, which come fourth of a godly heart. l Either that which the wicked teach others, or els it is folly to teach them that are malicious.

* *Chap.* 14, 12.

† *Ebr. saweth vpon him.*

m For he consumeth himselfe and others.

n With his whole indeuour he labooreth to bring his wickednesse to passe.

o That is, when he is ioyned with vertue: for in the elder that the wicked are the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God which shall come to passe.

a For whereas were many sacrifices, there were many portions giuen to the people, where with they feasted.

* *Eccelus.* 10. 26.

b That is, shalbe made gouernour ouer the children.

* *Chap.* 14, 31.

† *Ebr. the lips of excellency.*

c The reward hath great force to gaine the hearts of men.

d He that admonished the prince of his fault, maketh him his enemy.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Whereby hee meaneth the wicked in his rage, who hath no feare of God.

* *Rom.* 12, 17. 1. *Thes.* 5, 15. 1. *Pet.* 3, 9.

* *Isa.* 5, 23, *chap.* 24, 24.

g What auaileth it the wicked to be rich, seeing he feareth not his mind to wisedome?

h So that he is more then a friend, euen a brother that helpeth in time of aduersity.

i Reade Chap. 6. 1.

k Lifteth vp himselfe aboue his degree.

that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorowful minde drieth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 * Wisedome *is* in the face of him that hath vnderstanding: but the eyes of a foole *are* in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* [n] for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding *is* of an excellent spirit.

28 Euen a foole, (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOr the desire *thereof* hee will [a] separate himselfe to seeke it, *and* occupie himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproach.

4 The words of a mans mouth *are like* deepe [d] waters, *and* the welspring of wisdome *is like* a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth *is* his owne destruction, and his lips *are* a snare for his soule.

8 The words of a tale-bearer *are* as flatterings, and they goe downe into the [f] bowels of the belly.

9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord *is* a strong tower: the righteous runneth [g] vnto it, and is exalted.

11 * The rich mans riches *are* his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glory *goeth* lowlinesse.

13 * Hee that answereth a matter before hee heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but a wounded spirit who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] *He that is* first in his owne cause, *is* iust: then commeth his neighbour and maketh enquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended *is harder to winne* then a strong citie, and *their* contentions *are* like the [n] barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue, and they that [o] loue it, shall eat the fruit thereof.

22 Hee that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth rougly.

24 A man *that hath* friends, *ought* to shew himself friendly: for a friend is neerer then a brother.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnesse, then he that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnes of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not be vnpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and euery man *is* friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant [a] with words, *yet* they will not.

8 He that possesseth vnderstanding, [b] loueth his owne soule, and keepeth wisedom to find goodnes.

9 A false witnesse shall not be vnpunished; and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory *is* [d] to passe by an offence.

12 * The kings wrath *is* like the roaring of a lion: but his fauour *is* like [e] dew vpon the grasse.

13 * A foolish sonne *is* the calamitie of his father, * & the contentions of a wife *are like* a continuall [f] dropping.

14 House and riches *are* the inheritance of the fathers; but a * prudent wife *commeth* of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shalbe afflamished.

16 Hee that keepeth the commandement, keepeth his owne soule: *but* hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 *A man* of much anger shall suffer punishment, and though thou [g] deliuer *him*, yet will *his anger* come againe.

20 Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21 Many diuises *are* in a [h] mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, *is* his [i] goodnesse, and a poore man is better then a liar.

23 The feare of the Lord *leadeth to* life: and he that is filled *therewith*, shall continue, *and* shall not be visited with euill.

24 * The slouthfull hideth his hand in *his* bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and the [k] foolish will beware: and reproue the prudent, and hee will vnderstand knowledge.

26 Hee that destroyeth *his* father, *or* chaseth away

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* *Chap.* 15, 13.

[l] That it, secretly and out of the bosome of the rich. * *Eccle.* 2, 14. & 8. 1.

[m] That is, wander to and fro, and seeke not after wisedome. * *Chap.* 10, 1.

[n] For their well doing.

[a] Hee that loueth wisdome, will separate himselfe from all impediments, and giue himselfe wholly to seeke it.

[b] That it, that he may talke licentiously of whatsoeuer commeth to mind.

[c] Meaning, such one as contemneth all others.

[d] Which can neuer be drawen emptie, but bring euer profit.

[e] That is, to fauour him and support him.

[f] They are soone beleeued, and enter most deepely.

[g] Hee sheweth what is the refuge of the godly against all trouble. * *Chap.* 10, 15. * *Chap.* 16, 18. * *Eccles.* 12, 8.

[h] The mind can well beare the infirmitie of the bodie, but when the spirit is wounded, it is a thing most hard to sustaine.

[i] Getteth him libertie to speake, and fauour of them that are most in estimation.

[k] He that speaketh first, is best heard of the wicked iudge, but when his aduersarie enquireth out the matter, it turneth to his shame.

[l] If a controuersie cannot otherwise be decided, it is best to call lots to know whose the things shalbe.

[m] Appeaseth their controuersie, which are so stout that cannot otherwise be pacified, [n] which for the strength thereof will not bow nor yeeld.

[o] By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.

[p] He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as *Chap.* 19, 14.

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* *Chap.* 28, 6.

* *Deut.* 19, 18. *Dan.* 13, 62.

[a] To haue comfort of them.

[b] He that is vpright in iudgement findeth fauour of God.

[c] The free vse of things are not to be permitted to him that cannot vse them aright.

[d] That is, to couer it by charitie, and to doe therein as may most serue to Gods glory. * *Chap.* 20, 2. * *Chap.* 17, 21. * *Chap.* 21, 9.

[e] As rain that droppeth and rotteth the house. * *Chap.* 18, 22.

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[f] Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.

[g] Many diuise shall not haue successe, except God gouerne it, whose purpole is vnchangeable.

[h] That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.

[i] Chap. 16, 19. * *Chap.* 21, 11.

[k] That is the simple are to be corrected in time, when they see the wicked punished.

away *his* mother, *is* a lewd and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 *But* iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] *is* a mocker, *and* strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King *is* like the roaring of a lyon; hee that prouoketh him vnto anger [b] sinneth against his owne soule.

3 *It is a* mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plow, because of winter: *therefore* shall hee begge in summer, but haue nothing.

5 The counsell in the heart of [c] man *is like* deepe waters; but a man that hath vnderstanding, will draw it out.

6 Many men will boast euery one of his owne goodnesse, but who can find a faithfull man?

7 He that walketh in his integritie, *is* iust, *and* blessed *shall* his children *be* after him.

8 A king that sitteth in the throne of iudgement, dispeseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers † weights, and diuers measures, both of these are euen abomination vnto the Lord.

11 A child also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto pouertie; open thine eyes, *and* thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer; but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones; but the lips of knowledge *are* a precious iewell.

16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit *is* sweete to a man; but afterward his mouth shalbe filled with grauell.

18 Eu̇ery thy thoughts by counsell: and by counsell make warre.

19 He that goeth about *as a* slanderer, discouereth * secrets; therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage *is* hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, * I will recompense euill, *but* waite vpon the Lord, and he shall saue thee.

23 * Diuers weights *are* an abomination vnto the Lord, and deceitfull balances *are* not good.

24 * The steps of man *are ruled* by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to [d] deuoure that which is sanctified, and after the vowes to enquire.

26 A wise King scattereth the wicked, and causeth the wheele to turne ouer them.

27 The [e] light of the Lord *is* the breath of man, and searcheth all the bowels of the bellie.

28 * Mercie and trueth preserue the king: for his throne shalbe established with mercy.

29 The beautie of young men *is* their strength, and the glory of the aged *is* the gray head.

30 [k] The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the bellie.

CHAP. XXI.

THe [a] Kings heart *is* in the hand of the Lord, *as* the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, *which is* the [l] light of the wicked, *is* sinne.

5 The thoughts of the diligent *do* surely *bring* abundance; but [c] whosoeuer is hastie, *commeth* surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue, *is* vanitie tossed too and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them; for they haue refused to execute iudgement.

8 The way of some *is* peruerted and strange; but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the house top, then with a contentious woman in a [l] wide house.

10 The soule of the wicked wisheth euill: *and* his neighbour hath no fauour in his eyes.

11 [e] When the scorner is punished, the foolish is wise, and when one instructeth the wise, he will receiue knowledge.

12 The righteous [f] teacheth the house of the wicked; *but God* ouerthroweth the wicked for *their* euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crie and not be heard.

14 A [g] gift in secret pacifieth anger, and a gift in the bosome, great wrath.

15 It is ioy to the iust to doe iudgement; but destruction *shalbe* to the workers of iniquitie.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, *shall be* a poore man: *and* he that loueth wine and oyle, shall not be rich.

18 The [h] wicked *shall be* a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwell in the wildernesse, then with a contentious and angry woman.

20 In the houle of the wise is a pleasant treasure and oyle, but a foolish man deuoureth it;

21 He that followeth after righteousnesse and mercy, shall finde life, righteousnesse and glory.

22 A [k] wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hautie, *and* scornefull *is* his name that worketh in *his* arrogancie wrath.

25 The * desire of the slouthfull slayeth him; for his hands refuse to worke.

26 He coueteth euery greedily: but the righteous giueth and spareth not.

[a] Taketh a pleasure and delight therein, as glutton and drunkards in delicate meates and drinkes.

[a] By wine here is meant: him that is giuen to wine, and so by strong drinke. * *Chap.* 9. 12.

[b] Putteth his life in danger.

[c] It is hard to find out: for as it is as deepe as were, whole bottome cannot be found: yea the wise man will know a man either by his words or maners.

[d] Where righteous iudgement is executed, there stone ceaseth, and vice dare not appeare. * 1. *Sam* 8. 46. 2. *chron.* 6. 36. *eccles.* 7. 22. 1. *iohn.* 1. 8.

† *Ebr. stone and stone, ephah and ephah.*

[e] Reade Chap. 16. 11. * *Chap.* 27. 13.

[f] Teach him wit, that he cast not himselfe rashly into danger. * 1. *Sam* 25. 2. * *Exod.* 22. 17. *leuit.* 20. 9. *matth.* 15. 4. * *Deut* 32. 35. *chap.* 17. 13. *and* 24. 29. *rom.* 12. 17. 2. *thes* 5. 15. 1. *Pet.* 3. 9. * *Chap.* 11. 1. *and verse* 20. * *Iere.* 10. 23. 9. That is, to appoint, or take it to his owne vse, which was appointed to God: and then enquire how they may be exempted from the fault

[h] Which was a kind of punishment then vsed.

[i] The word of God giueth life vnto man, and causeth vs to see and taste the secret of our darke hearts, Heb. 4. 12.

[k] Sharpe punishment that pierceth euen to the inward parts, is profitable for the wicked, to bring them to amendement.

[a] Though Kings seeme to haue all thing at commandement, yet are they not able to bring their owne purposes to passe any other wise then God hath appointed: much lesse are the inferiours able. * *Chap.* 16. 2. * *Mich.* 6. 8.

[l] *Or, pleasing.*

[c] That is, the thing whereby hee is guided, or which he ordereth forth as the fruit of his worke.

[c] He that goeth rashly about his business, and wilbe out counsell. * *Chap.* 13. 16.

[d] He meaneth this chiefly of Iudges, and Princes which vse that vocation wherein vnto God hath called them, and powle their subiects to maintaine their suits. * *Chap* 19. 13. *and* 25. 14.

[l] *Or, in a great fayre mittre.*

[e] Reade Chap. 19. 25. Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God vse rough them.

[g] To doe a pleasure to one angry man pacifieth him.

[h] God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their place. * *Ecclus.* 25. 18.

[i] Meaning, abundance of all things.

[k] Wisedome ouercommeth strength and confidence in worldly things.

[l] He thinketh to liue by winning and getting all things: but will take no paine to get ought,

* *Chap.15.8. Isa.1.13. Ecclus.34,21.*

* *Chap.19.5* m He may boldly reſiſte the trueth that he hath heard.

* *Ecclus 7,3.* a Which commeth by well doing
* *Chap.29,13.* b Liue together, and bane neede the one of the other.
* *Chap.27,12.* c That is, the puniſhment, which is prepared for the wicked, and ſheeth to God for ſuccour.
d Bring him vp vertuouſly, and he ſhall ſo continue.

e His authority, whereby he aid oppreſſe others, ſhalbe taken from him.
* *Ecclus.31,23.*
f He that is merciſull and liberall.
g Hee ſhe weth that princes ſhould vſe their familiarity, whoſe coaſcience is good and their talke wiſe and godly.
h Fauour them that loue knowledge
i He derideth them that inuent vaine excuſes, becauſe they would not doe their duetie.
k So God puniſheth one ſinne by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.
l He is naturally giuen vnto it.
m He ſhe weth what the end of wiſedome is to vſe, to direct vs to the Lord.
n That is, ſundry times.

† *Ebr. in the gates.*
* *Chap.23,11.*
o Haue not to do with him that is norable to rule his affections: for he would hurt thee by his euill conuerſation.

27 The * ſacrifice of the wicked *is* an abomination: how much more when hee bringeth it with a wicked mind?

28 * A falſe witneſſe ſhall periſh: but he that heareth, m ſpeaketh continually.

29 A wicked man hardeneth his face: but the iuſt, he will direct his way.

30 There is no wiſedome, neither vnderſtanding, nor counſell againſt the Lord.

31 The horſe is prepared againſt the day of battell: but ſaluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be choſen aboue great riches, and a louing fauour is aboue ſiluer and aboue gold.

2 * The rich and poore b meet together, the Lord *is* the maker of them all.

3 * A prudent man c ſeeth the plague, and hideth himſelfe: but the fooliſh go on ſtill, and are puniſhed.

4 The reward of humilitie, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* ſnares *are* in the way of the froward: *but* he that regardeth his ſoule, will depart farre from them.

6 Teach a child d in the trade of his way, and when he *is* old he ſhall not depart from it.

7 The rich ruleth the poore, and the borower *is* ſeruant to the man that lendeth.

8 Hee that ſoweth iniquitie, ſhall reape affliction, and the e rod of his anger ſhall faile.

9 * He that hath a good f eye, he ſhall be bleſſed: for he giueth of his bread vnto the poore.

10 Caſt out the ſcorner, and ſtrife ſhall go out: ſo contention and reproach ſhall ceaſe.

11 Hee that loueth pureneſſe of heart *for* the grace of his lips, the g king *ſhalbe* his friend.

12 The eyes of the Lord preſerue h knowledge: but hee ouerthroweth the words of the tranſgreſſour.

13 The ſlouthfull man ſaith, i A lyon *is* with out, I ſhalbe ſlaine in the ſtreete.

14 The mouth of ſtrange women *is as* a deepe pit: he with whom the Lord is angry, k ſhall fall therein.

15 Fooliſhneſſe *is* bound l in the heart of a child: but the rod of correction ſhall driue it away from him.

16 Hee that oppreſſeth the poore to increaſe himſelfe, *and* giueth vnto the rich, *ſhall* ſurely *come* to pouertie.

17 ¶ Encline thine eare, and heare the words of the wiſe, and apply thine heart vnto my knowledge.

18 For *it ſhall be* pleaſant, if thou keepe them in thy bellie, *and if* they be directed together in thy lips.

19 That thy confidence may be in m the Lord, I haue ſhewed thee this day: thou therefore *take heede.*

20 Haue not I written vnto thee o three times in counſels and knowledge,

21 That I might ſhew thee the aſſurance of the words of trueth, to anſwer the words of trueth to them that ſend to thee?

22 Robbe not the poore, becauſe hee is poore, neither oppreſſe the afflicted † in iudgement.

23 For the Lord * will defend their cauſe, and ſpoyle the ſoule of thoſe that ſpoyle them.

24 Make o no friendſhip with an angry man, neither goe with the furious man,

25 Leaſt thou learne his wayes, and receiue deſtruction to thy ſoule.

26 Be not thou of them that p touch the hand, *nor* among them that are ſuretie for debts.

27 If thou haſt nothing to pay, why *cauſeſt thou* that hee ſhould take thy bed from vnder thee?

28 Thou ſhalt not * remooue the ancient bounds which thy fathers haue made.

29 Thou ſeeſt that a diligent man in his buſineſſe ſtandeth before Kings, *and* ſtandeth not before the baſe ſort.

CHAP. XXIII.

WHen thou ſitteſt to eate with a ruler, a conſider diligently what is before thee,

2 b And put thy knife to thy throate, if thou be a man giuen to the appetite.

3 Be not deſirous of his daintie meates: c for it is a deceiuable meat.

4 Trauaile not too much to be rich: *but* ceaſe from thy d wiſedome.

5 Wilt thou caſt thine eyes vpon it, which is nothing? for *riches* taketh her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an e euill eye, neither deſire his dainty meats.

7 For as though hee thought it in his heart: ſo will hee ſay vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou ſhalt vomit thy f morſels that thou haſt eaten, and thou ſhalt loſe thy ſweet words,

9 Speake not in the eares of a foole: for hee will deſpiſe the wiſedome of thy words.

10 * Remooue not the ancient bounds, and enter not into the fields of the fatherleſſe.

11 For hee that redeemeth them, is mighties: he will * defend their cauſe againſt thee.

12 Apply thine heart to inſtuction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou ſmite him with the rod, he ſhall not die.

14 Thou ſhalt ſmite him with the rod, and ſhalt deliuer his ſoule from g hell.

15 My ſonne, if thine heart be wiſe, mine heart ſhall reioyce, and I alſo,

16 And my reines ſhall reioyce, when thy lips ſpeake righteous things.

17 * Let not thine heart be enuious againſt ſinners: but *let it be* in the feare of the Lord continually.

18 For ſurely there is an end, h and thy hope ſhall not be cut off.

19 O thou my ſonne, heare, and be wiſe, and guide thine heart in the i way.

20 Keepe not companie with † drunkards, *nor* with † gluttons.

21 For the drunkard and the glutton ſhall be poore, and the ſleeper ſhall be cloathed with ragges.

22 Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhe is old.

23 Buy k the trueth, but ſell it not: *likewiſe* wiſedome, inſtruction, and vnderſtanding.

24 The father of the righteous ſhall greatly reioyce, and he that begetteth a wiſe childe, ſhall haue ioy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall reioyce.

26 My ſonne, giue mee l thine heart, and let thine eyes delight in my wayes.

27 * For a whore *is as* a deepe ditch; and a

p Which raſhly put themſelues in danger for others; as Cap.6.1.

* *Deut.27,17. chap.23,10.*

q Bee with ſobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich when they bid their ſeruitours to their tables, they mean not for the loue they beare them, but for their owne ſecret purpoſes.
d Beſtow not the gifts that God hath giuen thee, to get worldly riches.
e That is, contentous, as contrary a good eye is taken for liberall, as Cap.22,9.
f He will not ceaſe till he hath done thee ſome harme, and his flattering words ſhall come to no vſe.
* *Deut.27,17.*
chap.22,28.
* *Chap.22,23.*
* *Chap.13,24. and 19,18. Ecclus.30,1.*

g That is, from deſtruction.

? *Pſal.37,1. chap.24,1.*

h The proſperity of the wicked ſhall not continue.

i To the obſeruation of Gods commaudements.
† *Ebr. wine-bibbers.*
† *Ebr deuourers of fleſh.*

k Spare no coſt for trueths ſake, neither depart from it for any gaine.

l Giue thy ſelfe wholly to wiſedome.
* *Chap.22,14.*

strange woman *is as* a narrow pit.

28 * Also she lieth in wait as for a pray, [m] and she increaseth the transgressors among men.

29 To whom is woe ? to whom is sorow ? to whom is strife ? to whom is murmuring ? to whom are wounds without cause ? *and* to whom is the redneesse of the eyes ?

30 *Euen* to them that tary long at the wine, to them that goe, [n] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockattrice.

33 Thine [o] eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepeth in the mids of the [p] sea, and as he that sleepeth in the top of the mast.

35 They haue stricken mee, *shalt thou say, but* I was not sicke : they haue beaten mee, *but* I knew not, when I awoke : *therefore* will I [q] seeke it yet still.

CHAP. XXIV.

BE * not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischiefe.

3 Through wisdome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is* strong : for a man of vnderstanding increaseth *his* strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, *is* health.

7 Wisedome is high to a foole : *therefore* hee cannot open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole *is* sinne, and the scorner *is* an abomination vnto men.

10 *If* thou be [b] faint in the day of aduersitie, thy strength *is* small.

11 Deliuer them that are drawen [c] to death, and wilt thou not preserue them that are led to be slaine ?

12 If thou say, Behold, we knew not of it : he that pondereth the hearts, doeth not hee vnderstand it ? and he that keepeth thy soule, knoweth he it not ? will he not also recompense euery man according to his workes ?

13 My sonne, eate [d] hony, for it is good, and the hony combe, *for it is* sweet vnto thy mouth.

14 So shall the knowledge of wisedome be vnto thy soule if thou finde it, and there shall be an [ll] end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man [e] falleth seuen times, and riseth againe, but the wicked fall into mischiefe.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth,

18 Least the Lord see it, and it displease him, and he turne his wrath [f] from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end *of plagues* to the euill man : * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them [g] both ?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good † to haue respect of any person in iudgement.

24 Hee that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him*, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, [h] and after, build thine house.

28 Be not a witnesse against thy neighbour without cause : for wilt thou deceiue with thy lips ?

29 * Say not, I will do to him as he hath done to me, I [i] will recompense euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was all growen ouer with thornes, *and* nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, *and* I considered it well : I looked vpon it, *and* receiued [k] instruction.

33 *Yet* a little sleepe, [l] a little slumber, a little folding of the hands to sleepe.

34 So thy pouerte commeth *as* one that trauelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

THE glory of God *is* to [c] conceale a thing secret : but the [d] Kings honour *is* to search out a thing.

3 The heauens in height, and the earth in deepnesse, and [§] kings heart can no man search out.

4 Take the [e] drosse from the siluer, and there shall proceed a vessell for the finer,

5 Take [g] away the wicked from the King, and his throne shalbe established in righteousnes.

6 Boast not thy selfe before the King, and stand not in the place of great men,

7 * For it is better, that it be said vnto thee, Come vp hither, then thou to be put lower in the presence of [§] Prince whom thine eyes haue seene.

8 Goe not foorth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least hee that heareth it, put thee to shame, and thine infamie doe not [h] cease.

11 A word spoken in his place, *is like* apples of gold with pictures of siluer.

12 He that reproueth the wise *and* the obedient eare, *is as* a golden eareting, and an ornament of fine gold.

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* *Chap.* 7. 22. in She seduceth many and causeth them to offend God.

m Which by art make vvi e stronger and more pleasant.

n That is, drunkennes shall bring thee to whoredome.

o In such great danger shalt thou be.

p Though drunkennesse make them more insensible then beasts, yet can they not refraine.

q Though drunkennesse make them more insensible then beasts, yet can they not refraine.

* *Psal* 37 1. *chap.* 23 17.

* *Chap.* 20. 18.

a In the place where wisedome should be shewed.

b Man hath no triall of his strength till he be in troubles.

c None can be excused, if he helpe not the innocent when he is in danger.

d As hony is sweet and pleasant to the taste, so wisedome is to the soule.

§ Or, *reward.*

e He is subiect to many perils, but God deliuereth him.

f To be auenged on thee,

* *Psal* 37, 1. *chap.* 23, 17.

* *Chap.* 23 9.

g Meaning either of the wicked and seditious, as verse 19 and 21. or of them that feare not God, nor obey their King.

† *Ebr to know the face.*

* *Chap.* 17. 25. *Isa.* 5, 23.

h Be sure of the meanes how to compasse it, before thou take any enterprise in hand.

* *Chap.* 20. 22.

i Hee sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault.

l Reade Chap 6, 10.

a Whom Hezekiah appoynted for this purpose.

b That is, gathered out of diuers bookes of Salomon.

c God doeth not reueale the cause of his iudgements to man.

d Because the king vseth by the reuealed word of God the cause of his doings muft appeare, and therefore he must vse diligence in trying out of causes.

e He sheweth that it is too hard for a man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.

f When vice is remooued from a king, he is a meet vessell for the Lords vse.

g It is not enough that he be pure himselfe, but that he put away others vnlike to him.

i In the time of great heat, when men desire cold.

13 As the cold of the snow i in the time of harvest, *so is* a faithfull messenger to them that send him; for he refresheth the soule of his masters.

14 A man that boasteth of falle liberalitie, *is like* k clouds and wind without raine.

15 A Prince is pacified by staying of l anger, and a soft tongue breaketh the m bones.

16 If thou haue found hony, eat that is n sufficient for thee, least thou be ouerfull, and vomit it

17 Withdraw thy foote from thy neighbours house, least he be weary of thee, and hate thee.

18 A man that beareth falle witnesse against his neighbour, *is like* an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the cold season, *is like* vineger *powred* vpon o nitre, or *like* him that singeth songs to an heauy heart.

21 * If hee that hateth thee be hungry, giue him bread to eat, and if hee be thirstie, giue him water to drinke.

22 For thou shalt lay p coales vpon his head, and the Lord shall recompense thee.

23 *As* the Northwind driueth away the raine, so doeth an angry countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 *As are* the cold waters to a weary soule, so *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory, *is not* glory.

28 A man that refraineth not his appetite, *is like* a city which is q broken downe *and* without walles.

CHAP. XXVI.

AS the snow in the Summer, and as the raine in the Harueſt *so is not meet*, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swallow by flying *escape*, so the curse *that is* causeleſſe, shal not come.

3 Vnto the horse *belongeth* a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole a according to his foolishneſſe, least thou also be like him.

5 Answere a foole b according to his foolishneſſe, least he be wise in his owne † conceit.

6 He that sendeth a message by the hand of a foole, *is as* hee that cutteth off c the feet, d and drinketh iniquitie.

7 *As* they that lift vp the legs of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of stones, so *is* hee that giueth glory to a foole.

9 *As* a thorne standing e vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.

10 f The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressours.

11 * As a dog turneth againe to his owne vomit, so a foole turneth to his foolishneſſe.

12 Seest thou a man wise in his owne conceit? g more hope *is* of a foole then of him.

13 The slouthfull man saith, h A lion *is* in the way: a lion *is* in the streetes.

14 *As* the doore turneth vpon his hinges, so *doeth* the slouthfull man vpon his bed.

15 * The slouthfull hideth his hand in *his* bosome, *and* it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen *men* that can render a reason.

17 Hee that passeth by and meddleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As hee that saineth himselfe mad, casteth firebrands, arrowes, and mortall things.

19 So *dealeth* the deceitfull man with i his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 * *As* the cole *maketh* burning coales, and wood a fire, so the contentious man *is apt* to kindle strife.

22 * The words of a tale-bearer *are* as flatterings, and they go downe into the bowels of the belly.

23 *As* siluer drosse ouerlaid vpon a potsheard, *so are* burning lips, and k an euill heart.

24 Hee that hateth will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleeue him not: for *there are* l seuen abominations in his heart.

26 Hatred may be couered by deceit: *but* the malice thereof shall be discouered in the m congregation.

27 * He that diggeth a pit shall fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to a morrowe, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone *is* heauy, and the sand weighty: but a fooles wrath *is* heauier then them both.

4 Anger is cruell, and wrath *is* raging: but who can stand before b enuie?

5 Open rebuke *is* better then secret loue.

6 The wounds of a louer *are* faithfull, and the kisses of an enemie *are* c pleasant.

7 * The person that is full, despiseth an hony combe: but vnto the hungry soule euery bitter thing is sweet.

8 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

9 *As* ointment and perfume reioyce the heart, so *doeth* the sweetnesse of a mans friend by hearty counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 e A prudent man seeth the plague, and hideth himselfe: *but* the foolish goe on still, *and are* punished.

13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 He that † praiseth his friend with a loude voyce, rising f earely in the morning, it shall be counted to him as a curse.

15 A* continuall dropping in the day of raine, and

k Which haue an outward appearance, and are nothing within.
l By not mini-string occasion to prouoke him further. m That is, the heart that is bent to anger, as Chap. 25. 15.
n Vse moderately the pleasures of this world.
o Which melteth it, and consumeth it. ‖ Or, *assuage*.
* *Rom.* 12, 20.
p Thou shalt, as it were by force, ouercome him, in so much that his owne conscience shall moue him to acknowledge thy benefits, and his heart shalbe inflamed.
* *Chap.* 21, 9.
* *Ecclus.* 3, 22.
q And so is in extreme danger.
a Consent not vnto him in his doings.
b Reprooue him as the matter requireth. † *Ebr. eyes.*
c To wit, of the messenger whom he sendeth.
d That is, receiueth domage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
* 1. *Pet.* 2, 22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Read Chap. 22, 13.
i Which dissembleth himselfe to be that he is not.
* *Ecclus.* 28, 18.
* *Chap.* 18, 8.
k They will soone breake out and vtter themselues.
l Meaning, many, he vseth the number certaine, for the vncertaine.
m In the assembly of the godly.
* *Eccles.* 10, 8.
* *Ecclus.* 27, 26.
a Delay not the time, but take occasion when it is offered.
* *Ecclus.* 22, 15.
b For the enuious are obstinate, and cannot be reconciled.
c They are flattering, and seeme friendfull.
* *Ioh.* 6, 64.
d True not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22, 3.
* *Chap.* 20, 16.
† *Ebr. blesseth.*
f Hastily and without caule.
* *Chap.* 19, 13. *and* 21, 9.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and *she is as* the oyle in his right hand that vttereth it selfe.

17 Yron sharpeneth yron, so doeth [g] man sharpen the face of his friend.

18 He that keepeth the fige tree, shall eate the fruit thereof: so hee that watteth vpon his master, shall come to honour.

19 As in water face *answereth* to face, [h] so the heart of man to man.

20 The graue and destruction can neuer be full, so* the eyes of man can neuer be satisfied.

21 *As is* the fining pot for siluer, and the fornace for gold, so *is* euery man according to his [i] dignitie.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell, *yet* will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The [k] lambes *are* for thy cloathing, and the goats *are* the price of the field.

27 And let the milke of the goats *be* sufficient for thy food, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

THe wicked [a] flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land [b] *there are* many princes thereof: but by a man of vnderstanding and knowledge *a realme* likewise endureth long.

3 A poore man, if hee oppresse the poore, is like a raging raine that *leaueth* no food.

4 They that forsake the Law, prayse the wicked: but they that keepe the Law, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

6 * Better is the poore that walketh in his vprightnesse, then hee that peruerteth *his* wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth [c] them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shallbe [d] abominable.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie [e] him.

12 * When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man [f] is tried.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh *them*, shall haue mercie.

14 Blessed *is* the man that [g] feareth alway: but he that hardeneth his heart, shall fall into euill.

15 *As* a roaring lion, and an hungry beare, *so is* [h] a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnesse, shall prolonge *his* dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, *and* they shall not [i] stay him.

18 He that walketh vprightly shall be saued: but hee that is froward in *his* wayes, shall once fall.

19 * He that tilleth his land, shallbe satisfied with bread, but he that followeth the idle, shalbe filled with pouertie.

20 A faithfull man shall abound in blessings, and † hee that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for *that* man will transgresse for a piece of [k] bread.

22 A man with a wicked [l] eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with *his* tongue.

24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but the that trusteth in the Lord, shallbe [m] fat.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisedome, shalbe deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, *shall haue* many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 * When the righteous ‖ are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisedome reioyceth his father; but * hee that feedeth harlots wasteth *his* substance.

4 A king by iudgement maintaineth the countrey: but a man *receiuing* gifts, destroyeth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.

6 In the transgression of an euill man *is* his [b] snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 *If* a wise man contend with [c] a foolish man, whether he be angry or laugh, there *is* no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants *are* wicked.

13 * The poore and the vsurer meet together, *and* the Lord lighteneth both their eyes.

14 A * King that iudgeth the poore in trueth, his throne shall be established for euer.

15 The rod and correction giue wisedome: but

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g One hasty man prouoketh another to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
* *Ecclus.* 14, 9.
* *Chap.* 17, 3.

i That is, hee is either knowen to be ambitious, and glorious, or humble and modest.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts

a Because their owne conscience accuseth them.
b The state of the common-weale is oftentimes changed.

* *Chap.* 19, 1.

c For God will take away the wicked vsurer, and giue his goods to him that shall behaue them well.
d Because it is not of faith which is grounded of Gods word or Law, which the wicked contemne.
e And iudge that he is not wise.
* *Chap* 29. 2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoyleth.

i None shalbe able to deliuer him.

* *Chap.* 12, 11. *Ecclus.* 20, 27.

† *Chap.* 23, 17. *and* 20, 21.

k He will be abused for nothing.
l Meaning, him that is couetous.

m Shall haue all things in abundance

* *Chap.* 29, 2.

* *Chap.* 28, 12. 28.
‖ Or, *are increased.*

* *Luke* 15, 13.

a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fall into the snare that he laieth for others.

c He can heare no admonition in what sort soeuer it is spoken.

* *Chap.* 22, 2.

* *Chap.* 20, 28.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but ỹ righteous shall see their fall.

17 Correct thy sonne, and hee will giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there *is* no vision, the people decay: but he that keepeth the law *is* blessed.

19 A e seruant will not be chastised ẅ words: though he vnderstand, yet he will not ‖ answere.

20 Seest thou a man hasty in his matters? *there is* more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen *as* his sonne.

22 * And angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord shalbe exalted.

26 Many doe seeke the face of the ruler: but euery mans ‖ iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iust, and he that is vpright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

a To humble our selues in consideration of Gods workes. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF [a] AGVR THE SONNE OF IAKEH.

THe prophecie *which* the man spake vnto Ithiel, *euen* to [b] Ithiel, and Vcal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery word of God is pure: he is a shield to those that trust in him.

6 ẅ Put nothing vnto his wordes, least hee reproue thee, and thou be found a lyar.

7 Two [e] things haue I required of thee: denie me them not before I die.

8 Remoue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with foode conuenient for me.

9 Least I be full, and denie *thee*, and say, [f] Who is the Lord? or least I be poore and steale, and take the Name of my God *in vaine*.

10 Accuse not a seruant vnto his master, least he curse thee, ‖ when thou hast offended.

11 *There is* a generation that curseth their father, and doeth not blesse their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not washed from their filthinesse.

13 *There is* a generation whose eyes are hauty, and their eye lids are lifted vp.

14 *There is* a generation, whose teeth *are as* swords, and their chawes *as* knines to eate vp the afflicted out of the earth, and the poore from among men.

15 The horse leach hath two [b] daughters *which cry*, Giue, giue. There be three things that will not be satisfied: *yea*, foure that say not, It is enough.

16 The graue, and the barren wombe, the earth, that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh *his* father & despiseth the instruction of *his* mother, let the rauens [i] of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee, yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a shippe in the mids of the sea, & the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and [k] wipeth her mouth, and saith, I haue not commited iniquity.

21 For three things the earth is mooued: yea, for foure it cannot susteine it selfe,

22 For [l] a seruant when hee reigneth, and a foole when he is filled with meate.

23 For ỹ hatefull woman, when she is maried, & for a handmaid that is [m] heire to her mistresse.

24 These be foure small things in the earth, yet they are [n] wise, and full of wisedome.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands:

28 The spider taketh hold [o] with *her* hands, and is in kings palaces.

29 There be three things that order well *their* going: yea, foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, *lay* thine hand p vpon *thy* mouth.

33 When one churneth milke, hee bringeth forth butter; and he that wringeth his nose, causeth blood to come out, so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 and sheweth the conditions of a wife and worthy woman.

1 THE WORDS OF KING [a] LEMVEL: The [b] prophecie which his mother taught him.

WHat my sonne! and what the sonne of [c] my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, [d] nor thy wayes *which is* to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, not for princes [e] strong drinke.

5 Least he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget his pouerty, and remember his miserie no more.

8 Open thy mouth for the ‖ dumbe in the

---

a Who was an excellent man in vertue and knowledge in the time of Salomon.
b Which were Agurs scholers or friends.
c Herein he declareth his great humilitie, who would not attribute any wisdome to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
* *Psal.* 19, 8.
* *Deut.* 4, 2. *and* 12, 32.
e He mi keth this sequest to God.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.
g To accusing him without cause.

h The leach hath two soules in her tongue, which here he calleth her two daughters, wherby thee sucketh the blood, and is neuer satiate: euen so are the coueteous extortioners insatiable.
i Which haunt in the valley for carions.

k See hath her desires, and after cosmic setteth as tho she were an honest woman.
l These commonly abuse the state wherevnto they are called.
m Which is maried to her master after the death of her mistresse.
n They containe great doctrine and wisedome.

o If man be not able to compasse these common things by his wisedome, we cannot attribute wisdome to man, but folly.

p Make a stay, and continue not in doing euill.

a That is Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Bath-sheba taught him.
c By this often repetition of one thing, she declareth her motherly affection.
d Meaning, that women are the destruction of kings, if they haunt them.
e That is, the King must not giue himselfe to wantonnesse, and neglect his office, as *Psal.* 101, 3.

which is to execute iudgement. f For wine doeth comfort the heart, as *Psal.* 104, 15. g Defend their cause that are not able to helpe themselues.

cause

cauſe of all the children of deſtruction.

9 Open thy mouth, iudge righteouſly, and iudge the afflicted, and the poore.

10 ¶ Who ſhall finde a vertuous woman? for her price *is* farre aboue the pearles.

11 The heart of her husband truſteth in her, and he ſhall haue no neede of ſpoyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She ſeeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ſhips of marchants: ſhee bringeth her foode from afarre.

15 And ſhe ariſeth, whiles it is yet night: and giueth ‖ the portion to her houſholde, and the [t] ordinary to her maides.

16 She conſidereth a fielde, and [k] getteth it: *and* with the fruite of her hands ſhee planteth a vineyard.

17 She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.

18 She feeleth that her marchandiſe is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the ſpindle.

20 Shee ſtretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the ſnow for her familie: for all her familie is cloathed with ‖ skarlet.

22 She maketh her ſelfe carpets: fine linnen and purple *is* her garment.

23 Her husband is knowen in the [l] gates, when he ſitteth with the Elders of the land.

24 She maketh ‖ ſheetes, and ſelleth them, and giueth girdles vnto the marchant.

25 [m] Strength and honour *is* her cloathing, and in the latter day ſhe ſhall reioyce.

26 She openeth her mouth with wiſdome, and the [o] law of grace *is* in her tongue.

27 She ouerſeeth the wayes of her houſhold, and eateth not the bread of idleneſſe.

28 Her children riſe vp, and [o] call her bleſſed: her husband alſo ſhall praiſe her, *ſaying*,

29 Many daughters haue done vertuouſly: but thou ſurmounteſt them all.

30 Fauour *is* deceitfull, and beautie *is* vanitie: *but* a woman that feareth the Lord ſhee ſhall be praiſed.

31 Giue [p] her of the fruite of her hands, and let her owne workes praiſe her in the [q] gates.

h He ſhall not neede to vſe any vnlawfull meanes to gaine his liuing.

‖ *Or, meate, as Pſal.* 111, 15.

i She prepareth their meat betime.

k She purchaſeth it with the gaines of her trauaile.

‖ *Or, with double.*

l In the aſſemblies and places of iudgement.

‖ *Or, linnen cloath.*

m After that he had ſpoken of the apparell of the body, he now declareth the apparell of the ſpirit.

n Her tongue is as a booke where by one might learne many good things: for ſhe delighteth to talke of the word of God.

o That is, doe her reuerence.

p Confeſſe her diligent labours, and commend her therefore.

q Foraſmuch as the moſt honourable are clad in the apparell that ſhe made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

Salomon as a Preacher and one that deſired to inſtruct all in the way of ſaluation, deſcribeth the deceiuable vanities of the world: that man ſhould not be addicted to any thing vnder the ſunne, but rather inflamed with the deſire of the heauenly life: therefore he confuteth their opinions, which ſet their felicity either in knowledge, or in pleaſures, or in dignitie and riches, ſhewing that manı true felicitie conſiſteth in that, that hee is vnited with God, and ſhall enioy his preſence: ſo that all other things muſt be reiected, ſaue in aſmuch as they further vs to attaine to this heauenly treaſure, which is ſure and permanent, and cannot be found in any other ſaue in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of none endurance. 13 All mans wiſedome is but folie and griefe.

THE wordes of the [a] Preacher, the ſonne of Dauid king in Ieruſalem.

2 [b] Vanitie of vanities, ſayth the Preacher: vanitie of vanities, all *is* vanitie.

3 What remaineth vnto man in all his[c] trauaile, which he ſuffereth vnder ỹ ſunne?

4 *One* generation paſſeth, and *another* generation ſucceedeth: but the earth remaineth for euer.

5 The ſunne riſeth, and the ſunne goeth downe, and draweth to his place where he riſeth.

6 The [c] winde goeth toward the South, and compaſſeth toward the North: the winde goeth round about, and returneth by his circuites.

7 * All the riuers goe into the ſea, yet the ſea is not full: *for* the riuers goe vnto the place [f] whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not ſatisfied with ſeeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that ſhalbe: and what is it that hath bin done? that which ſhall be done: & there *is* no new thing vnder the ſunne.

10 Is there any thing, whereof one may ſay, Behold this, it is new? it hath bin already in the old time that was before vs.

11 There is no memory of the former, neither ſhall there be a remembrance of the latter that ſhall be, with them that ſhall come after.

12 ¶ [h] I the Preacher haue beene king ouer Iſrael in Ieruſalem.

13 And I haue giuen mine heart to ſearch and find out wiſdome by all things that are done vnder the heauen: (this ſore trauell hath God giuen to the ſonnes of men, [i] to humble them therby.)

14 I haue conſidered all the workes that are done vnder the ſunne, and behold, all *is* vanitie, and vexation of the ſpirit.

15 That which is [k] crooked, can none make ſtreight: & that which faileth, cannot be numbred.

16 I thought in mine heart, and ſayd, Behold, I am become great, and excell in wiſdom all them that haue beene before me in Ieruſalem: and mine heart hath ſeene much wiſedome and knowledge.

17 And I gaue mine heart to know wiſdome and knowledge, [l] madneſſe and fooliſhneſſe: I knew alſo that this is a vexation of the ſpirit.

18 For in the multitude [m] of wiſedome *is* much griefe: and he that increaſeth knowledge, increaſeth ſorow.

a Salomon is here called a preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitory world.

b He condemneth the opinions of all men that ſet felicitie in any thing, but in God alone, ſeeing that in this world all things are as vanitie and nothing.

c Salomon doeth not condemne mans labour or diligence, but ſheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, foraſmuch as all things are tranſitory.

d One man dieth after another, and the earth remaineth longeſt, euen to the laſt day, which yet ſ ſubiect to corruption.

e By the ſunne, winde and riuers, he ſheweth that the greateſt labour and longeſt hath an end, and therefore there can be no felicity in this world. * *Eccleſ.* 40. 11.

f The ſea which compaſſeth all the earth, filleth the veines thereof, the which powre out ſprings and riuers into the ſea againe.

g Hee ſpeaketh of times and ſeaſons, and things done in them, which as they haue bene in times paſt, ſo come they to paſſe againe,

h He prooueth that if any could haue attained to felicitie in this world by labour and ſtudie, hee chiefly ſhould haue obtained it, becauſe he had gifts and aydes of God therevnto aboue all other.

i Man of nature hath a deſire to know, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſinne, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cauſe things to go other wiſe then they doe: neither can hee number

the faults that are committed, much leſſe remedy them.

l Which ſerued vnto pleaſure, wherein was no commoditie, but griefe and trouble of conſcience.

m Wiſedome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the higheſt, yet is his minde neuer fully content: therefore in this world is no true felicity.

That is, vaine things.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 24 *The wise and the foole haue both one ende touching the bodily death.*

I Said in mine heart, Goe to now, I will proue
a thee with ioy: therefore take thou pleasure in
pleasant things: and behold, this also is vanitie.
2 I said of laughter, Thou art mad: and of
ioy, What is this that thou doest?
3 I sought in mine heart † to giue my selfe to
wine, and to leade mine heart in b wisedome, and
to take hold of folly, till I might see where is that
goodnesse of the children of men, which they
† enioy vnder the Sunne, the *whole* number of the
dayes of their life.
4 I haue made my great workes: I haue built
me houses: I haue planted me vineyards.
5 I haue made me gardens and † orchards, and
planted in them trees of all fruit.
6 I haue made me cisternes of water, to water
therewith the woods that grow with trees.
7 I haue gotten seruants and maides, and had
children *borne* in the c house: also I had great
Possession of beeues and sheepe aboue all that
were before me in Ierusalem.
8 I haue gathered vnto mee also siluer and
gold, and the chiefe treasures of Kings and pro-
uinces: I haue prouided me men singers, and wo-
men singers, and the d delights of the sonnes of
men, *as* a woman e taken captiue, and women ta-
ken captiues.
9 And I was great, and increased aboue all
that were before me in Ierusalem: also my wise-
dome f remained with me.
10 And whatsoeuer mine eyes desired, I with-
held it not from them: I withdrew not mine heart
from any ioy: for mine heart reioyced in all my
labour: and this was my g portiō of all my trauaile.
11 Then I looked on all my works that mine
hands had wrought, and on the trauaile that I had
laboured to doe: and behold, all *is* vanitie and
vexation of the spirit: and there *is* no profit vn-
der the Sunne.
12 ¶ And I turned to behold h wisedome, and
madnes, and folly; (for who is the man that ‖ will
come after the King in things, which men now
haue done?)
13 Then I saw that there is profit in wisdome,
more then in folly: as the light is more excellent
then darkenesse.
14 * For the wise mans i eyes *are* in his head,
but the foole walketh in darkenesse: yet I know
also that the same k condition falleth to them all.
15 Then I thought in mine heart, It befalleth
vnto me, as it befalleth to the foole. Why there-
fore doe I then labour to be more wise? And I said
in mine heart, that this also is vanitie.
16 For there shall be no remembrance of the
wise, nor of the foole l for euer: for that that now
is, in the dayes to come, shall all be forgotten. And
m how dieth the wise man, as doeth the foole?
17 Therefore I hated life: for the worke that
is wrought vnder the Sunne is grieuous vnto me;
for all *is* vanitie, and vexation of the spirit.
18 I hated also all my labour, wherein I had
trauailed vnder the Sunne, which I shall leaue to
the man that shalbe after me.
19 And who knoweth whether he shalbe wise
or foolish? yet shall he haue rule ouer all my la-
bour, wherein I haue trauailed, and wherein I
haue shewed my selfe wise vnder the Sunne. This
is also vanitie.
20 Therefore I went about to make mine heart
n abhorre all the labour, wherein I had trauailed
vnder the Sunne.
21 For there is a man whose trauaile is in wise-
dome, and in knowledge, and in equitie: yet to a
man that hath not trauailed therein, shall he o giue
his portion: this also is vanity, and a great griefe.
22 For what hath man of all his trauaile and
griefe of his heart, wherein he hath trauailed
vnder the Sunne?
23 For all his dayes are sorowes, and his tra-
uaile griefe: his heart also taketh not rest in the
night: which also is vanitie.
24 There *is* no pr ft to man, but that he eat,
and drinke, and p delight his soule with the pro-
fit of his labour: I saw also this, that it was o: the
hand of God.
25 For who could eat, and who could haste to
9 outward things more then I?
26 Surely to a man that is good in his sight,
God giueth wisdome, and knowledge, and ioy: but
to the sinner hee giueth paine to gather, and to
heape to giue to him that is good before God:
this also is vanitie, and vexation of the spirit.

CHAP. III.

1 *All things haue their time.* 14 *The workes of God are perfect, and cause vs to feare him.* 17 *God shall iudge both the iust and vniust.*

TO all things *there is* an a appointed time, and
a time to euery purpose vnder the heauen.
2 A time to be borne, and a time to die: a
time to plant, and a time to plucke vp that which
is planted.
3 A time to slay, and a time to heale: a time
to breake downe, and a time to build.
4 A time to weepe, and a time to laugh, a time
to mourne, and a time to dannce.
5 A time to cast away stones, and a time to
gather stones: a time to embrace, and a time to
be farre from embracing.
6 A time to seeke, and a time to lose: a time to
keepe, and a time to cast away.
7 A time to rent, and a time to sowe: a time
to keepe silence, and a time to speake.
8 A time to loue, and a time to hate: a time of
warre, and a time of peace.
9 What profit *hath* hee that worketh of the
thing wherein he trauailed?
10 I haue seene the trauaile that God hath giuen
to the sonnes of men, b to humble them thereby.
11 He hath made euery thing beautifull in his
time; also hee hath set the c world in their heart,
yet cannot man find out the work that God hath
wrought from the beginning euen to the end.
12 I know that there is nothing good in them:
but to reioyce, and to doe good in his life.
13 And also that euery man eateth and drink-
eth, and seeth the commoditie of all his labour:
This is the d gift of God.
14 I know that whatsoeuer God shall doe, it
shalbe for e euer; to it can no man adde, and from
it can none diminish; for God hath done it, that
they should feare before him.
15 ¶ What is that that hath beene? that is now,
and that that shall be, hath now beene; for God
requireth that which is past.
16 And moreouer, I haue seene vnder the Sunne
the place of iudgement, where *was* wickednesse,
and the place of iustice, where *was* iniquity.
17 I thought in mine heart, God will iudge the
iust

a Salomon mi-
meth this discourse
with himselfe, as
though he would
try whether there
were contentati-
on in earthly
pleasures.
† *Ebr. draw my
flesh to wine.*
b Albeit I gaue
my selfe to plea
sures, yet I thought
to keepe wisedom
and the feare of
God in mine
heart, and gouerne
mine affaires by
the same.
† *Ebr. doe.*
† *Ebr. paradises.*

c Meaning, of the
seruants or slaues,
which hee had
bought: for the
children borne in
their seruitude,
were the masters.
d That is, what-
soeuer men take
pleasure in.
e Which were the
most beautifull of
them that were
taken in warre, as
Iudg. 5. 30. Some
vnderstand by
these words, no
women, but instru-
ments of musicke.
f For all this God
did not take his
gift of wisedome
from mee.
g This was the
fruit of all my la-
bour, a certaine
pleasure mixt with
care, which he cal-
leth vanity in the
next verse.
h I bethought
with my selfe
whether it were
better to follow
wisedome or mine
owne affections and
pleasures which
he calleth madnes.
‖ Or, *compare with
the King.*
* *Prou.* 17. 24.
i He foreseeth
things which
the foole can no
wise see for lacke of wisedome.
k For both die
and are forgotten
as verse 16. or they
both alike haue
prosperitie or
aduersitie.
l Meaning, in this
world.
m He wondreth
that men forget a
wise man, being
dead, as one as
they doe a foole.

n That I might
seeke the true fe-
licitie which is in
God.

o Among other
griefes that was
not the least, to
leaue that which
he had gotten by
great trauaile, to
one that had ta-
ken no paine there-
fore, and whom
he knew not whe-
ther he were a wise
man or a foole.
p When man
hath all laboured,
hee can get no
more then foode
and refreshing, yet
hee confesseth also
that this commeth
of Gods blessing
as Chap. 3. 13.
q Meaning, to
pleasures.

a Hee speaketh of
this diuersitie of
time for two cau-
ses: first to declare
that there is no-
thing to this
world perpetuall:
next to teach vs
not to be grieued,
if we haue not all
things at occasi-
on, seeing to our de-
sires, neither enioy
them so long as
we would wish.

b Reade Chap.
1. 13.
c God hath giuen
man a desire, and
affection to seeke
out the things of
this world, and to
labour therein.
d Reade Chap. 2.
24 and these pla-
ces declare that
we should doe all
things with sobrie-
tie and to the feare
of God, foralmuch
as he giueth not
his gifts to the in-
tent that they
should be abused.
e That is, man shall
neuer be able to
let Gods worke,
but as he hath de-
termined, so it shall
come to passe.
f Godwardly, an-
sweth that, which is
iust, to reuenge.

g Meaning, with God, howsoeuer man neglect his duetie.
h And made them pure in their first creation.
i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersitie, as verse 21.
k Meaning, that reason cannot comprehend that which faith beleeueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 15. he declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God reuealed by his Spirit.

iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had h purged them: yet to see too, they are in themselues *as* beasts.

19 For the condition of the children of men, and the condition of beasts are euen *as* one i condition vnto them. As the one dieth, so dieth the other: for they haue al one breath, & there is no excellencie of man aboue the beast: for all *is* vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him.

CHAP. IIII.

a The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A young man poore and wise, is to be preferred to an old King that is a foole.

SO a I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and *loe*, the strength *is* of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I prayed the b dead which now are dead, aboue the liuing, which are yet aliue.

3 And *I count* him c better then them both, which hath not yet beene: for hee hath not seene the euill works which are wrought vnder the sun.

4 Also I beheld all trauaile, and all d perfection of workes, that this is the enuie of a man against his neighbour: this also *is* vanitie and vexation of spirit.

5 The foole foldeth his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one *alone*, and there *is* not a second, which hath neither sonne nor brother, yet *is* there none end of all his trauaile, neither can his eye be satisfied with riches: neither *doeth he thinke*, For whom doe I trauaile and defraud my soule of pleasure? this also is vanitie, & this is an euill trauaile.

9 f Two *are* better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him *that is* alone: for he falleth, and there *is* not a second to lift him vp.

11 Also if two sleepe *together*, then shall they haue heate: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold g cord is not easily broken.

13 Better is a poore and wise childe, then an old and foolish King, which will no more be admonished.

14 For out of the h prison he commeth forth to reigne: when as he that is i borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the Sunne k with the second childe, which shall stand vp in his place.

16 There is none l end of all the people, *nor* of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine m foote when thou entrest into the house of God, and be more neere to heare then to giue the sacrifice of n fooles: for they know not that they doe euill,

k Which follow and succeede, to enter in to credite with them in hope of gaine.
l They neuer cease by all means to creepe into fauour, but when they obteine not their greedy desires, they and so care no more to heare the worde of God.

thinke themselues abused, as other haue beene in time past for him. m That is, with what affection thou commest to God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

a Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 12 The labourers sleepe is sweete. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind, is the gift of God.

BE not a rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God *is* in the heauens, and thou art on the earth; therefore let thy words be b few.

2 For *as* a dreame commeth by the multitude of businesse; so the voyce of a foole *is* in the multitude of words.

3 * When thou hast vowed a vow to God, defer not to pay it; for he delighteth not in fooles; pay *therefore* that thou hast c vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne; neither say before the e Angel, that this is ignorance; wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities *are* also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and *there be* higher then they.

8 And the g abundance of the earth is ouer all: the king h *also confesseth* by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, *shalbe* without the fruit *thereof*: this is also vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes.

11 The sleepe of him that trauaileth, *is* sweete, whether hee eate little or much: but the i facietie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse *that* I haue seene vnder the sunne: *to wit*, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his l hand *is* nothing.

14 * As he came foorth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, *that* in all points as he came, so shall he goe, and what profit hath he that he hath trauelled for the m winde?

16 Also all his dayes he eateth in n darknesse with

d He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.
b Because they are no more subiect to these oppressions.
c He speaketh according to the iudgement of the flesh, which cannot abide to seele or see troubles.
d The more perfite that the worke is, the more it is enuied of the wicked.
e For idlenesse he is compelled to destroy himselfe.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie to the intent they may be profitable one to another, and that their things may increase.
g By this prouerbe he declareth how necessary it is, that men should liue in societie.
h That is, from a poore and base estate, or out of trouble, and prison as Ioseph did, Gen. 41. 14.
i Meaning, that is borne a King.

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.
b Hee heareth thee not for thy many words sake, or often repetitions, but considereth thy faith and feruent minde. * *Deut.* 23. 21.
c He speaketh of vowes, which are approoued by Gods worde, and serue to his glory.
d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to liue vnmaried, &c. such like.
e That is, before Gods messenger, when he shall examine thy doing, as though thy ignorance should be a iust excuse.
f Meaning, that God will redresse these things, and therefore we must depend vpon him.
g The reuenues of the earth are to be preferred aboue all things which apperteine to this life.
h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches or the surfeiting, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l He doeth not enioy his fathers riches. * *Iob.* 1, 21. *Psal.* 7, 6. 1. *tim.* 6, 7.
m Meaning, in vaine, and without profit.
n In affliction and griefe of minde.

o Reade Chap. 8. 12.

p He will take no great thought for the paines that he hath indured in time past.

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.
b If he can neuer haue enough.
c As we see oftentimes that the couetous man either falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning, the vntimely fruit whose life did neither profit or hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning, God who will make him to feele that he is mortall.

a There is no state where in man can liue to haue perfit quietnesse in this life.
* Iob 14.2.
Psal. 144.4.
* prou 21.1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils, or else, he auoucheth this comparison to be a meane entring into life euerlasting.
c Where we may see the hand of God and learne to examine our liues.

with much griefe, and *in* his sorow and anger.

17 Behold then, what I haue seene good, that it is comely to [o] eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the *whole* number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that he desireth: but [a] God giueth him not power to eate thereof, but a strange man shall eat it vp: this is vanitie, and this is an euill sickenesse.

3 If a man beget an hundreth *children* and liue many yeeres, and the dayes of his yeeres be multiplyed: and his soule be not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruit is better then he.

4 For [d] he commeth into vanitie, and goeth into darkenesse: and his name shall be couered with darkenesse.

5 Also he hath not seen the sunne, nor knowen it: *therefore* this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all go to one place?

7 All the labour of man *is* for his mouth; yet the [e] soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and he cannot striue with him that is [h] stronger then hee.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

SVrely there be many things that increase vanitie, *and* what auaileth it a man?

2 For who knoweth what is [a] good for man in the life, *and* in the number of the dayes of the life of his vanitie, seeing hee maketh them as a [*] shadow? for who can shew vnto man what shall be after him vnder the sunne?

3 [*] A good name *is better* then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to the house of [c] mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the [d] thornes vnder the pot, so *is* the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man [e] mad; and the reward destroieth the heart.

10 The end of a thing is better [f] in the beginning thereof, *and* the patient in spirit is better then the proud in spirit.

11 Be not thou of an hasty spirit to be angry for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former daies were better then these? for thou doest not enquire [g] wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the sunne

14 For *man shall rest* in the shadow of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessors thereof.

15 Beholde the worke of God; for who can make [*] straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] consider: God also hath made this contrary to that, to the intent that man should find [k] nothing after him.

17 I haue seene all things in the daies of my vanity: there is a iust man that perisheth in his [l] iustice, & there is a wicked man that continueth long in his malice.

18 Be not thou iust [m] ouermuch, neither make thy selfe ouerwise; wherefore [n] should est thou be desolate?

19 Be not thou wicked [o] ouermuch, neither be thou foolish: wherefore [p] should est thou perish not in thy time?

20 It is good that thou lay hold on [q] this: but yet withdraw not thine hand from [r] that: for he that feareth God shall come forth of them all.

21 Wisedome shall strengthen the wise men more then ten mighty princes that are in the city.

22 [*] Surely there is no man iust in the earth that doeth good and sinneth not.

23 Giue not thine [s] heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast [t] cursed others.

25 All this haue I [u] prooued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be? and it is a profound deepenesse, who can find it?

27 I haue compassed about, *both* I and mine heart to know and to enquire and to search wisdome, and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is *as* nets and snares, *and* her hands *as* bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found, *seeking* one by one to [x] find the count:

30 And yet my soule seeketh, but I finde it not. I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous; but they haue sought many [y] inuentions.

d Which crackle for a while and proue nothing.
e A man that is tormented with a wife.
f Meaning, that a man should not be ouerhastie to prosecute any matter, least he repent him afterward.
g Meaning, that he is not able to comprehend the counsels of God in the beginning, and therefore should not murmure against him.
h He answereth them that esteeme not wisedome except riches be ioyned therewith.
i Meaning, that God hath ordained the one as well as the other.
k Meaning, that we should not be able to controll nothing in his workes.
l Meaning, that euen as iust men oft times perish for their righteousnesse, so the wicked sometimes goe free.
m Boast not too much of thine own iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on the other side.
p Consider what desolation and destruction shall come, if thou doe not obey them.
* 1. Kings. 8. 46. 2. chron. 6. 36. prou 20. 9. 1. iohn. 1. 8.
q Or, this way, &
r Or, the other.
s Meaning, Wisedome.
t That is, to come to a conclusion.
u And so are euery of their owne destruction.
x Or, take one by another.
y Meaning, Wisedome.

CHAP. VIII.

a *To obey Princes and Magistrates.* 17 *The workes of God passe mans knowledge.*

WHo is as the wiseman? and who knoweth the interpretation of a thing? the wisedome of a man doth make his face to shine: and b the strength of his face shalbe changed.

2 *I aduertise thee* to take heede to the c mouth of the king, and to the word of the oath of God.

3 d Haste not to goe foorth of his sight: stand not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the worde of the King is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the e time, and iudgement.

6 For to euery purpose there is a time and iudgement, because the f miserie of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shall be?

8 Man is not Lord g ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, *and I saw* a time that man ruleth ouer man to his owne h hurt.

10 And likewise I saw the wicked buried, and i they returned, and they that came from the holy k place, were yet forgotten in the city, where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not l executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and *God* prolongeth *his dayes*, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolonge *his* dayes; *he shall be* like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to ᵐ the worke of the wicked; and there be wicked men to whom it commeth according to the worke of the iust; I thought also that this is vanitie.

15 And I praysed ioy, for there is no goodnesse to man vnder the sunne, saue n to eate and to drinke and to reioyce; for this is adioined to his labour the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisedome, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe.

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne; for the which man laboureth to seeke it, and cannot finde it; yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 *By no outward thing can man know whom God loueth or hateth.* 12 *No man knoweth his ende.* 16 *Wisedome excelleth strength.*

I Haue surely giuen mine heart to all this, and to declare all this, that the iust and the wise, and their workes *are* in the hand of God: and no man knoweth either loue or o hatred of all *that is* before them.

2 All things *come* alike to all: and the same condition *is* to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner, he that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the sunne, that there is one p condition to all, and also the heart of the sonnes of men is full of euill, and madnes *is* in their hearts whiles they liue, and after that, *they go* to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a q liuing dog, then to a dead lyon.

5 For the liuing knowe that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is doue vnder the sunne.

7 Go, eat thy bread with ioy, and drinke thy wine with a cheresull heart: for God now doth accepteth thy workes.

8 At all times let thy garments be r white, and let not oyle be lacking vpon thine head.

9 † * Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanity, which *God* hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboureste vnder the sunne.

10 All that thine hand shall finde to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge; but time and f chance commeth to them all.

12 For neither doth man know his s time, *but* as the fishes which are taken in an euill net, and as the birds that are caught in the snare; so are the children of men snared in the euill time, when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto mee.

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome, but none remembred this poore man.

16 Then sayd I, Better is wisdome then strength; yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 *The difference of foolishnesse and wisedome.* 11 *A slaunderer is like a serpent that cannot be charmed.* 16 *Of foolish kings and drunken princes.* 17 *And of good Kings and Princes.*

Dead

a That is, doeth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, hee shall become humble and meeke.
c That is, that thou obey the king and keep the oath that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought so doe nothing to increase the same, but to worke all things by wisdom and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oftimes to tyrants and wicked rulers.
i That is, others as wicked as they.
k They that feared God and worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.

m Which are punished as though they were wicked, as Chap. 7. 16.

n Read Chap. 3. 22.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whom God doeth fauour or hate, for he seeth them as well to the wicked as to the godly.
b In outward things, as riches and povertie, sickenesse and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and affiftance.
c He noteth the Epicures and carnall men, which made their belly their god, and had no pleasure, but in this life, wishing rather to be an abiect and vile person in this life, then a man of authoritie, and so to die, which is meant by the dogge and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merry, and spare for no cost, thus speake the wicked bellygods.
f *Ebr. regard the life.*
* *Chap. 5, 18.*
f Thus the worldlings say to proone that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.
g That is, he doth not foresee what shall come.

a So that he doth all things well and iustly, where as the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superiour be angry with thee, be thou discreete, and not moued.
d Meaning, that it is an euill thing whereby they that are in authority, faile and doe not their duty.
e They that are rich in wisedome and vertue.
* *Pſal.* 7, 16. *prou.* 26, 27. *eccliaſt.* 27, 26.

f Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.

g The ignorance and beastlines of the wicked is such that they know not common things, and yet will they discusse high matters.
h That is, without wisedome and counsell.
i Are giuen to their lustes and pleasures.
k Meaning, when he is noble for vertue and wisedome, and vseth the gifts of God.
l Thou canst not worke euill so secretly, but it shall be knowen.

m That is, be liberall to the poore, and though it seeme to be as a thing ventred on the sea, yet it shall bring thee profit.
n As the cloudes that are full, powre out raine, so the rich that haue abundance must destribute it liberally.
o He exhorteth to be liberall while wee liue: for after there is no power, quiteth, shall neuer doe his duetie.

DEad flies cause to stinke, and putthe the ointment of the apothecarie: *so doeth* a little folly him that is in estimation for wisedome, *and* for glory.

2 The heart of a a wise man *is* at his right hand; but the heart of a foole *is* at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he b telleth vnto all that he is a foole.

4 If the c spirit of him that ruleth, rise vp against thee, leaue not thy place; for gentlenes pacifieth great sinnes.

5 There is an euill *that* I haue seene vnder the sunne, as an d errour that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the e rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 * He that diggeth a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 Hee that remooueth stones, shall hurt himselfe thereby, *and* he that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more f strength: but the excellency to direct a thing *is* wisedome.

11 If the serpent bite, when he is not charmed, no better is a babler.

12 The words of the mouth of a wise man *haue* grace; but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth *is* foolishnesse, and the latter end of his mouth *is* wicked madnesse.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shalbe; and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him; for he knoweth not to go into the g citie.

16 Woe to thee, O land, when thy king *is* a h child, and thy princes i eat in the morning.

17 Blessed art thou, O land, when thy King *is* the sonne k of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulnes the roofe of the house goeth to decay, and by the idlenes of the hands the house dropeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the l foule of the heauen shall cary the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods prouidence.* 8 *All worldly prosperitie is but vanitie.* 9 *God will iudge all.*

CAst thy bread vpon the a waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the b cloudes be full, they will powre forth raine vpon the earth: and if the c tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the d wind shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be a like good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, *and* in them all he reioyce, yet he shall remember the dayes of darkenesse, because they are many. all that commeth is vanitie.

9 b Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill k to depart from thy flesh: for childhood and youth *are* vanitie.

CHAP. XII.

1 *To thinke on God in youth, and not to deferre till age.* 7 *The soule returneth to God.* 11 *Wisedome is the gift of God, and consisteth in feuring him and keeping his commandements.*

REmember now thy Creator in the dayes of thy youth, while the euill daies come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them:

2 While the sunne is not darke, nor the light, nor the moone, nor the starres, nor the a cloudes returne after the raine.

3 When the b keepers of the house shall tremble, and the c strong men shall bow themselues, and the d grinders shall cease, because they are few, and they waxe darke that e looke out by the windowes:

4 And the f doores shall be shut without by the base sound of the g grinding, and he shall rise vp at the voyce of the h bird: and all the i daughters of singing shalbe abased:

5 Also they shall be afraid of the k hie thing, and feare *shalbe* in the l way, and the almond tree shall m flourish, and the n grashopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the streete,

6 While the o siluer coard is not lengthened, nor the golden p bowe broken, nor the q pitcher broken at the r well, nor the s wheele broken at the t cisterne.

7 And dust returne to the earth as it was, and the u spirit returne to God that gaue it.

8 Vanity of vanities, saith the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables,

10 The Preacher sought to find out pleasant words, and an vpright writing, *even* the words of trueth.

11 The words of the wise are like goads, and like nailes x fastened by the masters of the assemblies, *which* are giuen by one y pastour.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making

a Before thou come to a couetous old man serue: for when the cloudes remaine after the raine, many griefs is increased.
b The bandes, which keepe the body.
c The legs.
d The teeth.
e The eyes.
f The lips, or mouth.
g When the iawes shall scarce open, and not be able to chew any more.
h He shall not be able to sleepe.
i That is, the windepipes, or the eares shall be deafe and not able to heare singing.
k To climbe hie because of their weakenesse, or they shall goe downe, as though they were afraid, least any thing should hit them.
l They shall tremble as they goe, as though they were afraid.
m Their head shall be as white as the blossomes of an almond tree.
n They shall be able to beare nothing.
o Meaning, the marrow of the backbone and the sweet
p The little thin

c Be not wearie of well doing.
f That is, which of thy workes are most agreable to God.
g That is, of affliction and trouble
h Bee ledde in them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnall lusts, wherevnto youth is giuen.

that couereth the braine, which is in colour like golde.
q Meaning, the liuer.
r Which is the head
s That is, the brest, out of which the bead drawe th the powers of life
t That is, the heart, which the soule incontinently goeth either to ioy or torment
u Which are well appyed by the mio illers, whom he calleth masters.
x That is, by God.
y That is, by

many

z These things cannot be comprehended in bookes or learned by study, but God must instruct thine heart that thou mayest onely know that wisdom is the true felicity, and the way thereunto is to feare God.

many z bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole duety of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

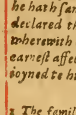
AN † EXCELLENT SONG
WHICH WAS SALOMONS.

THE ARGVMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure bountie and grace without any of her deserving. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

a The familiar talke and mysticall communication of the Spirituall loue betweene Iesus Christ and his Church. f The domesticall enemies that persecute the Church.



Et a him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the b sauour of thy good ointments, thy name *is as* an oyntment powred out: therefore the c virgins loue thee.

3 d Draw me; we will run after thee; the King hath brought me into his e chambers; wee will reioyce and be glad in thee; we will remember thy loue more then wine; the righteous doe loue thee.

4 I am f blacke, O daughters of Ierusalem, but comely, as the tents of g Kedar, *and* as the h curtaine of Salomon.

5 Regard yee mee not because I am i blacke; for the k sunne hath looked vpon me. The l sonnes of my mother were angry against me: they made me the keeper of *the* vines; but I m kept not mine own vine.

6 Shew me, n *O thou* whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as *she* that turneth aside to the flockes of o thy companions?

7 p If thou know not, O thou the fairest among women, get thee foorth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of siluer.

11 r Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My wel-beloued *is as* a bundle of myrrhe vnto me: he shall lie betweene my f breasts.

13 My wel-beloued *is as* a cluster of camphire vnto me in the vines of Engedy.

14 My loue, behold, thou art t faire; beholde thou art faire; thine eyes *are like* the doues.

15 My welbeloued, behold, thou art faire, and pleasant; also our u bed is greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

I Am the rose of the field, *and* the lillie of the valleyes.

2 Like a lillie among the thornes, so *is* my a loue among the daughters.

3 b Like the apple tree among the trees of the forest, so *is* my welbeloued among the sons *of men:* vnder his shadowe had I delite, and sate downe: and his fruit *was* sweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue *was* his banner ouer me.

5 c Stay me with flagons, and comfort me with apples; for I am sicke of loue.

6 His left hand *is* vnder mine head, and his right hand doeth imbrace me.

7 d I charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye stir not vp, nor waken my loue, vntill she please.

8 e *It is* the voyce of my welbeloued: behold, he commeth leaping by the mountains, and skipping by the hils.

9 My welbeloued is like a roe, or a yong hart: loe, he standeth behind our wall, looking forth of the windowes, shewing himselfe through the f grates.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, g winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come; and the voyce of the turtle is heard in our land.

13 The figtree hath brought foorth her yong figs: and the vines with *their* small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the h holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, the i little foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, and I am his: hee feedeth among the lillies.

17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, *and* be like a k roe, or a yong hart vpon the mountaines of Bether.

CHAP

† *Ebr. A song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.*

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth.
b The seeling of thy great benefits.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ, except they be drawē.
e Meaning, the secret ioy that is not knowē in the world.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and Iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren, which should haue holt fauoured me.
m She confesseth her own negligence.
n The spouse feeling her fault seeth to her husband only for succour.
o Whom thou hast called to the dignitie of patrones, and they set forth their owne dreames in stead of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, so goe to the pastours where was no worldly treasure to be compared vnto thee.
q For thy spirituall beauty and excellencie.
r The Church reioyceth that she is admitted to the company of Christ.
s He shall be most deare vnto me.
t Christ accepteth his Church, and commendeth her beautie.
u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to doe in the Church as it were by a solemne oath, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his humanitie was hidde vnder the cloake of our flesh.
f So that we cannot haue full knowledge of him in this life.
g That is, since and errour is driuen backe by the commng of Christ, which is here described by the spring time, when all things flourish.
h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.
i Suppresse the heretikes whiles they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.
k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

a *The Church desireth to be ioyned inseparably to Christ her husband.* 6 *Her deliverance out of the wilderness.*

IN my bed by a night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise *therefore* now, and go about in the city, by the streets, and by the open places, *and* will b seeke him that my soule loueth: I sought him, but I found him not.

3 The c watchmen that went about the city, found mee: *to whom I said*, Haue you seene him whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued; I tooke hold on him, and left him not, till I had brought him vnto my mothers house, into the chamber of her that conceiued me.

5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken *my* loue vntill he please.

6 Who is shee that commeth vp out of the e wildernes like pillars of smoake perfumed with myrrhe and incense, *and* with all the † spices of the marchant?

7 Behold his f bed, which is Salomons; three-score strong men *are* round about it, of the valiant men of Israel.

8 They all handle the sword, *and are* expert in warre, euery one *hath* his sword vpon his thigh for the feare ‖ by night.

9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, *and* the paument thereof of gold, the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.

11 Come foorth, ye h daughters of Zion, and behold the King Salomon with the i crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnesse of his heart.

CHAP. IV.

1 *The prayses of the Church.* 9 *She is without blemish in his sight.* 9 *The loue of Christ towards her.*

BEhold, thou art a faire, my loue; behold, thou art faire; thine eyes *are like* the doues; among thy lockes * thine haire is like the b flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth *are* like a flocke of *sheepe* in good order, which goe vp from the washing; which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely, thy temples *are* within thy locks as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence; a thousand shields hang therein, *and* all the targates of the strong men.

5 Thy two c breasts *are* as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the shadowes flie away, I will go into the mountaine of myrrhe, and to the mountaine of incense.

7 Thou art all faire my loue, and there is no spot in thee.

8 d Come with me from Lebanon, *my* spouse, *euen* with me from Lebanon, *and* looke from the top of Amanah, from the top of Shener, and Hermon, from the dennes of the lions, *and* from the mountaines of the leopards.

9 My e sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine f eyes, *and* with a chaine of thy necke.

10 My sister, *my* Spouse, how faire is thy loue? how much better is thy loue then wine? and the sauour of thine oyntments then all spices?

11 Thy g lippes, *my* Spouse, droppe *as* hony combes: hony and milke are vnder thy tongue, and the sauour of thy garment *is as* the sauour of Lebanon.

12 My sister, my spouse *is as* a garden inclosed, as a spring shut vp, *and* a fountaine sealed vp.

13 Thy plants *are as* an orchard of pomegranates with sweet fruits, *as* camphire, spikenard,

14 *Euen* spikenard, and saffron: calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 h O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O i North, and come, O South, *and* blow on my garden, that the spices thereof may flow out: let my wellbeloued come to his garden, and eat his pleasant fruit.

CHAP. V.

1 *Christ calleth his Church to the participation of all his treasures.* 2 *She heareth his voyce.* 3 *She confesseth her vnkindnesse.* 10 *She praiseth Christ her husband.*

I Am come into my a garden, my sister, my spouse; I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

2 b I sleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto me, my sister, my loue, my doue, my vndehled: for mine head is full of dew, and my locks with the drops of the c night.

3 I haue put off my d coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My wellbeloued put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone & past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but he answered me not.

7 The f watchmen that were about the city, found me: they smote me, *and* wounded mee: the watchmen of the walles tooke away my vaile from mee.

8 I charge you, O daughters of Ierusalem, if you find my welbeloued, that you tell him that I am sicke of loue.

9 h O the faireſt among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *another* louer, that thou doest so charge vs?

10 My welbeloued is white and ruddy, i the chiefest of ten thousand.

11 His k head *is as* fine gold, his lockes curled, *and* blacke as a rauen.

12 His eyes *are* like doues vpon the riuers of waters, which are washt with milke, *and* remaine by the full *vessels*.

13 His cheekes *are* as a bedde of spices

a The Church by night, that is in troubles, seeketh to Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer, till we feele comfort.
c Which declareth, that we must seeke vnto all of whom we hope to haue any succour.
d Reade Chap. 2. 7.

e This is referred to the Church of Israel, which was led by the wildernes forme yeeres.
† *Ebr. powder.*
f By the bed is meant the Temple which Salomon made.
g He alludeth to the watch which kept the Temple
‖ Or, *coarse*.

h All ye that are of the number of the faithfull.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinity.

a Because Christ delighteth in his Church, become mankinde all that is in her.
* *Chap.* 6. 4.
b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world,

e Christ calleth his Church sister, in respect that he had taken the flesh of man.
f In that he made his Church beautifull & rich, he loued his gifts in her
g Because of thy confession and thankesgiuing.

h The Church confesseth that all her glory and beauty commeth of Christ, who is the true fountaine of all grace.
i See desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South wind.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.
b The spouse saith that shee is troubled with the cares of worldly things, which is meant by sleeping.
c Declaring the long patience of the Lord toward sinners
d The spouse confesseth her nakednesse, and that of her selfe she hath nothing, confessing that she is once made cleane, she promiseth not to defile her selfe againe.
† *Ebr. my bowels were moued toward him.*
e The spouse which should be annoyed of shall not if the thing of ioyne herselfe to good watch
f For they for good reason age of that which remaineth enemy all before
That is, Ierusalem.

g Because that he will not haue a Church to call vpon his Name.
ed all to be destroyed, little number, Lameet for a time, as aydes ad not faith nor repen-
2 Kin. 20. Amos 5. 21, Mi-

sweete flowers, *and* his lippes *like* lilies dropping downe pure myrrhe.

14 His handes *as* rings of golde set with the † chrysolite, his belly like white yuory couered with saphirs.

15 His legges *are as* pillars of marble set vpon sockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* sweet things, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the fayrest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

a The Church assureth herselfe of the loue of Christ, 3 The praises of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comly as Ierusalem, terrible as an army [*] with banners.

4 [c] Turne away thine eyes from me: for they ouercome mee: [*] *Chap.4.1.* thine haire is like a flocke of goats, which looke downe from Gilead.

5 Thy teeth *are* like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy locks as a piece of a pomegranate.

7 There are [d] threescore Queenes, & fourescore concubines, and of the damsels without number.

8 *But* my doue is alone, *and* my vndefiled, she is the onely *daughter* of her mother, and she is deare to her that bare her: the daughters haue seene her, and counted her blessed: *euen* the Queenes and the concubines, and they haue praised her.

9 [e] Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an army with banners?

10 I went downe to the [f] garden of nuts, to see the fruites of the valley, to see if the vine budded, *and if* the pomegranates flourished.

11 [g] I knew nothing, my soule set me [h] as the charets of my noble people.

12 Returne, returne, O i Shulamite, returne: returne that we may behold thee. What shall you see in the Shulamite, *but* as the company of an armye?

CHAP. VII.

1 The beauty of the Church in all her members. 10 She is assured of Christs loue toward her.

HOw beautifull are thy [a] goings with shoes, O princes daughter! the ioynts of thy thighes *are* like iewels: the worke of the hand of a cunning workman.

2 Thy nauell *is as* a round cup that wanteth not liquor: thy belly *is as* an heap of wheat compassed about with lilies.

3 [b] Thy two breasts *are* as two yong roes that are twinnes.

4 Thy necke *is* like a towre of yuory; thine eyes *are like* the fishpooles in Heshbon by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head vpon thee *is as* scarlet, and the pleasant hair of thine head like purple: the king *is* tied [c] in the † traces.

6 How faire art thou, and how pleasant art thou, loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I will goe vp into the palme tree, I will take hold of her boughes: thy breastes shall now be like the clusters of the vine: and the sauour of thy nose like apples.

9 And the roofe of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient to speake.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the [e] vine flourish, *whether* it hath budded the smal grape: *or whether* the pomegranates flourish, there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, new and olde: my welbeloued, I haue kept *them* for thee.

CHAP. VIII.

a The Church will be taught by Christ. 3 She is vpholden by him, 6 The vehemency of her loue wherewith Christ loueth her. 11 She is the vine that bringeth fruit to the spirituall Salomon, which is Iesus Christ.

OH [a] that thou were as my brother that sucked the breasts of my mother: I would finde thee without, I would kisse thee, then they should not despise [‖] thee.

2 I will lead thee, *and* bring thee into my mothers house: *there* thou shalt teach me; *and* I will cause thee to drinke spiced wine, *and* new wine of the pomegranate.

3 [b] His left hand *shall be* vnder mine head, and his right hand shall imbrace me.

4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken *my* loue vntill she please.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree; there the mother conceiued thee: there she conceiued & bare thee.

6 [d] Set me a seale on thine heart, *and* as a signet vpon thine arme: for loue *is* strong as death: ielousie is cruell as the graue: the coales thereof *are* fiery coales, *and* a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

8 [e] We haue a little sister, and shee hath no breasts: what shall we do for our sister when she shalbe spoken for?

9 [f] If she be a wall, we will build vpon her a siluer palace: and if she be a doore, we will keepe her in with boards of cedar.

10 [g] I am a wall, and my breasts *are* as towers: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: hee gaue *his* vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand *pieces* of siluer.

12 *But* my vineyard which is mine, *is* before me: to thee, O Salomon, *appertaineth* a thousand *pieces of siluer*, and two hundred to them that keep the fruit thereof.

13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, [k] flee away and be like vnto the roe, or to the yong hart vpon the mountaines of spices.

† *Ebr. Tarshish.*

[k] Hearing of the excellency of Christ, the faithfull desire to know how to find him.

[a] That is, in conuersant beere in earth amoog men.
[b] Which was a faire and stroog city. 1. King. 14. 17.
[c] This declareth the exceeding loue of Christ toward his Church.

[d] Meaning that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.
[e] He sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.
[f] He went downe into the Synagogue to see what fruits came of the Law and the Prophets.
[g] I found nothing but rebellion.
[h] I ran as swift as the nobles of my people in their charets.
[i] O ye people of Ierusalem: for Ierusalem was called Shalem, which was also peace.
[k] The nature th and affect.

[l] Mine owne. thren, which sheth haue moit fauourauly me. in
[m] She confesseth this her owo negligence.
[n] The spouse reioiceth her fault fleeth to her husband only for succour.
[o] Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in stead of thy doctrine.
[p] Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours where was no worldly treasure to learne.
[q] Christ acceepeth his people for the heart of the faithfull, when they loue, in pleasures!

[d] This the spouse speaketh.

[e] If the people that are called to Christ, bring forth any fruit,

[a] The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.
[b] Or, me.

[b] Reade Chap. 2. 6.

[c] Reade Chap. 3. 5.

[d] The spouse desireth Christ to be ioyned in perpetuall loue with him.

[e] The Iewish Church speaketh this of the Church of the Gentiles.
[f] If she be sure and fast, she is neere for the husband to dwell in.
[g] The Church promiseth fidelity and constancie.
[h] This is the vineyard of the Lord hired out, Matt. 21. 33.
[i] Christ dwelleth in his Church, who seeketh the faithfull beare.
[k] The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

GOD, according to his promise, Deuteron. 18. 15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Law, and so apply particularly the doctrine conteined briefly therein, to the vtilitie and profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine: First, to his doctrine conteined briefly in the two Tables; secondly, to the promises and threatnings of the Law: and thirdly, to the Couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Wherevnto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same; not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moses, and set foorth more liuely Iesus Christ, in whom this Couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations; euer applying the doctrine, as hee saw that the disease of the people required. Hee declareth also many notable prophecies which hee had receiued of God, as touching the promise of the Messiah his office, and kingdome. And of the fauour of God toward his Church, the vocation of the Gentiles and their vnion with the Iewes. Which are as most principall points conteined in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habak. 2. 2.) the Priestes tooke it downe, and reserued it among their Registers; and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, hee was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers doe agree) and prophesied more then 64 yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom hee was put to death. And in reading of the Prophets, it is one thing among others is to be obserued, that they speake of things to come as though they were now past, because of the certainetie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

a *Isaiah reproueth the Iewes of their ingratitude and stubbornesse, that neither so benefits nor punishments would amend.* 11 *He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth.* 24 *He prophecieth of the destruction of Ierusalem,* 25 *and of the restitution thereof.*

a Vision of Isaiah, the sonne of Amoz, which hee saw b concerning Iudah and Ierusalem, in the dayes of c Vzziah, Iotham, Ahaz, *and* Hezekiah Kings of Iudah.

2 Heare, O d heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp e children, but they haue rebelled against me.

3 The f oxe knoweth his owner, and the asse his masters crib; *but* Israel hath not knowen; my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie; a g seede of the wicked, corrupt children; they haue forsaken the Lord; they haue prouoked the h Holy one of Israel to anger; they are gone backward.

5 Wherefore should ye be i smitten any more? for ye fall away more and more; the whole k head is sicke, and the whole heart is heauie.

6 From the l sole of the foote vnto the head, there is nothing whole therein, *but* wounds and swelling, and sores full of corruption; they haue not beene wrapped, m nor bound vp, nor mollified with oyle.

7 Your land is waste; your cities *are* burnt with fire; strangers deuoure your land in your presence, and *it is* desolate like the ouerthrow of n strangers.

8 And the daughter of o Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, *and* like a besieged citie.

9 Except the Lord of hostes p had reserued vnto vs euen a small remnant, wee should haue beene q as Sodom, *and* should haue beene like vnto Gomorah.

10 Heare the word of the Lord, O r princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beasts: and I s desire not the blood of bullocks, nor of lambes, nor of goats.

12 When ye come to appeare before mee, who

a That is, a reuelation or prophecie, which was one of the two meanes whereby God declared himselfe to his seruants in old time, as Num. 12. 6. and therefore the Prophets were called Seers, 1 Sam. 9. 9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for to this booke are prophecies concerning other nations also.

c Called also Azariah, 2 Kings 15. 1. of these Kings read 2 Kings. from Chap. 14. vnto Chap. 21. and 2 Chron. from Chap. 25. vnto Chap 33.

d Because men were obstinate and insensible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32.

e Hee declareth his great mercie toward the Iewes for as much as hee chose them aboue all other nations to be his people and children, as Deuteronom. 10. 15.

f The most dull and brute beasts doe more acknowledge their duety toward their masters, then my people doe toward mee, of whom they haue receiued benefites without comparison.

g They were not onely wicked as were their fathers, but vtterly corrupt, and by their euill example infected others. That is, him that sanctifieth Israel.

i What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

k By naming the chiefe parts of the body, he signifieth that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the bodie at, well the least as the chiefest, was plagued.

m Their plagues were so grieuous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which because they looke for no aduantage of that which remaineth destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to kill vpon his Name.

q That is, all destroyed.

r Yet that for your vices deserued all to be destroyed, as they of Sodom, saue that God of his mercie reserued a little number, Lamentations 3. 22. Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalme 50. 13. Jeremiah 6. 20. Amos 5. 21. Micah 6. 7.

required this of your hands to tread in my courts?

13 Bring no mo oblations, t in vaine: incense is an abomination vnto me: I cannot suffer *your* new moones, nor Sabbath, *nor* solemne dayes (*it is* iniquitie) nor solemne assemblies.

14 My soule hateth your u new moones and your appointed feasts: they are a burden vnto me: I am wearie to beare *them*.

15 And when you shall stretch out your hands I will hide mine eyes from you: and though yee make many prayers, I will not heare: *for* your hands are full x of blood.

16 y Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to z doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse, *and* defend the widow.

18 Come now, a and let vs reason together, saith the Lord: though your sinnes were as crimsen, they shall be made b white as snow: though they were red like scarlet, they shalbe as wooll.

19 If yee c consent and obey, ye shall eate the good *things* of the land.

20 But if ye refuse and be rebellious, ye shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the d faithfull citie become an harlot? it was full of iudgement, *and* iustice lodged therein, but now e *they are* murtherers.

22 Thy f siluer is become drosse: thy wine is mixt with water.

23 Thy princes *are* rebellious, and companions of g theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hoastes, the h Mightie one of Israel, Ah, I will i ease me of mine aduersaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drosse, till it k be pure, and take away all thy tinne.

26 l And I will restore thy Iudges as at the first, and thy councellers as at the beginning: afterward shalt thou be called a citie of righteousnes, *and* a faithfull citie.

27 Zion shall be redeemed in iudgement, and they that returne in her, in m iustice.

28 And the n destruction of the transgressours and of the sinners shall be together: and they that forsake the Lord, shalbe consumed.

29 For they shalbe confounded for the o okes, which ye haue desired, and ye shall be ashamed of the gardens that ye haue chosen.

30 For ye shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as p towe, and the maker thereof as a sparke: and they shall both burne together, and none shall quench *them*.

CHAP. II.

a *The Church shall be restored by Christ, and the Gentiles called. 6. The punishment of the rebellious and obstinate.*

THe word that Isaiah the sonne of Amoz sawe vpon Iudah and Ierusalem,

2 * It a shalbe in the last dayes, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and b shall be exalted aboue the hilles, and all nations shall c flow vnto it.

3 And many people shall goe, and say, Come, and let vs goe vp to d the mountaine of the Lord, to the house of the God of Iaakob, and hee will teach vs his wayes, and we will walke in his paths, * for the e Law shall goe foorth of Zion, and the word of the Lord from f Ierusalem.

4 And g he shall iudge among the nations, and h rebuke many people: they shall i breake their swords also into mattocks, and their speares into sythes: nation shall not lift vp a sword against nation, neither shall they learne k to fight any more,

5 O house of Iaakob, come yee, and let vs l walke in the Law of the Lord.

6 Surely thou m hast forsaken thy people, the house of Iaakob, because they are n full of the East *maners*, and *are* sorcerers as the Philistims, o and abound with strange children.

7 Their land also was full of P siluer and gold, and there *was* none end of their treasures: and their land was full of horses, and their charets *were* infinite.

8 Their land was also full of idoles; they worshipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himselfe, and a man q humbled himselfe; therefore r spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maiestie.

11 The high looke of man shall be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in s that day.

12 For the day of the Lord of hoastes *is* vpon all the proud and hautie, and vpon all that is exalted, and it shalbe made low.

13 Euen vpon all the cedars of Lebanon, that are high and exalted, and vpon all the okes of Bashan.

14 And vpon all the hie t mountaines, and vpon all the hils that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall.

16 And vpon u all the ships of Tarshish, and

t Without faith and repentance.

u Your sacrifices offered in the new moones and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are void of faith and mercy.

x He sheweth that where men be giuen to auarice, deceit, cruelties and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3.

y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their faults.

z This kind of reasoning by the second Table, the Scriptures vse in many places against the hypocrites, who preferred most bolines and religion in word, but when the charitie and loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

a To know if I doe accuse you without cause.

b Least sinners should pretend any rigour on Gods part, he only willeth them to be pure in heart, and he will forgiue all their sinnes, were they neuer so many or great.

c He sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to his owne iucredulitie and disobedience.

d That is, Ierusalem, which had promised fidelity vnto me, as a wife to her husband.

e Given to couetousnes and extortion, which he signified before by blood ver. 15.

f Whatsoeuer was pure in the before, is now corrupt, though thou haue an outward shew.

g That is, they maintaine the wicked and the extortioners: and not onely doe not punish them, but are themselues such.

h When God will shew himselfe merciful to his Church, he calleth himselfe, The Holy one of Israel: but when he hath a doe with his enemies, he is called Mightie, as against whom no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet hee doeth with a griefe, because of his Couenant.

k Least the faithfull among them should be ouercome with his threatning, he addeth this consolation.

l It is only the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the saluation of his Church.

m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

n The wicked shall not be partakers of Gods promise Psal. 92. 9.

o That is, the trees and pleasant places, where ye commit idolatry, which was forbidden, Deut. 16, 22.

p The false god, wherein ye put your confidence, shalbe consumed as easily as a piece of tow.

* *Mich. 4. 1.*

a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.

b In an euident place to be seene and discerned.

c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Heere also is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the visible Church then was.

* *Mich. 4. 2.*

e Meaning, the whole doctrine of saluation.

f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the word.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sinnes, and turne to him.

i He sheweth the fruit of the peace, which the Gospell shoul bring: to wit, that men should doe good one to another, whereas before they were enemies.

k He seeketh not against the vse of weapons and lawfull warre, but sheweth how the heart of the godly shalbe affected one to and another, but shal be perfected when we are ioyned with our Head Christ Iesus.

l Seeing the Gentiles will be so readie, make you haste and shew them the way to worship God.

m The Prophet seeing the small hope that the Iewes would conuert, complaineth to God, as though he had vtterly forsaken them for their sins.

n Full of the corruptions that reigned chiefly in the East parts.

o They altogether gaue themselues to the fashions of other nations.

p The Prophet first condemned their superstition and idolatry: next their couetousnes, and thirdly their vaine trust in worldly meanes.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being influenced with the zeale of Gods glory, and that he might feare them with Gods iudgements.

s Meaning, at soone as God shall begin to execute his iudgements.

t By hie trees and mountaines are meant them that are proud and lustie, and thinke themselues most strong in this world.

u Hee condemneth their vaine confidence, which they had in strong holdes, and in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

vpon all pleasant pictures.

17 And the hautinesse of men shall be brought low, and the lofti[n]esse of men shalbe abased, and the Lord shall onely be exalted in that day.

18 And the Idoles will he vterly destroy.

19 Then shall they goe * into the holes of the rocks, and into the caues of the earth, from before the f[e]are of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles & his golden idoles (which they had made themselues to worship them) x to the mowles, and to the backs.

21 To goe into the holes of the rocks, and into the tops of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man, whose y breath is in his nostrels: for wherein is he to be esteemed?

CHAP. III.

t For the sinne of the people, God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

FOr loe, the Lord God of hoastes will take away from Ierusalem and from Iudah the stay a and the stregth: *euen* all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, b the iudge, and the Prophet, the prudent and the a[n]cient,

3 The captaine of fifti[e]s, c and the honourable, and the counseller, and the cunning artificer, and c eloquent man.

4 And I will appoint d children *to be* their princes, and babes shall rule ouer them.

5 The people shalbe e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall f take hold of his brother of the house of his father, *and say*, Thou hast cloathing, thou shalt be our prince, and let this fall be vnder thine hand:

7 In that day he shall s[w]eare, saying, I cannot be an helper: for there is no bread in mine house, nor cloathing: *therefore* make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and works *are* against the Lord, to prouoke the eyes of his glory.

9 The h triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom: they hide them not. Wo be vnto their soules: for they haue rewarded euill vnto themselues.

10 i Say ye, Surely it shalbe well with the iust: for they shall eate the fruit of their works.

11 Woe be to the wicked, it shalbe euill *with him*: for ỹ reward of his hands shallbe giuen him.

12 k Children *are* extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the l Ancients of his people & the princes thereof: for yee haue eaten vp the vineyard: the spoyle of the poore *is* in your houses.

15 What haue ye to do that ye beate my people to pieces, m and grinde the faces of the poore, saith the Lord, *euen* the Lord of hoasts?

16 The Lord also saith, n Because the daughters of Zion are haughty, and walke with o stretched out neckes, and with p wandring eyes, walking and q minsing as they goe, and making a[n] tinkling with their feet.

17 Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the kalles, and the round tyres.

19 The sweet balles, and the bracelets, and the bonnets.

20 * The tyres of the head, and the sloppes, and the headbands, and the tablets, and the e[a]rerings,

23 The rings and the mu[f]flers,

22 The coltly apparell and the vailes, and the wimples, and the crisping pinnes.

23 And the glasses and the fine linnen, and the hoods and the f[i]aunes.

24 And in stead of sweete sauour, there shalbe stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackecloath, *and* burning in stead of beauty.

25 Thy men shall fall by the t[e]sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate, shall sit vpon the ground.

CHAP IV.

t The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

ANd in that day shall a seuen women take hold of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: onely b let vs be called by thy name, *and* take away our c reproach.

2 In that day shall the d bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shalbe called holy, *and* euery one shall be e written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the f blood of Ierusalem out of the mids thereof by the spirit of iudgements, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, g a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the h glory *shall be* a defence.

6 And a couering shalbe for a shadow in the day for the heate, and a place of refuge and a couert for the storme k and for the raine.

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a Because they trusted in their abundance and prosperity, he shewth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

d Not onely in age, but in wit, maners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernour.

g Feare shall rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deeds whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead

i Be ye that are godly assured that God will defend you in the middes of these troubles. k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate. l Meaning, that the rulers and gouernours had destroyed his Church, and not preserued it, according to their duetie.

m That is, yee shew all cruelty against them.

n He meaneth the people because of the arrogancy and pride of their women, which gaue themselues to all wantonnes and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste

q Which shewed their wantonnes.

r They delighted them in slippers that did creke, or had little plates sowed vpon them, which tinkled as they went.

s In rehearsing all these things particularly, she sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbands which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse shall seeke many men, and offer themselues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud signifying that Gods grace should be as plentifull toward the faithfull, as though they sprung out of the earth. as Chap. 41 8. Some by the bud vnderstand Christ, e He alludeth to the booke of life, wherein read Exod. 32 32 meaning, Gods secret counsell, wherein he elect are predestinate to life euerlasting. f That is, the cruelty, extortion, iniurie, and all wickednes. g When things shall be redressed that were amisse. h He alludeth to the pillar of the cloud, Exod. 13, 21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image and tokens of his grace shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

* *Hosea 10.8. Luke 23.30. Reuel 6.16. and 9. 6.*

x They shall cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to doe with God,

CHAP. V.

1 *Vnder the similitude of the vine, he describeth the state of the people.* 7 *Of their auarice.* 11 *Their drunkennesse.* 13 *Of their captiuitie.*

NOw will a I sing to my b beloued a song of my beloued to his vineyard, * My beloued had a c vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, d and hee built a tower in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth e wild grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, f betweene me and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth foorth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I g will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 ¶ Surely the vineyard of the Lord of hoasts *is* the house of Israel, and the men of Iudah *are* his pleasant plant, and he looked for h iudgement, but behold oppression: for righteousnesse, but behold i a crying.

8 Woe vnto them that ioyne house to house, *and* lay field to field, till there be no k place, that ye may be placed by your selues in the mids of the earth.

9 *This is* in mine l eares, *saith* the Lord of hoasts. Surely many houses shall be desolate, *euen* great and faire without inhabitant.

10 For ten acres of vines shall yeeld one m bath, and the seed of an n homer shall yeeld an o ephah.

11 ¶ Woe unto them, that p rise vp early to follow drunkennesse, and to them that continue vntill q night, *till* the wine doe inflame them.

12 And the harpe and viole, timbrel and pipe, and wine *are* in their feasts: but they regard not the r worke of the Lord, neither consider the worke of his hands.

13 Therefore my people s is gone into captiuitie, because they had t no knowledge, and the glory thereof *are* men famished, and the multitude thereof is dried vp with thirst.

14 Therefore u hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them, shall descend *into it*.

15 And man shalbe brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hoastes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

17 Then shall x the lambes feede after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, z Let him make speed: let him hasten his worke, that wee may see it: and let the counsell of the Holy One of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darknes for light, and light for darkenesse, that put bitter for sweet, and sweet for sowre.

21 Woe vnto them that are b wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are c mighty to drinke wine, and vnto them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, &c *as* the chaffe is consumed of the flame: *so* their roote shalbe as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hoasts, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his e hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streets, *and* for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe f vnto the nations afarre, and will hisse vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall g faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loynes be loosed, nor h the latchet of his shoes be broken.

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like a whirlewind.

29 His roaring *shall be* like a lion, and he shall roare like lions whelpes: they shall i roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, behold darkenesse *and* sorow, and the light shalbe darkened in their l skie.

CHAP. VI.

1 *Isaiah sheweth his vocation by the vision of the diuine maiesty.* 9 *He sheweth the obstinacie of the people.* 11 *The destruction of the land.* 13 *The remnant reserued.*

IN the yeere of the death of king Vzziah, a I saw also the Lord sitting vpon an b hie throne, and lifted vp, and the lower c parts thereof filled the Temple.

2 The d Seraphims stoode vpon it, euery one had sixe wings: with twaine he couered his e face, and with twaine he couered his f feete, and with twaine he did h flie,

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.
b That is, to God.
* *Ier.* 2. 21. *mat.* 21. 33.
c Meaning that he had planted his Church in a place most plentifull and abundant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He maketh them iudges in their owne cause, for as much as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.
h Iudgement and righteousnesse are the fruits of the feare of God, and therefore in the cruell oppressors there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the complaint and cry of the poore.
m Which containeth about fortie gallons.
n Which containeth an hundreth pottels.
o An Ephah containeth ten pottels, and is to dry things as much as Bath is in liquors.
p That feare no pain nor diligence to follow their lustes.
q Which are neuer weary of their rioting and excessiue pleasures, but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, nor for what end he hath created them.
s That is, shall certainely goe: for so the Prophets vse to speake as though the thing which shall come to passe, were done already.
t Because they would not obey the Word of God.
u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.
x God comforteth the poore bushes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.
y Which vse all allurements, occasions, and excuses to harden their conscience in sin.
z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.
a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition.
c Which are neuer weary, but shew their strength, and bragge in gluttony and drunkenes.
d Both they and their posterity, so that nothing shall be left.
e He sheweth that God had so fore punished this people, that the dumbe creatures, if they had beene so plagued, would haue bin more sensible, and therefore his plagues must continue, till they begin to feele them.
f He will make the Babylonians to come against them as his becke, and to fight vnder his standard.
g To say shall be prompt and iustie to execute Gods vengeance.
h The enemy shall haue none impediments.
i Whereby is declared the cruelty of the enemie.
k The Iewes shall find no succour.
l To the land of Iudah.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him, that is by visible figures, as Iohn Baptist saw the holy Ghost in the forme of a

doue. b As a Iudge ready to giue sentence. c Of his throne. d They were Angels, so called because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will. e Signifying, that they were not able to endure the brightnesse of Gods glory. f Whereby was declared that man was not able to see the brightnesse of God in them. g Which thing declareth the prompte obedience of the Angels to execute Gods commandement.

3 And one cried to another, and said, [b] Holy, holy, holy [n] is the Lord of hosts: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes [k] mooued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, [l] Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King, and Lord of hosts.

6 Then flew one of the Seraphims vnto mee with an [m] hot cole in his hand, *which* he hath taken from the [m] altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched my lips, and thine iniquity shall be taken away, and thy [n] sinne shalbe purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say vnto this people, [o] Yee shall heare indeed, but yee shall not vnderstand: & ye shall plainely see, and not perceiue.

10 Make the heart of this people fat, make their eares heauy, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert, and be healed them.

11 Then said I, Lord, [p] how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate.

12 And the Lord haue remooued men farre away, and *there be* a great desolation in the mids of the land.

13 But yet in it *shall be* [q] a tenth, and shall returne, and shall be eaten vp as an elme [r] or as an oke, which haue a substance in them, when they cast *their leaues*: *so* the holy seed shall be the substance thereof.

b This ofte repetition signifieth, that the holy Angels cannot satisfie themselues in praying God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.

i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.

k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, because the mi-serere that man approacheth to God, the more doth he know his owne sinne and corruption.

m Of the burnt offrings, where the fire neuer went out.

n This declareth that man cannot render due obedience to God, till he haue purged vs. o Whereby is declared that for the malice of man, God will not immediatly take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, & be saued: hereby he exhorteth the ministers to do their duty, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matt. 13. 14. Act. 28. 26. rom. 11. 8. p As he was moued with the teare of Gods glory, so was he touched with a charitable affection toward the people. q Meaning, the tenth part, or as some write, it was reuealed to Isaiah for the confirmation of his prophesie, that ten Kings should come before their captiuity, as were from Vzziah to Zedekiah. r For the fewnes they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in Winter loseth leaues, and seemed to be dead, yet in Summer is fresh and greene.

CHAP. VII.

1 *Ierusalem is besieged.* 4 *Isaiah comforteth the King.* 14 *Christ is promised.*

AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of [a] Aram came vp, and Pekah the sonne of Remeliah king of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was told the house of [b] Dauid, saying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] mooued, and the heart of his people, as the trees of the foreste are mooued by the wind.

3 ¶ Then said the Lord vnto Isaiah, Go foorth now to meete Ahaz (thou and [e] Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heed, and be still: feare not, neither be faint hearted for the two tailes of these smoking [f] firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne.

5 Because Aram hath taken wicked counsell against thee, *and* Ephraim and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the mids thereof, *euen* the sonne of [g] Tabeall.

7 Thus saith the Lord God, it shall not stand, neither shall it be.

8 For the head of Aram *is* Damascus, and the head of Damascus *is* Rezin: and within fiue and [h] threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske [i] a signe for thee of the Lord thy God: aske it *either* in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I [k] tempt the Lord.

13 Then he said, Heare you now, O house of Dauid; is it a small thing for you to grieue [l] men, that ye will also grieue my God?

14 Therefore the [m] Lord himselfe will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name [n] Immanuell.

15 [o] Butter and hony shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the childe shall haue knowledge to eschew the euill, and to chuse the good, the land that thou abhorrest, shalbe forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house *(the dayes* that are not come from the day that [p] Ephraim departed from Iudah) *euen* the King of [q] Asshur.

18 And in that day shall the Lord hisse for the [r] flie that is at the vttermost parts of the floods of Egypt, and for the Bee which is in the land of Asshur.

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and vpon all thornie places, and vpon all bushie places.

20 In that day shall the Lord shaue with a rasor that is hired, *euen* by them beyond the Riuer, by the King of Asshur, the head and the haire of the [s] feet, and it shall consume the beard.

21 And in the same day shall a man [u] nourish a yong kow, and two sheepe.

22 And for the [x] abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

* 2 *Kings* 16. 5.

‖ Or, *Syria.*

a To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest, Gen. 48. 29.

d For feare.

e That is to say, the rest shall returne, which name Isaiah gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.

f Which haue but a little smoke and shall quickly be quenched.

g Which was an Israelite, and as feemeth, enemy to Dauid.

h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuity, which thing came to passe within 22. yeere after that Isaiah did this message.

i For the confirmation of this thing, that thine enemies shalbe destroyed and thou preserued.

k Not to beleeue God without some signe, is to tempt God, but to refuse a signe when God offereth it for our infirmitie, is to rebell against him.

l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.

m For although as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shalbe that Christ the Sauiour of his Church, and the effect of all signes and miracles shalbe reuealed.

‖ Or, *God with vs, which name can agree to none, but to him that is both God and man.*

n Meaning, that Christ is not onely God, but man also, because he shalbe nourished as other men, vntill the age of discretion.

o Not meaning Christ but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria shall

be destroyed. p Since the time that the twelue Tribes rebelled vnder Roboam. q In whom thou hast put thy trust. r Meaning, the Egyptians: for by reason the country is hot and moist, it is full of flies, as Affyria is full of bees. s Signifying, that to please shall be free from them. t That is, that which is from the belly downeward: meaning, that he would destroy both great and small. u He that before hath a great number of cattell, shalbe content with one kow and two sheepe. x The number of men shalbe so small, that a few beasts shalbe able to nourish all abundantly.

23 And at the ſame day euery place, wherein
ſhall be a thouſand vines, ſhall bee at a thouſand
pieces of ſiluer: *ſo* it ſhall be for the briers and for
the thornes.
24 With arrowes and with y bowe ſhall one
come thither: becauſe all the land ſhall be briers
and thornes.
25 But on z all the mountaines, which ſhall be
digged with the mattocke, there ſhall not come
thither the feare of briers and thornes: but they
ſhall be for the ſending out of bullockes, and for
the treading of ſheepe.

CHAP. VIII.

1 The captiuitie of Iſrael and Iudah by the Aſſyrians. 6 The infidelitie of the Iewes. 9 The deſtruction of the Aſſyrians. 14 Chriſt the ſtone of ſtumbling to the wicked. 19 The word of God muſt be enquired at.

MOreouer the Lord ſaid vnto me, Take thee a
a great roll, and write it b with a mans pen,
Make ſpeed to the ſpoyle: haſte to the pray.
2 Then I tooke vnto me c faithfull witneſſes
to record, Vriah the Prieſt, and Zechariah the
ſonne of Ieberechiah.
3 After, I came vnto the d Propheteſſe, which
conceiued, and bare a ſonne. Then ſaid the Lord
to me, Call his name, ‖ Maher-ſhalahaſh-baz.
4 For before the e childe ſhall haue know-
ledge to cry, My father, and my mother, f he ſhall
take away the riches of Damaſcus, and the ſpoyle
of Samaria, before the King of Aſſhur.
5 ¶ And the Lord ſpake yet againe vnto me,
ſaying,
6 Becauſe this people hath refuſed the waters
of g Shiloah that runne ſoftly, and reioyce with
Rezin, and the ſonne of Remaliah,
7 Now therefore, behold, the Lord bringeth
vp vpon them the waters of h the Riuer mightie
and great, *euen* the King of Aſſhur with all his
glory, and hee ſhall come vp vpon all their riuers,
and go ouer all their bankes:
8 And ſhall breake into Iudah, *and* ſhall ouer-
flow, and paſſe through, *and* ſhall come vp to the
i necke, and the ſtretching out of his wings ſhall
fill the breadth of thy land, O k Immanu-el.
9 Gather together on heapes, O ye l people,
and ye ſhall be broken in pieces, and hearken all
yee of farre countreys: gird your ſelues, and you
ſhall be broken in pieces: gird your ſelues, and
you ſhall be broken in pieces.
10 Take counſell together, yet it ſhall be
brought to nought: pronounce a decree, yet ſhall
it not ſtand: for God is with vs.
11 For the Lord ſpake thus to mee, in taking
m of *mine* hand, and taught me, that I ſhould not
walke in the way of this people, ſaying,
12 Say ye not, A n confederacie, to all them to
whom this people ſaith a confederacie, neither
feare you o their feare, not be afraid of them.
13 p Sanctifie the Lord of hoaſtes, and let him
be your feare, and let him be your dread,
14 And he ſhall be as a q Sanctuarie: *but* as a

y As they that go to ſeeke wilde beaſts among the buſhes.
z The mountaines contrary to their wont, ſhalbe tilled by ſuch as ſhall flee to them for ſuccour.
a That thou maieſt write in great letters, to the intent it may be more eaſily read.
b Meaning, after the common faſhion, becauſe all men might read it.
c Becauſe the thing was of great importance, he tooke theſe two witneſſes, which were of credit with the people, when hee ſet this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2 Kin. 16, 12.
d Meaning, to his wife, and this was done in a viſion.
‖ *Or made ſpeed to the ſpoile: haſte to the pray.*
e Before any child be able to ſpeake.
f That is, the army of Aſſyria.
g Which was a fountaine at the foote of mount Zion, out of the which ran a ſmall riuer through the city: meaning, that they of Iudah, diſtruſting their owne power, which was ſmall, deſired ſuch power and riches as they ſaw in Syria and Iſrael.
h That is, the Aſſyrians which dwell beyond Euphrates.
i It ſhall be ready to drowne them.
k He ſpeaketh this to Meſſiah, or Chriſt, in whom the faithfull were comforted, and who would not ſuffer his Church to be deſtroyed vtterly.
l To wit, yee that are enemies to the Church, as the Aſſyrians, Egyptians, Syrians, &c.
m To encourage me that I ſhould not ſhrinke for the infidelitie of this people, and ſo neglect mine office.
n Conſent not yee that are godly, to the league and friendſhip that this people ſeeke with ſtrangers and idolaters.
o Meaning, that they ſhould not feare the thing that they feared, which haue no hope in God.
p In putting your truſt onely in him, in calling vpon him in aduerſitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.
q Hee will defend you which are his elect, and reiect all the reſt, which is meant of Chriſt, againſt whom the Iewes ſhould ſtumble and fall, Luke 2, 34. Rom. 9 33. 1 Pet. 2 7, 8.

ſtumbling ſtone, and as a rocke to fall vpon, to
both the houſes of Iſrael, *and* as a ſnare and as a
net to the inhabitants of Ieruſalem.
15 And many among them ſhall ſtumble, and
ſhall fall, and ſhall be broken, and ſhall be ſnared,
and ſhall be taken.
16 r Binde vp the teſtimony: ſeale vp the Law
among my diſciples.
17 Therefore I will waite vpon the Lord that
hath hid his face from the houſe of Iaakob, and I
will looke for him.
18 Behold, I and the ſ children whom the
Lord hath giuen me, *are* as ſignes and as wonders
in Iſrael, t by the Lord of hoaſtes, which dwelleth
in Mount Zion.
19 And when they ſhall ſay vnto you, Enquire
at them that haue a ſpirit of diuination, and at the
ſoothſayers which whiſper and murmure, u Should
not a people enquire at their God? from the x li-
uing to the dead?
20 To the y Law, and to the teſtimonie, if
they ſpeake not according to this word: *it is* be-
cauſe there *is* no z light in them.
21 Then he that is afflicted and famiſhed, ſhall
goe to and fro in a it: and when hee ſhall be hun-
gry, he ſhall euen fret himſelfe, b and curſe his king
and his gods, and ſhall looke vpward.
22 And when he ſhall looke to the earth, be-
hold trouble, and c darkeneſſe, vexation, *and* an-
guiſh, and he *is* driuen to darkeneſſe.

r Though all forſake me, yet ye that are mine, keep my word ſure ſealed in your hearts.
ſ Meaning them that were willing to heare and obey the word of God, whom the world hated, as though they were monſters and not worthy to liue.
t This was a conſolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Anſwere the wicked thus, Should not Gods people ſeeke ſuccour onely at him?
x That is, will they refuſe to be taught of the Prophet, who is the mouth of God, and ſeeke helpe at the dead, which is the illuſion of Satan?
y Seeke remedie in the word of God, where his will is declared.
z They haue no knowledge, but are blinde leaders of the blinde.
a This is, in Iudah, where they ſhould haue had reſt, if they had not thus grieuouſly offended God.
b In whom afore they put their truſt.
c They ſhall thinke that heauen and earth and all creatures are bent againſt them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Chriſt. 14 The deſtruction of the ten tribes for their pride and contempt of God.

YEt a the darkeneſſe ſhall not *be* according to
the affliction, b that it had when at the firſt
hee touched lightly the land of Zebulun and the
land of Naphtaly, nor afterward *when* he was
more grieuous by the way of the ſea beyond Ior-
den in Galile of c the Gentiles.
2 The people that d walked in darkneſſe, haue
ſeene a great e light: they that dwelled in the land
of the ſhadow of death, vpon them hath the f light
ſhined.
3 Thou haſt g multiplied the nation, *and* not
increaſed *their* ioy: they haue reioyced before thee
according to the ioy in harueſt, *&* as men reioyce
when they diuide a ſpoyle.
4 For the h yoke of their burthen, and the
ſtaffe of their ſhoulder, *and* the rod of their oppreſ-
ſour haſt thou broken, as in the day of Midian.
5 Surely euery battell of the warriour *is* with
noiſe, and with tumbling of garments in blood: but
this ſhalbe i with burning, *and* deuoring of fire.
6 For vnto vs a childe is borne, *and* vnto vs
a Sonne is giuen: and the gouernement is vpon

a He comforteth the Church againe after theſe great threatnings, promiſing to reſtore them to great glory in Meſſiah.
b Wherewith Iſrael was puniſhed, firſt by Tiglath-pileſar, which was a light ſcourge in reſpect of that which they ſuffered afterward by Shalmaneſer, who caried the Iſraelites away captiues.
c Whereas the Iewes and Gentiles dwelt together by reaſon of thoſe twenty cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet ſpeaketh of that thing which ſhould come to paſſe threeſcore yeeres after, as though it were now done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Mathew 4. 15. 16.
g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10.
h Thou gaueſt them perfite ioy by deliuering them, and by deſtroying the tyrants, that had kept them in cruell bondage, as thou diddeſt deliuer them by Gideon from the Midianites, Iudg. 7. 21.
i He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculouſly from his enemies, but eſpecially by the comming of Chriſt, of whom he prophecieth in the next verſe.

his shoulder, and he shall call his name, Wonderfull, Counseller, The mightie God, The everlasting [k] Father, The prince of peace.

7 The encrease of *his* gouernment and peace shall haue none end: he shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement, and with iustice, from henceforth, *euen* for euer; [l] the zeale of the Lord of hoastes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon [m] Israel.

9 And all the people shall know, *euen* Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of their heart,

10 The [n] brickes are fallen, but we will build it with hewen stones; the wild figge trees are cut downe, but we will change them into cedars.

11 Neuerthelesse, the Lord will raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth; *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hoastes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh follie; *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

18 For wickednesse [p] burneth as a fire; it deuoureth the briers and the thornes, and will kindle in the thicke places of the foreſt; and they shall mount vp *like* the lifting vp of smoke.

19 By the wrath of the Lord of hoasts shall the land be darkened, and the people shall be as the meate of the fire; no man shall [q] spare his brother.

20 And he shall snatch at the right hand, and be hungry; and he shall eate on the left hand, and shall not be satisfied; euery one shall eate the [r] flesh of his owne arme.

21 Manasseh Ephraim; and Ephraim Manasseh, *and* they both shalbe against Iudah; *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 *Of wicked lawmakers.* 5 *God will punish his people by the Assyrians and after destroy them.* 21 *The remnant of Israel shall be saued.*

WOe vnto them that decree wicked decrees, and [a] write grieuous things.

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from [b] farre? to whom will yee flee for helpe? and where will ye leaue your [c] glory?

4 [d] Without mee *euery one* shall fall among them that are bound, and they shall fall downe among the slaine: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

5 ¶ O [e] Asshur, the rodde of my wrath: and the staffe in their hands is mine indignation.

6 I will send [f] him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles *were* aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished [h] all his worke vpon mount Zion and Ierusalem, I will visite the fruit of the proud heart [i] of the king of Asshur, and his glorious and proud lookes.

13 Because hee said, By the power of mine owne hand haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one that gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the [k] axe boast it selfe against him that heweth therewith? or shall the saw exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, *or* the staffe should exalt it selfe *as it were* no wood.

16 Therefore shall the Lord God of hoasts send among his fat men leannesse, and vnder his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shalbe as a [l] fire, and the Holy one thereof as a flame, and it shall burne, and deuoure [m] his thorns & his briers in one day:

18 And shall consume the glory of his foreſt, and of his fruitfull fields both soule [n] and flesh: & he shalbe as the [o] fainting of a standard bearer.

19 And the reſt of the trees of his foreſt shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel and such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the Holy one of Israel in trueth.

21 The remnant shall returne, *euen* the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the sea, *yet* shall the remnant of them returne. The consumption [q] decreed shall ouerflow with righteousnesse.

23 For the Lord God of hoastes shall make the consumption euen [r] determined, in the middes of all the land.

24 Therefore

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k The authour of eternity, end by whom the Church and euery member thereof shall be preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophecie against them of Samaria, which were mockers and contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but wee will make our selues so strong, that we will neither care for out enemies, nor feare Gods theatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is, the Syrians were against Israel, which on the other side were assayled by the Philistims.

p Wicked nesse as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forreine enemie, yet they shall destroy one another.

r Their greedinesse shalbe insatiable, so that one brother shall eate vp another, as though he should eat his owne flesh.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria. c Your riches and authority, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall go into captiuity, and the reſt shalbe slaine.

e God calleth for the Assyrians to be his executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites, and in the sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome a sweet one city as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods.

i Meaning of Sanheherib.

k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule vtterly.

o When the battell is lost, and the standard taken.

p This is the end of Gods plague toward his, to bring them to him, and to forsake all trust in others.

q This small number which seemed to be consumed, and yet according to Gods decree is saued shall be sufficient to fill all the be bath determined,

world with righteousnesse. r God will destroy this land and after saue a small portion,

24 Therefore thus saith the Lord God of hoasts, O my people, that dwellest in Zion, be not afraid of Asshur, he shall smite thee with a rod, & shal lift vp his staffe against thee after ỹ maner of f Egypt. 25 But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hoastes shall rayse vp a scourge for him, according to the plague of g Midian in the rocke Oreb: and as his staffe was vpon the h Sea, so hee will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroyed because of i the anoynting.

28 He is come to k Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: hee shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hoasts shall cut off the l bough with feare, and they of high stature shalbe cut off, and the high shalbe humbled.

34 And he shall cut away the thicke places of the forrest with yron, and Lebanon shall haue a mightie fall.

CHAP. XI.

a Christ borne of the roote of Iesse. 2 His vertues and kyndome. 6. The fruits of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a a rodde foorth of the stocke of Ishai, and a grasse shall grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of the Lord; for hee shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall hee iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shall b smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The c wolfe also shall dwell with the lambe, and the leopard shall lye with the kid, and the calfe, and the lyon, and the fat beast together, and a little childe shall leade them.

7 And the kow and the beare shall feede: their yong ones shall lye together: and the lyon shall eate d straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole.

9 They shall not hurt nor destroy in all the mountaine of my holinesse: for the earth shall be full of the knowledge of the Lord, e as the waters that couer the sea.

10 And in that day the roote of Ishai, which shall stand vp for a signe vnto the e people, the nations shall seeke vnto it, and his f rest shall be glorious.

11 And in the same day shall the Lord *stretch out* his hand g againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And hee shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie h Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lord also shall vtterly destroy the i tongue of the Egyptians sea, and with his mighty wind shall lift vp his hand k ouer the riuer, and shall smite him *in his* seuen streames, and cause men to walke *therein* with shooes.

16 And there shalbe a path to the remnant of his people which are left of Asshur, like as it was vnto Israel in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithfull for the mercies of God.

AND thou a shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God *is* to b saluation: I will trust, & will not feare: for the Lord God *is* my strength and song: he is also become my saluation.

3 Therefore with ioy shall yee c draw waters out of the wels of saluation.

4 And yee shall say in that day; * Praysе the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Cry out, and shout, d O inhabitant of Zion: for great *is* the Holy one of Israel in the midst of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe a burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the high mountaine: lift vp the voyce vnto them: wagge the b hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue c sanctified: and I haue called the mighty to my wrath, *and* them that reioyce in my glory.

f As the Egyptians did punish thee.

r Reade Chap. 9.4

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

x Because of the promise made to that kingdom, whereby Christ his kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be destroyed.

z Feare and destruction shall come vpon Iudah: for the princes and the people shall be all led away captiues.

a Because the captiuitie of Babylon was a figure of the spirituall captiuity vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignity, so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53. 2.

b All these properties can agree to none, but onely vnto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: and to the wicked he is the fauour of death, and to them that shall perish: so that all the world shall be smitten with his rodde, which is his word.

c Men because of their wicked affections are named by the name of beasts, wherein the like affection reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charity, that they shall be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65, 25.

d As shall be in as great abundance as the waters in the sea.

e He prophecieth of the calling of the Gentiles,

f That is, the Church, which he also calleth his rest, Psal 132. 14.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

h Here he describeth the consent that shalbe in his Church, and their victory against their enemies.

i Meaning an corner of the sea, that entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

a He sheweth how the Church shall prayse God, when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancy, and occasion to prayse him for the same.

* *Exod.* 15. 2. *Psal.* 118. 14.

b The graces of God shalbe so abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full.

* 1 *Chron.* 16. 8.

c Yee that are of the Church.

a That is, the great calamity, which was propheried to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues wherewith to declare that God is enemies: and also not thinke strange, if God spare not these that are ignorant, that they must be punish them which haue knowledge of his Law, and keepe it not. b To wit, the Medes and Persians. c That is, prepared and appointed to execute my iudgements. c Which willingly goe about to the worke wherevnto I appoint them, but how the wicked doe this, reade Chap. 10. 6.

4 The noise of a multitude *is* in the mountains like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hoastes numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: *euen* the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shalbe afraid: anguish and sorrow shall take *them*, and they shall haue paine, as a woman that trauaileth: euery one shalbe amazed at his neighbour, and their faces *shalbe like* [g] flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen and the planets thereof shall not giue their light: the sunne shalbe darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the [i] world, and their iniquity vpon the wicked, and I will cause the arrogancie of the [k] proud to cease, and will cast downe the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hoastes, and in the day of his fierce anger.

14 And [m] it shall be as a chased Doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shall be stricken through: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their [n] children also shall be broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans, shalbe as the destruction of God * in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the [o] Arabian pitch his tents there, neither shall their shepheards make their folds there.

21 But [p] Zijm shall lodge there, & their houses shalbe full of Obim: Ostriches shall dwell there, and the Satyrs shall dance there.

22 And Iim shall cry in their palaces, and dragons in their pleasant palaces: and the time therof is ready to come, and the dayes thereof shal not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuity. 4 The derision of the King of Babylon. 11 The death of the king. 29 The deliuerance of the Philistims.

FOr a the Lord will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the [b] stranger shall ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for [c] seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou diddest serue.

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressour ceased? and the gold thirstie *Babel* rested?

5 The Lord hath broken the rodde of the wicked, *and* the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, *and* ruled the nations in wrath: if any were persecuted, he did [d] not let.

7 The whole world is at [e] rest *and* is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, *and* the cedars of Lebanon, *saying*, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, raysing vp the dead for thee, *euen* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought down, to the graue, *and* the sound of the viols: the worme [g] is spred vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? *and* cut downe to the ground, which diddest cast loues vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the [i] starres of God: I will sit also vpon the mount of the Congregation in the sides of the [i] North.

14 I will ascend aboue the height of the clouds, *and* I will be like the most high.

15 But thou shalt be brought downe to the graue, to the side of the pit.

16 They that see thee, shall [k] looke vpon thee *and* consider thee, *saying*, Is this the man that made the earth to tremble, *and* that did shake the kingdomes?

17 He made the world as a wildernesse, and destroyed the cities thereof, *and* opened not [l] the house of his prisoners.

18 All the kings of the nations, *euen* they all sleepe in glory, euery one in his owne house.

19 But thou art [m] cast out of thy graue like an abominable branch: *like* the rayment of those that are slaine, *and* thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the

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e The army of the Medes and the Persians against Babylon.
f Ye Babylonians.

g The Babylonians anger and griefe shalbe so much, that their faces shall burne as fire.
h They that are ouercome shall thinke that all the powers of heauen and earth are against them, Ezek. 32. 7. Ioel 3. 15. Matt. 14. 19.
i He compareth Babylon to the whole world, because they esteemed themselues by reason of their great empire.
k He noteth the principall vice, wherevnto they are most giuen, as are all that abound in wealth.
l He noteth the great slaughter that shall be, seeing the enemy shall neither for gold, or siluer spare a mans life, as ver. 17.
m Meaning, the power of Babylon with their hired souldiers.
* *Psal.* 137. 9.
n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

* *Gen.* 19. 24. *Iere.* 50. 40.
o Who vseth to go from countrey to countrey to find pasture for their beasts, but there shall they finde none.
p Which were either wild beasts, or soules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church
b Meaning, that the Gentiles shall be ioyned with the Church, and worship God.
c Signifying, that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2 Cor. 10. 5.
d That is, hee suffered all violence and iniuries to be done.
e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.
f As though they feared, least thou shouldest trouble the dead, as thou diddest the liuing: and heere he derideth the proud tyrannie of the wicked, which know not that all creatures wish their destruction, that they may reioyce.
g In stead of thy costly carpets and couerings.
h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauens for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.
i Meaning, Ierusalem, where of the Temple was on the North-side, Psal. 48 2. wherby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.
k In marueiling at thee.
l To set them at libertie: noting his cruelti. m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

graue,

graue, because thou hast destroyed thine owne land, *and* slaine thy people: the seed of the wicked shall not be renowmed for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (sayth the Lord of hosts) and wil cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord.

23 And I will make it a possession to the [‖] hedgehog, and pooles of water, &c I will sweepe it with the besome of destruction, sayth the Lord of hoasts.

24 The Lord of hoastes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I will breake to pieces Assiur in my land, and vpon my mountaines will I tread him vnder foote, so that his yoke shall depart from [p] them, and his burden shall he taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hoastes hath determined, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that king Ahaz died, was this [q] burden,

29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beate thee is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof *shall be* a fiery flying serpent.

30 For the [s] first borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy roote with famine, and [t] it shall slay thy remnant.

31 Howle, O gate, crie, O citie; thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none *shall be* [v] alone, at his time appointed.

32 What shall then one answere the messengers of the Gentiles? that the Lord hath stablished [x] Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophecie against Moab.

THe a burden of Moab, Surely [b] Ar of Moab was destroyed, *and* brought to silence: in a night: surely Kir of Moab was destroyed, *and* brought to silence in a night.

2 [c] He shall goe vp to the Temple, and to Dibon the hie places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heads *shall be* baldnesse, and euery beard shaueu.

3 In their streetes shall they be girded with sackecloath: on the toppes of their houses, and in their streetes euery one shall howle, *and* come downe with weeping.

4 And Hesbbon shall cry, and Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriours of Moab shall shout: the soule of euery one shall lament in himselfe.

5 Mine [f] heart shall crie for Moab: his fugitiues *shall flee* vnto Zoar, as an heifer of three yeere olde: for they shall goe vp with weeping by the mounting vp of Luhith; and by the way of Horonaim they [h] shall raise vp a cry of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the grasse is withered, the herbes consumed, *and* there was no greene herbe.

7 Therefore what *euery man* hath left, and their substance shall they beare to the [i] brooke of the willowes.

8 For the cry went round about the borders of Moab, *and* the howling thereof vnto Eglaim, and the skriking thereof vnto Beer-Elim

9 Because the waters of Dimon shall be full [k] of blood; for I will bring more vpon Dimon, euen lions [l] vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnd a yee a lambe to the ruler of the world from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that [b] flieth, and a nest, forsaken: the daughters of Moab shall be at the foordes of Arnon.

3 Gather a counsel, execute iudgement, [c] make thy shadow as the night in the midday: hide them that are chased out; bewray not him that is fled.

4 Let my banished dwell with thee; Moab, be thou their couert from the face of the destroyer; for the extortioner [d] shall ende: the destroyer shall be consumed, *and* the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared, [e] and he shall sit vpon it in stedfastnesse, in the tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

6 Wee haue heard of the pride of Moab (hee is very proud) *euen* his pride, and his arrogancie, and his indignation, *but* his [f] lies *shall* not *be* so.

7 Therefore shall Moab howle vnto Moab, euery one shall howle, for the foundations of Kir-hareseth shall yee mourne, yet they shall be [g] striken.

8 For the vineyards of Heshbon are cut downe *and* the vine of Sibmah; [h] the lordes of the heathen haue broken the principall vines thereof; they are come vnto [i] Iaazer; they wandred in the wildernesse; her godly branches stretched out themselues, *and* went ouer the sea.

9 Therefore will [k] I weepe with the weeping of Iaazar, and of the vine of Sibmah, O Heshbon, and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harueste [l] a shouting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull field; and in the vineyards shall be no singing nor shouting for ioy; the treader shall not tread wine in the wine presses; I haue caused the reiovcing to cease.

11 Wherefore, my [m] bowels shall sound like an harpe for Moab, and mine inward parts for Kir-haresh.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his [n] temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

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[a] He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

[‖] *Or, tortois.*

[o] As I haue begun to destroy the Assyrians in Sanctuarie: so will I continue, and destroy them wholly, when I shall deliuer you from Babylon.

[p] From the Iewes.

[q] Reade Chap. 13.1.

[r] He willeth the Philistims not to reioyce because the Iewes are diminished in their power, for their strength shall be greater then euer it was.

[s] The Israelites, which were brought to most extreme miserie.

[t] To wit, my people.

[u] That is, from the Iewes, or Assyrians: for they were both North from Palestina.

[x] But they shall be all ready, and ioyne together,

[y] Which shall come to enquire of the state of the Church

[z] They shall answere that the Lord doth defend his Church, and them that ioyne themselues thereunto.

[a] Reade Chap. 13.1.

[b] The chiefe city, whereby the whole countrey was meant.

[c] The Moabites, shall flee to their idoles for succour, but it shall be too late.

[d] Which were cities of Moab.

[e] For as in the West parts the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off,

[f] The Prophet speaketh this in the person of the Moabites: or as one that felt the great iudgement of God that should come vpon them.

[g] Meaning, that it was a citie that euer lived in pleasure, and neuer felt sorow,

[h] He describeth the miserable dissipation and flight of the Moabites,

[i] To hide themselues, and their goods there.

[k] Of them that are slaine.

[l] So that by no means they should escape the hand of God; thus will God punish the enemies of his Church.

[a] That is, offer a sacrifice, whereby he derideth their long delay, which would not repent when the Lord called them, shewing them, that it is now too late, freeing the vengeance of God is vpon them.

[b] There is no remedy, but you must flee.

[c] Hee flieth with what Moab should haue done, when Israel their neighbour was in affliction to whom because they would giue no shadow nor comfort, they are now left comfortelesse.

[d] The Assyrians shall oppresse the Israelites, but for a while.

[e] Meaning, Christ.

[f] Their valor cosin lence and proud brags shall deceiue them, Iere 48 2.

[g] For all your mourning, yet the citie shall be destroyed, euen vnto the foundation.

[h] That is, the Assyrians and other enemies.

[i] Meaning, that the countrey of Moab was now destroyed, and all the precious things thereof were caried into the borders, yea into other countreyes, and ouer the sea.

[k] He sheweth that their plague was so great, that it would haue mooued any man to lament with them, as Psal. 119 53.

[l] The enemies are come vpon thee, and shout for ioy, when they carry thy commodities from thee, as Ierem 48 33. all meanes to seeke great god shall not

[m] For very sorrow and compassion.

[n] They shall vse helpe of their idoles, and all in vaine: for Chemez their beable to helpe them,

o He appointed a certaine time to punish the enemies in.
p Who will obserue iustly the time for the which hee is hired, and serue no longer, but will euer long for it.

o In three yeeres ſ yeeres of an Phireling, and the glory of Moab ſhall be contemned in all the great multitude, and the remnant ſhall be very ſmall *and* feeble.

CHAP. XVII.

t A prophecie of the deſtruction of Damaſcus and Ephraim, 7 Calamitie mouueth to repentance.

THe a burden of b Damaſcus. Behold, Damaſcus is taken away from being a citie, for it ſhall be a ruinous heape.

2 The cities of c Aroer *ſhall be* forſaken: they ſhall be for the flockes; for they ſhall lie *there*; and none ſhall make them afraide.

3 The munition alſo ſhall ceaſe from d Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall be as the e glory of the children of Iſrael, ſaith the Lord of hoaſtes.

4 And in that day the glory of f Iaakob ſhall be impouuriſhed, and the fatnes of his fleſh ſhall be made leane.

5 And it ſhalbe as when the harueſt man gathereth g the corne, and reapeth the eares with his arme, and he ſhalbe as he that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes ſhall i be left in it; as the ſhaking of an oliue tree, two *or* three berries *are* in the top of the vpmoſt boughes, *and* foure *or* fiue in the high branches of the fruite thereof; ſaith the Lord God of Iſrael.

7 At that day ſhall a man looke to his k maker, and his eyes ſhall looke to the holy one of Iſrael.

8 And hee ſhall not looke to the altars, the workes of his owne hands, neither ſhall he looke to thoſe things which his owne fingers haue made, as groues and images.

9 In that day ſhall the cities of their ſtrength be as the forſaking of boughes & branches, which l they did forſake, becauſe of the children of Iſrael, and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange m vine branches.

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeede to flouriſh; *but* the harueſt ſhall be gone in the day n of poſſeſſion, and *there ſhall be* deſperate ſorrow.

12 o Ah, the multitude of many people, they ſhall make a ſound like the noiſe of the ſea: for the noyſe of the people ſhall make a ſound like the noyſe of mightie waters.

13 The people ſhall make a ſound like the noyſe of many waters: *but God* ſhall p rebuke thē, and they ſhall flee farre off, and ſhall be chaſed as the chaffe of the mountaines before the winde, and as a rouling thing before the whirlewinde.

14 And loe, in the euening there *is* q trouble; *but* afore the morning it is gone. This is the portion of them that ſpoyle vs, and the lot of them that robbe vs.

CHAP. XVIII.

1 Of the enemies of the Church, 7 And of the vocation of the Gentiles.

OH, the a land ſhadowing with wings, which is beyond the riuers of Ethiopia.

2 Sending ambaſſadours by the ſea, euen in veſſels of b reedes vpon the waters, *ſaying*, c Goe, yee ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoyled, vnto a terrible d people from their beginning euen hitherto; a nation by little and little euen troden vnder foot: whoſe land the e floods haue ſpoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, ſhall ſee when f hee ſetteth vp a ſigne in the mountaines, and when he bloweth the trumpet, ye ſhall heare.

4 For ſo the Lord ſaid vnto mee, I will g reſt and behold in my tabernacle, as h the heate drying vp the raine, *and* as a cloud of dew in the heat of harueſt.

5 For afore the harueſt, when the floure, is finiſſed, and the fruit is riping in the floure, then hee ſhall cut downe the branches with hookes, and ſhall take away, *and* cut off the bouges:

6 They ſhall be left together vnto the foules of the mountaines, and to the i beaſts of the earth: for the foule ſhall ſummer vpon it, and euery beaſt of the earth ſhall winter vpon it.

7 At that time ſhall a k preſent be brought vnto the Lord of hoaſts (a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whoſe land the riuers haue ſpoyled) to the place of the name of the Lord of hoaſtes, *euen* the mount Zion.

a Read Chap. 13. 1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Aroon.
d It ſeemeth that the Prophet would comforth the Church in declaring the deſtruction of theſe two kings of Syria and Iſrael, when as they had conſpired the ouerthrow of Iudah.
e The ten tribes gloried in their multitude and alliance with other nations: therefore he ſaith that they ſhall be brought downe, and the Syrians alſo.
f Meaning, of the ten tribes, which boaſted themſelues of their nobilitie, proſperitie, ſtrength and multitude.
g As the abundance of corne, doth not ſeaſe the harueſt men that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſtrinke, whom God ſhall appoint to deſtroy them.
h Which valley was plentifull and fertile.
i Becauſe God would haue his couenant ſtable, he promiſeth to reſerue ſome of this people and to bring them to repentance.
k He ſheweth that Gods corrections euer bring forth ſome fruite, and cauſe him to turne from their ſinnes, and to humble themſelues to him.
l As the Canaanites left their cities, when God did plague the Iſraelites there, ſo the cities of Iſrael ſhall no more be albe to defend their inhabitants then buſhes, when God ſhall ſend the enemie to plague them.
m Which are excellent, and brought out of other countreyes.
n As the Lord threatneth the wicked in his Law, Leuit. 26 16.
o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number, and gathered of many nations.
p Hee addeth this for the conſolation of the faithfull which were in Iſrael.
q Hee compareth the enemies the Aſſyrians to a tempeſt, which riſeth ouer night, and in the morning is gone.

CHAP. XIX.

1 The deſtruction of the Egyptians by the Aſſyrians. 18 Of their conuerſion to the Lord.

THe a burden of Egypt. Behold, the Lord b rideth vpon a ſwift cloud, and ſhall come into Egypt, and the idoles of Egypt ſhalbe mooued at his preſence, and the heart of Egypt ſhall melt in the mids of her.

2 And I will ſet the Egyptians againſt the Egyptians: ſo euery one ſhall c fight againſt his brother, and euery one againſt his neighbour, citie againſt citie, *and* kingdome againſt kingdome.

3 And the d ſpirit of Egypt ſhall faile in the mids of her, and I will deſtroy their counſell, and they ſhall ſeeke at the idoles, and at the ſorcerers, and at them that haue ſpirits of diuination, and at the ſoothſayers.

4 And I will deliuer the Egyptians into the hand of the cruell lords, and a mightie king ſhall rule ouer them, ſaith the Lord God of hoaſts.

5 Then the waters of the ſea ſhall e faile, and the riuer ſhall be dried vp, and waſted.

6 And the f riuers ſhall goe farre away: the riuers of defence ſhall be emptied and dried vp: the reedes and flags ſhall be cut downe.

a Reade Chap. 13. 1.
b Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, and in the valiantneſſe of their men, the Lord ſheweth that hee will come ouer all their munitions in a ſwift cloud, and that their idoles ſhall tremble at his comming, and that mens hearts ſhall faint.
c As he cauſed the Amonites, Moabites and Idumeans to kill one another, when they came to deſtroy the Church of God 2 Chron 20. 22, Chap 49. 26.
d Meaning their wiſe men, which ſhould be able to defend them in their great riuer, as they thought themſelues moſt ſure, ſhould not be able to defend them from his anger, but that hee would ſend the Aſſyrians among them, that ſhould keepe them vnder as ſtones.
e For Nilus ran into the ſea by ſeuen ſtreames, as though they were ſo many riuers.

g The Ebrew word is mauth, wherby they meane the spring out of the which the water gusheth as out of a mouth. h The Scriptures vse tot describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreyes are enriched.

i Called also Tanes a famous citie vpon Nilus.

k He noteth the flatterers of Pharaoh: who perswaded the king that he was wise, and noble, and that his house was most ancient, and so here flattered himselfe, saying, I am wise.

l Or, Memphis, others Alexandria, and now called the great Cairo.

m The principall vpholders thereof are the chiefest cause of their destruction.

n For the spirit of wickedome he hath made them drunken and giddie with the spirit of error.

p Neither the great nor the small, the strong nor the weake.

b Considering that through their occasion the Iewes made not their defence: but put their trust in them, and were therefore now punished, they shall feare least the like light vpon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning the language wherein God was then serued.

r Shall renounce their superstitions, and protest to serue God aright.

s Meaning, of fixe cities fiue should serue God, and the fixt remaine in their wickednes: and so of the fixt part there should be but one lost.

t Their shall be euident figns and tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes, and ancient times, when God hath not as yet appointed the place, and full maner how he would be worshipped.

u This declareth that this prophecie should be accomplished in the time of Christ.

x By these ceremonies hee comprehendeth the spirituall service vnder Christ.

y By these two nations, which were then chiefe enemies o the Church, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all ous fold vnder Christ their shepheard.

7 The grasse in the riuer, *and* at the g head of the riuers, and all that groweth by the riuer shall wither, *and* be driuen away, and be no more.

8 The fishers also shall h mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreouer, they that worke in flaxe of diuers sorts, shalbe confounded, and they that weaue nets.

10 For their nets shall be broken, and all they that make ponds *shalbe* heauie in heart.

11 Surely the princes of i Zoan *are* fooles: the counsell of the wise counsellers of Pharaoh, is become foolish: how say yee vnto Pharaoh, I k am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hoastes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of l Noph are deceiued, they haue deceiued Egypt, *euen* the m corners of the tribes thereof.

14 The Lord hath mingled among them the spirit n of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may o doe, nor the tayle, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shall be afraide and feare because of the mooving of the hand of the Lord of hoastes, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare p vnto Egypt: euery one that maketh mention of it, shall be afraide thereat, because of the counsell of the Lord of hoastes, which he hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt q speake the language of Canaan, and shall r sweare by the Lord of hoasts: one shall be called the citie of f destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and t a pillar by the border thereof vnto the Lord.

20 And it shalbe for a signe and for a witnesse vnto the Lord of hoastes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressours, and he shall send them u a Sauiour, and a great man, and shall deliuer them.

21 And the Lord shalbe knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and doe x sacrifice & oblation, and shall vow vowes vnto the Lord, and performe *them*.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shalbe intreated of them and shall heale them.

23 In that day shall there be a path from y Egypt to Assiur, and Assiur shall come into Egypt, and Egypt into Assiur: so the Egyptians shall worship with Assiur.

24 In that day shall Israel be the third with Egypt and Assiur: *euen* a blessing in the mids of the land.

25 For the Lord of hoasts shall blesse it, saying, Blessed *be* my people Egypt and Assiur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

a The three yeeres captiuity of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that a Tartan came to b Ashdod, (when c Sargon king of Assiur sent him) and had fought against Ashdod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the d sackecloath from thy loynes, and put off thy shooe from thy foot: And he did so, walking naked and barefoote.

3 And the Lord sayd, Like as my seruant Isaiah hath walked naked and barefoote three yeeres *as a* signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Assiur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, *both* young men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of e Ethiopia their expectation, and of Egypt their f glorie.

6 Then shall the inhabitants of this g yle say in that day, Behold, such is our expectation, whither wee fledde for helpe to be deliuered from the king of Assiur, and how shall we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 and of Arabia.

THE burden of the a desert sea. As the whirlewinds in the South vse to passe from the wilderneffe, *so* shall it b come from the horrible land.

2 A grieuous vision was shewed vnto mee, The c Transgressour *against* a transgressour, and the destroyer *against* a destroyer. Goe vp d Elam, besiege Media: I haue caused all the mourning e thereof to cease.

3 Therefore are my sloynes filled with sorow; sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, *and* I was amazed when I saw it.

4 Mine heart failed: feare fulnesse troubled me: the night g of my pleasures hath hee turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: h arise, ye princes, anoynt the shielde:

6 For thus hath the i Lord sayd vnto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charet with two horsemen: k a charet of an asse, *and* a charet of a camell: and he hearkened *and* tooke diligent heede.

8 And hee cryed, A l lion: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And m he answered and sayd, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O n my threshing, and the † corne of my floore. That which I haue heard of the Lord of hoasts the God of Israel, haue I shewed vnto you.

11 ¶ The burden of o Dumah, he calleth vnto

a Who was captaine of Sancherib, 2. King. 18. 17.

b A citie of the Philistims.

c The Ebrewes write that Sanecherib was so called.

d Which signifieth that the Prophet did lament the miserie that he saw prepared, before the three yeeres that he went naked and barefooted.

e In whose ayde they trusted.

f Of whom they boasted and gloried.

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

a On the sea side betweene Iudea and Caldea was a wildernesse, whereby he meaneth Caldea.

b That is, the ruine of Babylon by the Medes and Persians.

c The Assyrians and Caldeans, which had destroyed other nations, shuld be ouercome of the Medes and Persians: and this he prophecied an hundred yeere before it came to passe.

d By Elam he meaneth the Persians.

e Because they shall finde no succour, they shall mourne no more, nor † haue caused mourning, whom Babylon had afflicted.

f This the Prophet speaketh in the person of the Babylonians.

g He prophecieth the death of Belshazzar, as Dan. 5. 30. who in the mids of his pleasures was destroyed.

h While they are eating and drinking, they shall be comanded to runne to their weapons

i To wit, in a vision of the spirit of prophecie. k Meaning, charets of men of warre, and others that carried the baggage. l Meaning Darius, which ouercame Babylon. m The watchman whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. * *Ier. 51. 8. Reuel. 14. 8.* n Meaning Babylon. † *Ebr. floore.* o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25. 14.

p A mountaine of the Idumeans.

q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.
s Signifying, that for feare they shall not stay to eat nor drinke.
t He appointeth them respite for one yeere only, and then they should be destroyed.
u Reade Chap. 16.
the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?
12 The watchman sayd, The q morning commeth, and also the night. If ye will aske, inquire: returne *and* come.
13 ¶ The burden against Arabia. In r the forest of Arabia shall yee tary all night, *euen* in the wayes of Dedanim.
14 O inhabitants of the land of Tema, bring forth s water to meet the thirsty, *and* present him that fleeth with his bread.
15 For they flee from the drawen swords, *euen* from the drawen sword, and from the bent bow, and from the grieuousnes of warre.
16 For thus hath the Lord sayd vnto me, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall faile.
17 And the residue of the number of the strong archers of the sonnes of x Kedar shallbe few: for the Lord God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by

CHAP. XXII.

1 *Hee prophecieth of the destruction of Ierusalem by Nebuchadnezzar.* 15 *A threatning against Shebna.* 20 *To whose office Eliakim is preferred.*

THe burden of the a valley of vision. What b aileth thee now that thou art wholly gone vp vnto the house tops?
2 Thou that art full of c noyse, a citie full of brute, a ioyous citie, thy slaine men shall not *be* slaine d with sword, nor die in battell.
3 All thy princes shall flee together from the bowe: they shallbe e bound: all that shallbe found in thee, shallbe bound together, which haue fled from f farre.
4 Therefore sayd I, Turne away from me, I will weep g bitterly: labour not to comfort me for the destruction of the daughter of my people.
5 For *it is* a day of trouble, and of ruine, and of perplexitie by the Lord God of hoastes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.
6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.
7 And thy chiefe valleyes were full of charets, and the horsemen set themselues in aray against the gate.
8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.
9 And yee haue seene l the breaches of the city of Dauid: for they were many, and ye gathered the waters of the lower pooles.
10 And yee numbred the houses m of Ierusalem, and the houses haue yee broken downe to fortifie the wall.
11 And haue also made a ditch betweene the two walles, for the n waters of the old poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of old.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.
c Which waxt wonton to be full of people and ioy.
d But for hunger.
e And led into captiuity.
f Which haue fled from other places to Ierusalem for succour.
g Hee threweth what is the duety of the godly, when Gods plagues hang ouer the Church, and especially of the ministers. Ieremy. 9. 1.
h That is, the shout of the enemies whom God had appointed to destroy the city.
i He putteth them in minde how God deliuered them once from Sanacherib, who brought the Persians and Cyrenians with him, that they might by returning to God auoyde that great plague which they should els suffer by Nebuchad-nezzar.
k The seuerer place where y armour was: to wit, to the house of the forest, 1 King 7 2.
l Ye finished the ruinous places which were neglected in time of peace: meaning, the whole City, and the City of Dauid, which was within the compasse of the other.
m Either to pull downe such as might hurt, or else to know what men they were able to make.
n To prouide if need should be of water.
o To God that made Ierusalem, that is, they trusted more in these worldly meanes, then in God,

12 And in that day did the Lord God of hoasts call vnto weeping and mourning, and to baldnes and girding with sackcloath.
13 And behold, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, p eating and drinking, for to morow we shall die.
14 And it was declared in the eares of the Lord of hoasts, Surely this iniquity shall not be purged from you, till ye die, sayth the Lord God of hoasts.
15 Thus sayth the Lord God of hoasts, Goe, get thee to that q treasurer, to Shebna, the steward of the house, *and say*,
16 What hast thou to doe here? and whom hast thou r here? that thou shouldest here hewe thee out a sepulchre, as he that heweth out his sepulchre in a hie place, or that graueth an habitation s for himselfe in a rocke?
17 Behold, the Lord will cary thee away with a great captiuity, and will surely couer thee.
18 Hee will surely tolle *and* turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glory *shalbe* the t shame of the lords house.
19 And I will drine thee from thy station, and out of thy dwelling will he destroy thee.
20 And in that day will I u call my seruant Eliakim the sonne of Hilkiah,
21 And with thy garments will I cloathe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.
22 And the x key of the house of Dauid will I lay vpon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shall open.
23 And I will fasten him as a y naile in a sure place, and he shall be for the throne of glory to his fathers house.
24 And they shall hang vpon him all the glory of his fathers house, *euen* of the nephewes and posterity z all small vessels, from the vessels of the cups, euen to all the instruments of musicke.
25 In that day saith the Lord of hoasts, shall the a naile that is fastened in the sure place, depart and shalbe broken and fall, and the burden that was vpon it, shalbe cut off: for the Lord hath spoken it.

p In stead of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eate and drinke, for our Prophets say, that wee shall die to morow.
q Because the Ebrew word doeth also signifie one that doeth nourish and cherish, there ate of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians and Egyptians to betray the Church, and to prouide for himselfe against all dangers: in the meane season he packt craftily, and got of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.
r Meaning, that he was a stranger, and came vp of nothing.
s Whereas hee thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.
t Signifying, that vnbeseemer dignitie thy wicked attaine vnto, at length it will turne to the shame of those princes, by whom they are preferred.
u To be Reward againe, one of the which office bee had beene put, by reason of the vnfaithfulnes of Shebna.
x I will commit vnto him the full charge and gouernement of the kings house.
y I will establish him, and confirme him in his office: of this phrase, reade Ezra, 9. 9.
z Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glory by his faithfull office.
a Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 *A prophecie against Tyrus,* 17 *A promise that it shall be restored:*

THe a burden of Tyrus. Howle yee shippes of b Tarshish: for c it is destroyed, so that there is none house: none shall come from the land of d Chittim: it is e reuealed vnto them.
2 Be still, ye that dwell in the yles: the marchants of Zidon, *and* such as passe ouer the sea, haue f replenished thee.
3 The g seede of Nilus *growing* by the abundance of waters, *and* the harueft of the riuer *was* her reuenues, and she was a mart of the nations.
4 Be ashamed, thou Zidon: for the h sea hath spoken, *euen* the strength of the sea, saying, I haue not i trauailed, nor brought forth children, neither

a Reade Chap. 13. 1.
b Ye of Cilicia that come thither for marchandise.
c Tyrus is destroyed by Nebuchadnezzar.
d By Chittim they meant all the yles and countreyes westward from Palestina.
e All men know of this destruction.
f Haue banished thee, and enriched thee.
g Meaning, the corne of Egypt, which was fedde by the
h That is, Tyrus, which was the chiefe port of the sea.
i I haue no people

nourished

nouriſhed yong men, *nor* brought vp virgins.

5 When the ſame commeth to the Egyptians, they ſhall be [k] ſory, concerning the rumour of Tyrus.

6 Goe you ouer to [l] Tarſhiſh ; howle, ye that dwell in the yles.

7 Is not this that your glorious *city ?* her antiquitie *is* of ancient dayes : her owne feete ſhall leade her afarre off to be a ſoiourner.

8 Who hath decreed this againſt Tyrus (that [m] crowneth *men*) whoſe marchants *are* princes ? whoſe chapmen *are* the nobles of the world ?

9 The Lord of hoaſts hath decreed this, to ſtain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood *to the* [n] daughter of Tarſhiſh: there is no more ſtrength.

11 He ſtretched out his hand vpon the ſea : he ſhooke the kingdomes : the Lord hath giuen a commaundement concerning the place of marchandiſe, to deſtroy the power thereof.

12 And he ſayd, Thou ſhalt no more reioyce when thou art oppreſſe'd, o O virgin [p] daughter of Zion ; riſe vp, goe ouer vato Chittim ; yet there thou ſhalt haue no reſt.

13 Behold the land of the Caldeans ; this was no people ; [q] Aſſhur founded it by the inhabitants of the wilderneſſe; they ſet vp the towers thereof ; they raiſed the palaces thereof, *and* hee [r] brought it to ruine.

14 Howle yee ſhippes of Tarſhiſh, for your [ſ] ſtrength is deſtroyed.

15 And in that day ſhall Tyrus be forgotten ſeuentie yeeres (according to the yeeres of one King) at the end of ſeuentie yeeres ſhall Tyrus [u] ſing as an harlot.

16 Take an harpe *and* go about the city (thou harlot that haſt beene forgotten) [x] make ſweete melody, ſing moe ſongs that thou mayeſt be remembred.

17 And at the ende of ſeuenty yeeres ſhall the Lord viſit Tyrus, and ſhe ſhall returne to her [y] wages, and ſhall commit fornication with all the kingdomes of the earth, *that are* in the world.

18 Yet her occupying and her wages ſhall be [z] holy vnto the Lord : it ſhall not be layd vp nor kept in ſtore, but her marchandiſe ſhall be for them that dwell before the Lord, to eate ſufficiently, and to haue durable cloathing.

k Becauſe theſe two countreyes were ioyned in league together.
l Tyrus willeth other marchants to come no more there.
m Who maketh her marchants like princes.
n Thy ſtrength will no more ſerue thee : therefore flee to other countreys for ſuccour.
o For Tyrus was neuer touched nor afflicted before.
p Becauſe Tyrus was build by them of Zidon.
q The Caldeans which dwelt in tents in the wilderneſs, were gathered by the Aſſyrians into cities.
r The people of the Caldeans deſtroyed the Aſſyrians : whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria be able to ouerthrow Tyrus.
ſ That is, Tyrus by whom ye are enriched.
t Tyrus ſhall lie deſtroyed ſeuentie yeeres, which he calleth the reigne of one King, or a mans age.
u Shall vſe all craft and ſubtiltie to entiſe man againe vnto her.
x She ſhall labour by all meanes to recouer her firſt credit : as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers
y Though ſhe haue beene chaſtiſed of the Lord, yet ſhe ſhall returne to her olde wicked practiſes : and for gaine ſhall giue herſelfe to all mens luſts like an harlot.
z He ſheweth that God yet by the preaching of the Goſpell will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worſhipping of God, and liberalitie toward his Saints.

CHAP. XXIIII.

A propheſie of the curſe of God for the ſinnes of the people. 13 *A remnant reſerued ſhall praiſe the Lord.*

BEhold, the Lord maketh the [a] earth empty, and hee maketh it waſte : hee turneth it vpſide downe, and ſcatereth abroad the inhabitants thereof.

2 And there ſhall be like people, like [b] Prieſt, and like ſeruant, like maſter, like mayde, like miſtreſſe, like buyer, like ſeller, like lender, like borrower, like giuer, like taker to vſury.

a This propheſie is as a concluſion of that which hath beene threatned to the Iewes, and other nations from the 13 Chap and therefore by the earth he meaneth thoſe lands which were before named.
b Becauſe this was a name of dignitie, and ſo ſignifieth alſo a man of dignity as 2 Sam 8.18. and 20.25. 1. Chro. 18.17. and by theſe words the Prophe. ſig nifieth an horrible confuſion, where there ſhall be neither religion, order, nor policy, Hoſea 4.9.

3 The earth ſhall be cleane emptied, and vtterly ſpoyled : for the Lord hath ſpoken this word.

4 The earth lamenteth and fadeth away, the world is feebled and decayed : the proud people of the earth are weakened.

5 The earth [c] alſo deceiueth, becauſe of the inhabitants thereof : for they tranſgreſſed the lawes : they changed the ordinances, *and* brake the euerlaſting Couenant.

6 Therefore hath the [d] curſe deuoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are [e] burned vp, and few men are left.

7 The wine faileth, the vine hath no might : all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaſeth : the noyſe of them that reioyce, endeth : the ioy of the harpe ceaſeth.

9 They ſhall not drinke wine with mirth : ſtrong drinke ſhalbe bitter to them that drinke it.

10 The citie of [f] vanitie is broken downe : euery houſe is ſhut vp, that no man may come in

11 There is a crying for wine in the ſtreetes : all ioy is darkened : the [g] mirth of the world is gone away.

12 In the cities is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhall it be in the midſt of the earth, among the people, [h] as the ſhaking of an oliue tree, *and* as the grapes when the vintage is ended.

14 They ſhall lift vp their voyce : they ſhall ſhout for the magnificence of the Lord : they ſhall reioyce from [i] the ſea.

15 Wherefore prayſe yee the Lord in the valleyes, *euen* the Name of the Lord God of Iſrael, in the yles of the ſea.

16 From the vttermoſt part of the earth wee haue heard prayſes, *euen* glory to the [k] iuſt, and I ſayd, [l] My leanneſſe, my leanneſſe, woe is me : the tranſgreſſours haue offended : yea the tranſgreſſours haue grieuouſly offended.

17 Feare, and the pit, and the ſnare *are* vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyſe of the feare, ſhall fall into the pit : and he that commeth vp out of the pit, ſhalbe taken in the ſnare: for the [m] windowes from on high are open, and the foundations of the earth doe ſhake.

19 The earth is vtterly broken downe : the earth is cleane diſſolued : the earth is moued exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhalbe remooued like a tent, and the iniquity thereof ſhall be heauie vpon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And [n] in that day ſhall the Lord [o] viſit the hoaſt aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they ſhall be gathered together as the priſoners in the pit: and they ſhallbe ſhut vp in the priſon, and after many daies ſhall they be [p] viſited.

23 ¶ Then the moone ſhalbe abaſhed, and the ſunne aſhamed, when the Lord of hoſts ſhall reigne in mount Zion and in Ieruſalem : and glory ſhall be before his ancient men.

c That is, rendreth not her fruit for the ſinne of the people, whom the earth deceiued of their nourriture, becauſe they deceiued God of his honour.
d Written in the Law, as Leuit 26, 14. Deut. 28, 16. thus the Prophets vſed to apply particularly the menaces and promiſes, which are generall in the Law.
e With heate and drought, or els that they were conſumed with the fire of Gods wrath.
f Which as it was without order, ſo now ſhould it be brought to deſolation and confuſion : and this was not onely meant of Ieruſalem, but of all the other wicked cities.
g Becauſe they did not vſe Gods benefits aright, their pleaſures ſhould faile, and they fall to mourning.
h Hee comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his Church which ſhall prayſe his Name, as Chap. 10 22,
i From the vtmoſt coaſts of the world, where the Goſpel ſhall be preached, as verſe 16.
k Meaning, to God, who will publiſh his Goſpel thorow all the world.
l I am conſumed with care, conſidering the affliction of the Church, both by forreine enemies, and domeſticall.
m Some vnderſtande, my ſecrets, my ſecretes ; that is, it was reuealed to the Prophet, that the good ſhould be preſerued, and the wicked deſtroyed.
n Meaning, that Gods wrath and vengeance ſhould be ouer and vnder them : ſo that they ſhould not eſcape no more then they did at Noahs flood.
o Not with his rods, as verſe 21 but ſhall be comforted
p When God ſhall viſit him with his rods.
o When God ſhall reſtore his Church, the glory thereof ſhall ſo ſhine, and his miniſters (which are called his ancient men) that the ſunne and the moone ſhalbe darke, in compariſon thereof.

CHAP.

CHAP. XXV.

A thanksgiuing to God in that that he suffereth himselfe iudge of the world, by punishing the wicked, and maintaining the godly.

O Lord, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things *according to* the counsels of old, with a stable trueth.

2 For thou hast made of a b city an heape, of a strong city, a ruine: *euen* the palace c of strangers, of a city, it shall neuer be built.

3 Therefore shall the d mighty people giue glory vnto thee: the city of the strong nations shall feare thee.

4 For thou hast beene a strength vnto the poore, *euen* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blast e of the mighty is like a storme *against* the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drie place; hee will bring downe the song of the mighty, *as* the heate in the shadow of a cloud.

6 And in this b mountaine shall the Lord of hoastes make vnto all people a feast of fat things, *euen* a feast of fined *wines*, *and* of fat things full of marow, of *wines* fined *and* purified.

7 And he will destroy in this mountaine i the couering that coureth all people, and the vaile that is spread vpon all nations.

8 k He will destroy death for euer: and the Lord God will l wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue wayted for him, and hee will saue vs. This is the Lord, we haue wayted for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shalbe threshed vnder him, euen as straw is threshed in m Madmenah.

11 And he shall stretch out his hand in the middest of them (as hee that swimmeth stretcheth *them* out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay low, *and* cast them to the ground, *euen* vnto the dust.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church, which before were his enemies.

b Not onely of Ierusalem, but also of these other cities which haue bin thine enemies.

c That is, a place whereat all vagabounds may liue without danger, and as it were at ease, as in a palace.

d The arrogant and proud, which before would not know thee, shall by thy correction feare and glorifie thee.

e The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.

g As a cloud shadoweth from the heate of the sunne, so shall God asswage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matt 22.2. kept backe from Christ. k He will take away all occasion of sorow and sill his with perfit ioy. Reuel. 7.17. and 21.4. l By Moab are meant all the enemies of his Church. m There were two cities of this name one in Iudah, 1. Chro. 2.49 and another in the land of Moab, Iere. 48. 2. which seemeth to haue bin a plentifull place of corne, Chap. 10 31.

i Meaning, that ignorance and blindnes, whereby we are all couered from Christ.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church; and wherein they ought to trust.

IN that day shall a this song be sung in the land of Iudah, Wee haue a strong citie: b saluation shall *God* set for walles and bulwarks.

2 c Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 *By* an assured d purpose wilt thou preserue perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God *is* strength for euermore.

5 For he will bring downe them that dwell on hie: e the hie city hee will abase: *euen* vnto the ground will he cast it down, and bring it vnto dust.

6 The foote shall tread it downe, *euen* the feete of the f poore, *and* the steps of the needy.

a Thus the Church giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church, which before were his enemies.

b Not onely of Ierusalem, but also of these other cities which haue bin thine enemies.

c That is, a place whereat all vagabounds may liue without danger, and as it were at ease, as in a palace.

d The arrogant and proud, which before would not know thee, shall by thy correction feare and glorifie thee.

e The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.

g As a cloud shadoweth from the heate of the sunne, so shall God asswage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matt 22.2. kept backe from Christ. k He will take away all occasion of sorow and fill his with perfit ioy. Reuel. 7.17. and 21.4. l By Moab are meant all the enemies of his Church. m There were two cities of this name one in Iudah, 1. Chro. 2.49 and another in the land of Moab, Iere. 48. 2. which seemeth to haue bin a plentifull place of corne, Chap. 10 31.

7 The way of the iust *is* righteousnes: thou wilt make equall the righteous path of the iust.

8 Also wee, O Lord, haue wayted for thee in the way of thy g iudgements: the desire of our soule *is* to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements *are* in the earth, the inhabitants of the world shall learne h righteousnes.

10 Let mercy i be shewed to the wicked, *yet* he will not learne righteousnes: In the land of vprightnes will he do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not behold thine high hand: *but* they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, *other* m lords beside thee haue ruled vs, *but* wee will remember thee onely *and* thy Name.

14 The n dead shall not liue, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased o the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they p visited thee; they powred out a prayer when thy chastening *was* vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in sorow, *and* crieth in her paines, so haue we beene in thy q sight, O Lord.

18 Wee haue conceiued, wee haue borne in paine, as though we should haue brought foorth r wind: there was no help in the earth, neither did the inhabitants of t the world fall.

19 ¶ u Thy dead men shall liue: *euen* with my body shall they rise, Awake and sing, ye that dwell in dust: for thy u dew *is as* the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visit the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her y blood, and shall no more hide her slaine.

g We haue constantly abode in the aduersities wherewith thou had afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them cuident signes of his grace, shalbe neuer the better.

k Through enuy and indignation against thy people.

l The fire and vengeance, where with thou dost destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.

q To wit, in extreme sorow.

r Our labours had none end, neither did we enioy the comfort that we looked for.

t The wicked and men without religion were not destroyed.

u He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that certainely rise to glory, the contrary should come to the wicked, as verf. 14.

u As hearbs dead in winter flourish again by the raine in the spring time: so they that lie in the duft, shall rise vp to ioy, when they feele the dew of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke. y The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan. 2 And of the ioy of the Church for their deliuerance.

IN that a day the Lord with his sore and great and mighty b sword shall visite Liuiathan, that piercing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of redde wine.

3 I the Lord doe keepe it: I will water it euery moment: least any assaile it, I will keepe it night and day.

a At the time appointed.

b That is, by his mighty power and by his Word. He prophecieth here of the destruction of Satan and his kingdo: me vnder the name of Liuiathan, Asshur, and Egypt.

c The Church, should

c Meaning, of the best wine, which this vineyard, that is, bring forth, as most agreeable to the Lord.

4 Anger [d] is not in mee: who would set the briers and the thorns *against* me in battell? I would go thorow them, I would burne them together.

5 Or will he [e] seele my strength, that he may make peace with me, *and* be at one with me?

6 [f] Hereafter Iaakob shall take roote: Israel shall flourish and grow: and the world shalbe filled with fruit.

7 Hath hee smitten [g] him, as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In [h] measure in the branches thereof wilt thou contend with it, *when* hee bloweth with his rough wind in the day of the East winde.

9 By this therefore shall the iniquity of Iaakob be purged, and this is all the [i] fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalke stones broken in pieces, *that* the groues and images may not stand vp.

10 Yet the [k] defenced city *shalbe* desolate, *and* the habitation *shalbe* forsaken, and left like a wildernes. There shall the calfe feed, & there shal he lie and consume the branches thereof.

11 When the boughs of it are dry, they shalbe broken; the [l] women come and set them on fire; for it is a people of none vnderstanding; therefore he that made them shall not haue compassion of them, and he that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanell of the [m] riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be [n] blowen, and they shall come, which perished in the land of Asshur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkennes of Israel. 9 *The vntowardnes of them that should learne the word of God.* 24 *God doeth all things in time and place.*

WOe to the [a] crowne of pride, the drunkards of Ephraim; for his glorious beauty *shalbe* a fading floure, which is vpon the head of the [b] valley of them that be fatte, *and* are ouercome with wine.

2 Beholde, the Lord hath a mightie and [c] strongh *hoste* like a tempest of haile, *and* a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throw to the ground mightily.

3 They shalbe troden vnder foot, *euen* the crown *and* the pride of the [d] drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fatte, *and* as [d] the hasty fruite afore Summer, which when hee that looketh vpon it seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hoastes be for a crowne of glory, and for a diademe of beauty vnto the [e] residue of his people.

6 And for a spirit of iudgement to him that sitteth in iudgement, and for [f] strength vnto them that turne away the battell to the gate.

7 But [g] they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke, they are swallowed vp with wine; they haue gone astray through strong drinke; they faile in vision: they stumble in iudgement.

8 For all *their* tables are full of filthy vomiting; no place *is cleane*.

9 [h] Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, *and* drawen from the breasts.

10 For [i] precept *must be* vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, *and* there a little.

11 For with a [k] stammering tongue, and with a strange language shall he speake vnto this people.

12 Vnto whom [l] hee sayd, [m] This is the rest: [n] giue rest vnto him that is weary, and this is the refreshing, but they would not heare.

13 Therefore shall the word of the [o] Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, *and* there a little: that they may go and fall backward, and be broken, and be snared, and be taken.

14 Wherefore heare the word of the Lord, ye [p] scornefull men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a [q] couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe thorow, it shall not come at vs: for we haue made [q] falshood our refuge, and vnder vanitie are wee hidde,

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a [r] tried stone, a precious corner stone, a sure foundation, He that beleeueth, [r] shall not make haste.

17 Iudgement also will I lay to the rule, and [s] righteousnes to the balance, and the [t] haile shall sweepe away the vaine confidence, and the waters shall ouerflow [x] the secret place.

18 And your couenant with death shallbe disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe thorow, then shall ye be troden downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe thorow euery morning in the day and in the night, and there shallbe onely [y] feare, to make *you* to vnderstand the hearing.

20 For the bed is [z] streight, that it cannot suffice, and the couering narrow, that one cannot wrape himselfe.

21 For the Lord shall stand as in mount [a] Perazim: he shallbe wroth as in the valley [b] of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bonds increase: for I haue heard of the Lord of hoastes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speach.

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d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.

e He marueileth that Israel will not come by gentlenesse, except God make them to feele his rod, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the root spring againe and bring foorth in great aboundance.

g Hee sheweth that God punisheth his in mercy, and his enemies in iustice.

h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharp wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof be destroyed. k Notwithstanding his fauour that he will shew them after, yet Ierusalem shallbe destroyed, and grasse for cattell shall grow in it. l God shall not haue mind of mighty enemies: for the very women shall doe it to their great shame. m-n He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

a Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperity.

b Because the Israelites for the most part dwelt in plentifull valleys, he meaneth here by the valley of them that had abundance of worldly prosperity, and were as it were crowned therewith as with garlands.

c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.

d Which is not of long continuance, but is soone ripe and soft eaten.

e Signifying, that the faithfull, which put not their trust in any worldly prosperity, but made God their glory, shallbe preserued.

f He will giue counsell to the gouernour, & strength to the captaine, to driue the enemies in at their owne gates.

g Meaning, the hypocrites which were among them, who ioyned were altogether corrupt in life and doctrine, which is here meant by drunkennes and vomiting.

h For there was none that was able to vnderstand at a good doctrine: but were foolish and as vnmeet as young babes.

i They must haue one thing oftimes told.

k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.

l That is, the Prophet, whom God should send.

m This is the doctrine, wherevpon ye ought to stay and rest.

n Shew to them that are weary and haue need of rest, what is the true rest.

o Because they will not receiue the word of God, when it is offred, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6.9.

p They thought they had shifts to auoyd Gods iudgements, and that they could escape though all other perished.

q Though the prophets condemned their idoles and vaine trust of falshood and vanity, yet the wicked thought in themselues that they would trust in these things.

r That is, Christ, by whom all the building must be tried and vpholden. Psal. 118.22. matth. 21.42. acts. 4.11. rom. 9.33. 1. pet. 2.6.

s He shallbe quiet, and seeke none other remedies, but iudgement and iustice shall discouer their vaine confidence, which they kept secret to themselues.

t Terrour and destruction shall make you to learne that, which exhortations and gentlenes could not bring you vnto.

x Your affliction shallbe so sore, that you are not able to endure it.

y When Dauid ouercame the Philistims, 2. Sam. 5.20. 1. Chron. 14.11. b Where Iosua discomfited fiue kings of the Amorites, Iosh. 10.12.

24 Doeth the plow-man plow all the day, to sowe; doeth he open, and breake the clots of his ground?

25 When he hath made it e plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to haue discretion, *and* doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shal a cart wheele be turned about vpon the cummin; but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread *corne* when it is threshed, hee doeth not alway threth it, neither doeth the wheele of his cart *still* make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsell, *and* excellent in workes.

CHAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

AHa altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: b let them kill lambes

2 But I will bring the altar into distresse, and there shall be heauinesse and sorow, and it shall be vnto me like c an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, *and* shalt speake out of the d ground, and thy speech shall be *as* out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy e strangers shall be like fine dust, and the multitude of strong men shall be as chaffe that passeth away: and it shalbe in a moment, *euen* suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the f multitude of all the nations that fight against the altar, shalbe as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, g he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 h Stay your selues and wonder: they are blinde, and make *you* blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath coured you with a spirit of slumber, and hath shut vp your eyes: the Prophet, and your chiefe Seers hath hee coueted.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can i not, for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people k come neere vnto me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their l feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a marueilous worke in this people, *euen* a marueilous worke, and a wonder: for the wisedome of their wise men shall m perish, and the vnderstanding of their prudent men shallbe hid.

15 Woe vnto them that n seeke deepe to hide *their* counsell from the Lord: for their works are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning *of deuises* shall it not be esteemed o as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shallbe p turned into Carmel? and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be consumed: and all that hasted to iniquitie, shalbe cut off:

21 Which made a man to sinne in the q word, and tooke him in a snare: which reproued *them* in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Iaakob, *euen* hee that redeemed Abraham: Iaakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the Holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, r shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 He reprouoth the Iewes, which in their aduersitie vsed their owne counsels, 4 and sought helpe of the Egyptians, 10 despising the Prophets. 16 Therefore he threateneth what destruction shall come vpon them, 18 but offereth mercie to the repentant.

WOe to the a rebellious children, sayeth the Lord, that take counsell, but not of mee, and b couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke foorth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his c princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shallbe all ashamed of the people that cannot profit them, nor helpe, nor do them good, but *shallbe* a shame and also a reproach.

e As the plowman hath his appoyented time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten and tried, but not broken, as are the Wicked.

a The Ebrewe word Ariel sig. signifieth the lyon of God, and significth the Altar, because the altar seemed to denote the sacrifice that was offred to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not fail long.

c Your citie shall be full of blood, as an altar whereon they sacrifice.

d Thy speach shall be no more so loftie, but abased and low as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.

e Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlewinde.

f The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come as vaw aies, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies. g That is, hee thinketh that he eateth.

h Muse hereon as long as ye list, ye shall ye find nothing but occasion to be astonied: for your Prophets are blinde, and therefore cannot direct you. i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand;

k Because they are hypocrites and not sincere in heart, as Matt. 13. 5.

l That is, their religion was learned by mans doctrine, & not by my word. m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft saith the Lord, you cannot be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a change of all things? and Carmel that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 32. 15. and thou hee speaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not apply admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre and murmure against him.

a Who contrary to their promise take not me for their protector, and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to elude their dooings, and set godly meanes.

c The chiefe of Israel went into Egypt in embassie to seeke helpe, and abode at these cities.

6 ¶ The d burden of the beaſts of the South, in a land of trouble and anguiſh, from whence ſhall come the yong and old lyon, the viper and fiery flying ſerpent *againſt them* that ſhall beare their riches vpon the ſhoulders of the colts, and their treaſures vpon the bounches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they ſhall helpe in vaine. Therefore haue I cryed vnto e her, Their ſtrength *is* to ſit ſtill.

8 Now goe, *and* write it before them in a table, and note it in a booke, that it may be for the f laſt day for euer and euer:

9 That it is a rebellious people, lying children, *and* children that would not i heare the Law of the Lord.

10 Which ſay vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: *but* ſpeake flattering things vnto vs: prophecie k errours.

11 Depart out of the way: goe aſide out of the path: cauſe the Holy one of Iſrael to ceaſe from vs.

12 Therefore thus ſaith the Holy one of Iſrael, Becauſe you haue caſt off this word, and truſt in l violence, and wickednes, and ſtay therevpon,

13 Therefore this iniquitie ſhalbe vnto you as a breach that falleth, *or* a ſwelling in an hie wall, whoſe breaking commeth ſuddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pity, and in the breaking thereof is not found m a ſheard to take fire out of the hearth, or to take water out of the pit.

15 For thus ſaid the n Lord God, the Holy one of Iſrael, In reſt and quietneſſe ſhall ye be ſaued: in quietneſſe and in confidence ſhall be your ſtrength, but ye would not.

16 For ye haue ſaid, No, but we will flee away vpon o horſes. Therefore ſhall ye flee. We will ride vpon the ſwifteſt. Therefore ſhall your perſecuters be ſwifter.

17 A thouſand *at* one *ſhall flee* at the rebuke of one: at the rebuke of fiue ſhall ye flee, till yee be left as a ſhip maſt vpon the p top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wait, that hee may haue q mercy vpon you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord *is* the God of r iudgement. Bleſſed *are* all they that wait for him.

19 Sure, s a people ſhall dwell in Zion, *and* in Ieruſalem, thou ſhalt weepe no more: he will certainely haue mercie vpon thee at the voyce of thy cry: when hee heareth thee, he will anſwere thee.

20 And when the Lord hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhall be no more kept backe, but thine eyes ſhall ſee thy t raine.

21 And thine eares ſhall heare a word behind thee, ſaying, This is the way, f walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhall u poliute the couering of the images of ſiluer, and the rich ornament of thine images of gold, *and* caſt them away as a menſtruous cloath, and thou ſhalt ſay vnto it, v Get thee hence.

23 Then ſhall hee giue raine vnto thy ſeede, when thou ſhalt ſowe the ground, and bread of the increaſe of the earth, and it ſhallbe fat and as oyle, in that day ſhall thy cattell be fed in large paſtures.

24 The oxen alſo and the young aſſes, that tilt the ground, ſhall eate cleane prouender, which is winnowed with the ſhouell and with the fanne.

25 And vpon euery hie x mountaine, and vpon euery hie hill ſhall there be riuers, *and* ſtreames of waters, in the day of the great ſlaughter, when the towers ſhall fall.

26 Moreouer, the light of the moone ſhall be as the light of the y Sunne, and the light of the Sunne ſhall be ſeuen fold, and like the light of ſeuen dayes in the day that the Lord ſhall binde vp the breach of his people, and heale the ſtroke of their wound.

27 Behold, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof *is* heauie, his lips are full of indignation, and his tongue *is* as a deuouring fire.

28 And his ſpirit *is* as a riuer that ouerfloweth vp to the necke: it diuideth aſunder, to fanne the nations with the fanne of a vanitie, and there *ſhall be* a bridle to cauſe them to erre in the iawes of the people.

29 *But* there ſhall be a ſong vnto you as in the b night, when a ſolemne feaſt is kept, and gladneſſe of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the Mightie one of Iſrael.

30 And the Lord ſhall cauſe his glorious voyce to be heard, and ſhall declare the lighting downe of his arme with the anger of *his* countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and haileſtones.

31 For with the voyce of the Lord ſhall Aſſhur be deſtroyed, which ſmote with the c rod.

32 And in euery place that the ſtaffe ſhall paſſe, it ſhall d cleaue faſt, which the Lord ſhall lay vpon him with tabrets and hearps and with battels, *and* lifting vp *of hands* ſhall he fight againſt it.

33 For e Topheth is prepared of old; it is euen prepared for the h King; he hath made it deepe and large: the burning thereof *is* fire and much wood; the breath of the Lord, like a riuer of brimſtone, doeth kindle it.

d That is, a heauy ſentence or propheſie againſt the beaſts that caried their treaſures into Egypt, by the wildernes, which was South from Iudah, ſignifying that if the beaſts ſhould not be ſpared, the men ſhould be puniſhed much more grieuouſly.
e To wit, to Ieruſalem.
f And not to come to and go to ſeeke helpe.
g That is, this prophecie.
h That it may be a witneſſe againſt them for all poſterity.
i He ſheweth what was the cauſe of their deſtruction, and bringeth alſo all miſerie to man: to wit, becauſe they would not heare the word of God, but delighted to be flattered, and led in errour.
k Threaten vs not by the word of God, neither be ſo rigorous, nor talke vnto vs in the Name of the Lord, as here. 11,21.
l Meaning, in their ſtubbornes againſt God and the admonitions of his Prophets, nr Signifying, that the deſtruction of the wicked ſhallbe without recouery.
m Of times by his Prophets he put you in remembrance of this, that you ſhould onely depend on him.
n We will truſt to eſcape by our horſes.
o Whereas all the trees are cut downe ſaue two or three to make maſtes.
p He commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.
q Not onely in puniſhing, but in ſhewing moderation in the ſame, as Ier. 10.24 and 30.11.
r Or, *inſtructour*.
s God ſhall direct all thy wayes, and appoint thee how to goe either hither or thither.
t Ye ſhall caſt away your idoles, which you haue made of gold, and ſiluer, with all that belongeth vnto them, as a moſt filthy thing, and polluted.
u Shewing, that there can be no true repentance, except both in heart and deed we flie our idoles enemies to idolatry.

x By theſe diuers maners of ſpeach he ſheweth that the felicitie of the Church ſhallbe ſo great, that none is able ſufficiently to expreſſe it.
y When the Church ſhallbe reſtored, the glory thereof ſhall paſſe ſeuen times the brightneſſe of the Sunne: for by the Sunne and Moone, which are two excellent creatures, he ſheweth what ſhallbe the glory of the children of God in the kingdome of Chriſt.
z This threatning is againſt the Aſſyrians the chiefe enemies of the people of God.
a To driue them to no hing: and thus God confuſeth the wicked by that meanes, whereby he cleaueth his.
b Ye ſhall reioyce at the deſtruction of your enemies, as they that ſing for ioy of the ſolemne feaſt, which began in the euening.
c Gods plague.
d It ſhall deſtroy.
e With ioy and aſſurance of the victory.
f Againſt Babel: meaning the Aſſyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented.
h So that their eſtate or degree cannot exempt the wicked.

i By theſe ſignatiue ſpeaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee curſeth them that forſake God, and ſeeke for the helpe of men.

WOe vnto them that a goe downe into Egypt for helpe, and ſtay vpon horſes, and truſt in charets, becauſe they are many, and in horſemen, becauſe they be very ſtrong; but they looke not vnto the Holy one of Iſrael, nor b ſeeke vnto the Lord.

2 But he yet his c wiſeſt, therefore he will bring euill, & not turne backe his word, but he will ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians *are* men and not God, and their horſes fleſh, and not ſpirit; and when the Lord ſhall ſtretch out his hand, the d helper

a There were two ſpeciall cauſes, why the Iſraelites ſhould not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commanded them neuer to returne thither; Deut. 17. 16. and 28, 68. leaſt they ſhould forget the benefit of their redemption: and ſecondly, leaſt they ſhould be corrupted with the ſuperſtition and idolatry of the Egyptians, & ſo forſake God, Ier. 2, 18. b Meaning, that they forſake the Lord, that put their truſt in worldly things: for they cannot truſt in both. c And knoweth their craftie enterpriſes, and will bring all to nought. d Meaning, both the Egyptians and the Iſraelites.

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the lion or lions whelpe roareth vpon his pray, against whom *if* a multitude of shepheards be called, he will not be afraid at their voyce, neither will humble himselfe at their hoyse: so shall the Lord of hosts come [c] down to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hoasts defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as ye are [f] sunken deepe in rebellion.

7 For in that day euery man shall [g] cast out his idoles of siluer, and his idols of gold, which your hands haue made you, *euen* a sinne.

8 [h] Then shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his young men shall faint.

9 And he shall goe for feare to his [i] towre, and his princes shalbe afraid of the standard, saith the Lord, whose [k] fire is in Zion, and his fornace in Ierusalem.

[c] He sheweth the leaues, that if they would put their trust in him, he is so able, that none can resist his power: and so carefully ouer them, as a bird ouer her young, which euer flyeth about them for their defence: whereby the multitude the scripture vseth in diuers places, as Deut. 32. 11. mat. 23. 37.

[f] He toucheth their conscience, that they might earnestly be sensible of their grieuous sinnes, and so truely repent, for as much as now they are almost drowned and past recouery.

[g] By these fruits your repentance shalbe knowen, as Chap. 2. 18. [h] When your repentance appeareth. This was accomplished soone after when Sancherion armie was discomfited, and he fled to his castle in Nineueh for succour. [k] To destroy his enemies.

CHAP. XXXII

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEhold, [a] a King shall reigne in iustice, and the princes shall [b] rule in iudgement.

2 And *that* man shall be as an hiding place from the wind, and as a refuge for the tempest, as riuers of water in a dry place, *and* as the shadow of a great rocke in [c] a weary land.

3 The eyes of [d] the seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 [e] A niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle *are* wicked: he deuiseth wicked counsels to vndoe the poore with lying words, and to speake *against* the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue *his* liberalitie.

9 [q] Rise vp ye women that are at ease heare my voyce, ye careles daughters, hearken to my words.

10 Ye women that are careleste, shalbe in feare & aboue a yeere in dayes, [b] for the vintage shall faile, *and* the gatherings shall come no more.

11 Yee women, that are at ease, be astonied: feare, O ye careleste women: put off the clothes, make bare, and gird *sackecloath* vpon the loynes.

12 Men shall lament for the [r] teares, *euen* for the pleasant fields, *and* for the fruitfull vine.

13 Vpon the land of my people shall growe thornes *and* briers: yea, vpon all the houses of

[a] This prophecie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

[b] By iudgement and iustice is meant an vpright gouernment, both in policie, and religion.

[c] Where men are weary with trauelling for lacke of water.

[d] He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, are contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

[e] Vice shall no more be called vertue, nor vertue esteemed by power and riches.

[f] He prophecieth of such calamitie to come, as they will not spare the women & children, and therefore willeth them to take heed and prouide.

[g] Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.

[h] God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods. [i] By the teates hee meaneth the pleasitull fields, whereby men are nourished as children with the teate: or, the mothers for sorow and heauinesse shall lacke milke.

ioy in the city of reioycing,

14 Because the palace shalbe forsaken, *and* the [l] noyse of the city shalbe left: the towre and fortresse shall be dennes for euer, *and* the delight of wild asses, *and* a pasture for flocks,

15 Vntill the [k] Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull field, and the [l] plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places,

19 When it haileth, it shall fall on the forest, and the [m] citie shalbe in the low place.

20 Blessed are ye [n] that sowe vpon all waters, and [o] driue *thither* the feet of the oxe & the asse.

[k] *Or, multitude.*

[l] That is, when the Church shall be restored, thus the Prophets, after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they should faint.

[l] The field which is now fruitfull, shalbe but as a barren forest in comparison of that it shall be then, as Chap 29. 17. which shall be fulfilled in Christs time, for then they that were before as the barren wildernes, bring regenerate shalbe fruitfull, and they that had some beginning of their former life shall come to the Church, as were the Caldeans and Assyrians, but chiefly of Sancherib, but not onely: [b] When thine appointed time shall come that God shall take away the power and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

[c] The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel, and the Medes and Persians shall do the same to the Caldeans.

[d] He declareth hereby what is the chiefe refuge of the Church, when troubles come, to pray and seeke helpe of God.

[e] Which helpe lift our fathers so soone as they called vpon thee.

[f] That is the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

godlinesse, shall bring foorth fruite in such abundance, that it seeme but as a wildernes, where no fruits were. [m] They shall not need to build it in high places for feare of the enemie: for God will defend it, and tume away the stormes from hurting of their commodities. [n] That is, vpon fat ground and well watered, which bringeth foorth in abundance, or in places which before were couered with waters, and now made dry for your vses. [o] The fields shall be so tame, that they shall feed out their cattell to eate vp the first croppe, which abundance shall be signes of Gods loue and fauour toward them.

CHAP. XXXIII.

1 The destruction of them by whom God hath punished his Church.

WOe to thee that [a] spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt [b] cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, [c] they shall doe wickedly against thee.

2 [d] O Lord, haue mercy vpon vs, wee haue waited for thee: be thou, *which wast* [e] their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the [f] people fled: at thine [g] exalting the nations were scattered.

4 And your spoyle shall be gathered *like* the gathering of [h] caterpillers: and [i] he shall goe against him like the leaping of grashoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement & iustice.

6 And there shall be stabilitie of [k] the times, strength, saluation, wisedome, and knowledge: *for* the feare of the Lord shalbe his treasure.

7 Behold, [l] their messengers shall cry without, & the [m] ambassadours of peace shal weep bitterly.

8 The [n] pathes are waste: the way faring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: [o] Sharon is like a wildernes, and Bashan is shaken and Carmel.

10 Now will I [p] arise, saith the Lord: now will I be exalted, now will I lift vp my selfe.

11 [q] Ye shall conceiue chaffe, *and* bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be *as* the burning of

[a] Meaning, the enemies of the Church, as were the Caldeans and Assyrians, but chiefly of Sancherib, but not onely: [b] When thine appointed time shall come that God shall take away the power and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

[c] The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel, and the Medes and Persians shall do the same to the Caldeans.

[d] He declareth hereby what is the chiefe refuge of the Church, when troubles come, to pray and seeke helpe of God.

[e] Which helpe lift our fathers so soone as they called vpon thee.

[f] That is the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

Persians. [g] When thou, O Lord, did'st lift vp thine enemies. [h] Yee that as caterpillers deuoured with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed. [i] Meaning, the Medes and Persians against the Caldeans. [k] That is, in the dayes of Hezekiah. [l] Sent from Sancherib. [m] Whom they of Ierusalem sent to intreat of peace. [n] These are the words of the ambassadours, when they returned from Sancherib. [o] Which was a plentifull countrey, meaning, that Sancherib would destroy all. [p] To helpe and deliuer my Church. [q] This is spoken against the enemies, who thought all was their owne: but he threweth that their enterprise shalbe in vaine, and that the fire which they had kindled for others, should consume them.

y Hir vengeance shall be so great, that all the world shall talke thereof.
f Which doe not beleeue the words of the Prophet, and the assurance of their deliuerance.
g Meaning, that God will be a sure defence to all them that liue according to his word.
h They shall see Hezekiah deliuered from his enemies, and restored to honour and glory.
i They shall be no more thus in as they were of Sanherib, but go where it pleaseth them.
y Before that this liberty come to, thou shalt thinke that thou art in great danger: for the enemie shall so sharply assaile you, that one shall crie, where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? an other shall cry for him that valueth the rich houses, but God will deliuer you from this feare.
z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in ships and destroy vs.
a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

lime: *and as* the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are far off, what I haue done, and ye that are neere, know my power.

14 The [f] sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire, who among vs shall dwell with the euerlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, [g] hating gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on [h] high: his defence *shall be* the munitions of rocks: bread shalbe giuen him, *and* his waters shalbe sure.

17 Thine eyes shall [u] see the King in his glory: they shall behold the [x] land farre off.

18 Thine heart [y] shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speach, that thou canst not perceiue, *and* of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remooued: and the stakes thereof can neuer be taken away, neither shall any of the cords thereof be broken.

21 For surely there the mightie Lord *will be* vnto vs, *as* a place [z] of floods, *and* broad riuers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord *is* our Iudge, the Lord *is* our law-giuer: the Lord *is* our King, he will saue vs.

23 Thy [a] cords are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the [b] pray be deuided for a great spoyle: *yea*, the lame shal take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

CHAP. XXXIV

1 *Hee sheweth that God punisheth the wicked for the loue that he beareth toward his Church.*

COme neere, ye [a] nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord *is* vpon all nations, and *his* wrath vpon all their armies: he hath [b] destroyed them *and* deliuered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoaste of heauen [c] shalbe dissolued, and the heauen shalbe folden like a booke: and all their hoastes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shalbe [d] drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat *and* with [f] blood of the flambes and the goats, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] vnicorne shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For *it is* the day of the Lords vengeance, *and* the yeere of recompense for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] brimstone, and the land thereof shalbe burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shalbe desolate from generation to generation; none shall passe through it for euer.

11 But the pelicane [k] and the hedgehog shall possesse it, and the great owle, and the rauen shall dwel in it, and he shall stretch out vpon it the line of [l] vanitie, and the stones of emptinesse

12 [m] The nobles thereof shall call to the kingdome, and there shalbe none, and all the princes thereof shalbe *as* nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles, and thistles in the strong holds thereof, and it shalbe an habitation for dragons, and a court for ostriches.

14 There shall [n] meet also Ziim and Iim, and the Satyre shall crie to his fellow, and the scrich-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There [o] shall the owle make her nest, and lay and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cast the [s] lot for them, and his hand hath deuided vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

1 *The great ioy of them that beleeue in Christ.* 3 *Their office which preach the Gospel.* 8 *The fruits that follow thereof.*

THe a desert and the wilderneſſe ſhall reioyce, and the waſte ground ſhalbe glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly, and ſhall greatly reioyce alſo and ioy: the glory of Lebanon ſhall be giuen vnto it: the beauty of [b] Carmel, and of Sharon, they ſhall [c] ſee the glory of the Lord, *and* the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you ſtrong, feare not: behold, your God commeth with [e] vengeance: *euen* God with a recompenſe, he will come and ſaue you.

5 Then ſhall the eyes of the [f] blind be lightened, and the eares of the deafe be opened.

6 Then ſhall the lame man leape as an hart, and the dumbe mans tongue ſhall ſing: for in the [g] wilderneſſe ſhall waters breake out, and riuers in the deſert.

g He prophecieth of the deſtruction of the Edomites, and other nations which were enemies to the Church.
b God hath determined in his counſell, and hath giuen ſentence for their deſtruction.
c He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles, thinketh that heauen and earth periſhe.
d I haue determined in my ſecret counſell, and to the heauens to deſtroy them till my ſword be weary with ſhedding of blood. e They had an opinion of holineſſe, becauſe they came of the Patriarke Izhak, but in effect were accurſed of God, and enemies vnto his Church, as the Papiſtrie.

f That is, both of young and old, poore and rich of his enemies.
g That famous cities ſhalbe confumed as a ſacrifice burnt to aſhes.
h The mighty and rich ſtalbe aſwell deſtroyed as the inferiours.

i He alludeth to the deſtruction of Sodome and Gomorah, Gen. 19. 24.

k Reade Chap. 13. 21. and Zeph. 2. 14.

l In vaine ſhall any man go about to build it againe.
m Meaning, there ſhalbe neither order nor policie, nor ſtate of common-weale.

n Reade Chap. 13. 21.
o Signifying, that Idumea ſhould be an horrible deſolation and barren wildernesſe.
p That is, in the booke where ſuch curſes are threatned againſt the wicked.
q To wit, beaſts and foules.
r That is, the mouth of the Lord.
s He hath giuen the beaſtes and foules Idumea for an inheritance.

a He prophecieth of the full reformation of the Church both of the Iewes and Gentiles vnder Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit as yet it is compared to a deſert and wildernesſe.
b The Church which afore time compared to a barren wildernes, ſhall by Chriſt be made moſt plenteous and beautifull.
c He ſheweth that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.
d He willeth all exhort and ſtrengthen to encourage one another, and ſpecially the miniſters to the weake that they may patiently abide the comming of God, which is at hand.
e To deliuer your enemies. f When the knowledge of Chriſt is reuealed. g They that were barren and deſtitute of the graces of God, ſhall haue them giuen by Chriſt.

7 And the drie ground shalbe as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, *shall be* a place for reeds and rushes.

8 And there shalbe a path and a way, and the way shall be called h holy: the polluted shall not passe by it: for i he shalbe with them, and walke in the way, and the fooles shall not erre.

9 There shalbe k no lyon, nor noysome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the l redeemed of the Lord shall returne and come to Zion with praise: and everlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorow and mourning shall flee away.

h It shalbe for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed hereby Chap. 30 6.
l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

2 Sancherib sendeth Rabshakeh to besiege Ierusalem. 11 His blasphemies against God.

NOw a in the b fourteenth yeere of King Hezekiah, Sancherib King of Assiur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Assiur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great hoast, & he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the c sonne of Hilkiah the c steward of the house, and Shebna d the chancellour, and Ioah the sonne of Asaph the recorder.

4 And e Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great king, the King of Assiur, What confidence is this, wherein thou trustest?

5 I say, *I saie* eloquence, *but* counsell and strength *are* for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, wherevpon if a man leane, it will goe into his hand, and pearce it: so *is* f Pharaoh King of Egypt vnto all that trust in him.

7 But if thou say vnto me, We trust in the Lord our God, is not that hee, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my Lord the king of Assiur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou ‖ despise any captaine of the b least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, g Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna and Ioah vnto Rabshakeh, k Speake, I pray thee, to thy servants in the Aramites language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these wordes, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne † pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, of the King of Assiur.

14 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Assiur.

16 Hearken not to Hezekiah: for thus sayth the king of Assiur, Make l appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a land like your owne land, *euen* a land of wheate and wine, a land of bread and vineyardes,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Assiur?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they n kept silence, and answered him not a worde: for the kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent cloathes, and told him the wordes of Rabshakeh.

a This historie is rehearsed because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.
b When he had abolished superstition, and idolatry, and restored religion, yet God would exercise his Church to trie their faith and patience.
c For he was now restored to his office, as Isaiah had prophecied, Chap. 22. 20.
d This declareth that there were few godly to be found in the kings house, when he was driuen to send this wicked man in such a weighty matter.
e Sancheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, lastly charging him that he put his trust in his wit and eloquence, whereas his only confidence was in the Lord.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeeld himselfe to the Assyrians, and so not procheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.
h It is a thing of no small importance, that the godly should be certified of the enemies counsels.
i Hezekiah is not carefull to answere, but commaundeth that the matter be kept secret.
k Rabshakeh speaketh to the people in the Iewes language, that they might be the more prouoked against their King.
l Or, *truce*.
m Hereby he meaneth that the Lord had not deliuered his people, because he was not able.
n Because they were commaunded of the King.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Sancherib. 16 Hezekiahs prayer. 36 The armie of Sancherib is slaine by the Angel. 38 And he himselfe of his owne sonnes.

AND * when the King Hezekiah heard it, hee a rent his cloathes, and put on sackecloath and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellor, with the Elders of the Priests, cloathed in sackecloath vnto b Isaiah the Prophet, the sonne of Amoz.

3 And hee said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the c birth, and there is no strength to bring foorth.

4 If so be the Lord thy God hath d heard the wordes of Rabshakeh, whom the King of Assiur his master hath sent to raile on the liuing God, and to reproach him with words, which the Lord thy God hath heard, then e lift thou vp *thy* prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Assiur haue blasphemed me,

* *2 Kings* 19. 1.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorow as a woman that trauaileth of child, and cannot be deliuered.
d That is, will declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not: but in deede he doth not only stand in

† *Ebr. the water of their feet.*

‖ The Ebrew word signifieth blessing, whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Sancherib then vnder Hezekiah. In That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his seruants, and punisheth cities for sinne.
n Not that they did not shew by euident signes that they did detest his blasphemie: for they had new rent their cloathes, but they knew it was in vaine to vse long reasoning with this infidell, whose rage they should haue set much more prouoked.

7 Behold, I will send a blast vpon him, and he shall heare a f noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against g Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when hee heard it, hee sent *other* messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which l dwelleth betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Sanheherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the Kings of Asshur haue destroyed all lands and m their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, *euen* wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that n all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Sanecherib king of Asshur,

22 This is the word that the Lord hath spoken against him, The o virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorne: thee daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted *thy* voyce, and lifted vp thine eyes on hie *euen* against the p holy One of Israel

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe vp to the heights of his top, *and* to the forest of his fruitfull places.

25 I haue digged, q and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, r and haue formed it long agoe? and should I now bring it, that it should be destroyed, *and laid* on ruinous heapes, *as* cities defenced?

27 Whose inhabitants haue † small power, *and* are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on ſ house tops, or corne blasted ‡ afore it be growen:

28 But I know thy dwelling, and thy t going out, and thy comming in, and thy furie against mee.

29 Because thou rageſt against me, and thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou x camest.

30 And this shall be a y signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such as groweth of it selfe: and the z second yeere such things as grow without sowing: and in the third yeere, sowe ye and reape, and plant vineyards, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Iudah, shall againe take root downward and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

33 Therefore thus saith the Lord concerning the King of Asshur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to saue it, for mine owne sake, and for my seruant b Dauids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Asshur an hundreth foure score, and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Sanecherib king of Asshur departed, and went away and returned and dwelt at c Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Shareezer his sonnes ‖ slewe him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

f Of the Egyptians and Ethiopians, that shall come and fight against him.
g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.
h That God would haue him to vtter a most horrible blasphemie before his destruction: and to call the authour of all trueth, a deceiuer: some gather hereby that Shebnah had disclosed vnto Sanecherib the answeare that Hsaiah sent to the king.
i Which was a citie of the Medes.
k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.
l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.
m Meaning, the ten tribes.
n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.
o Whom God had chosen to himselfe as a chaste virgin, and ouer whom he had care to preserue her from the lusts of the tyrant, as a father would haue ouer his daughter.
p Declaring hereby that they that are enemies to Gods Church, fight against him whose quarrell his Church onely maintaineth.
q He boasteth of his policie, in that that he can finde meanes to nourish his army, and of his power in that that his army is so great, that it is able to drie vp whole riuers, and to destroy the waters which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it: and therefore he saith that he formed it of old, euen in his eternall counsell which cannot be changed.
† *Ebr. are short in hand.*
‡ He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.
s Meaning, his counsels and enterprises.
t Because Sanecherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teach how he will rake him and guide him.
x Thou shalt lose thy labour.
y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefits of God in our remembrance: of the which sort this here is.
z He promiseth that for two yeeres the ground of it selfe should feede the Assyrians, shall from my promise take away the feare of the Assyrians.
a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall.
b For his heart appointed him to die so quickely after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change that should come in the Church, for as much as hee left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thanks for his benefit.

A Bout* that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

learne onely to depend vpon God and aspire to the heauen was touched with feare of Gods iudgement, seeing hee had so quickely after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change that should come in the Church, for as much as hee left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

3 And

* 2. *Kings* 20. 1. 2. *chron* 32. 4.

3 And ſayd, I beſeech thee, Lord, remember now how I haue walked before thee in trueth, and with a perfit heart, and haue done that which is good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Goe, and ſay vnto Hezekiah, Thus ſaith the Lord God of Dauid thy father, I haue heard thy prayer, *and* ſeene thy teares: behold, I will adde vnto thy dayes fifteen yeeres.

6 And I will deliuer thee & out of the hand of the king of Aſſhur, and this citie: for I will defend this citie.

7 And d this ſigne ſhalt thou haue of the Lord, that the Lord will doe this thing that he hath ſpoken,

8 Behold, I will bring againe the ſhadow of the degrees (whereby it is gone downe in the diall of Ahaz by the e ſunne) ten degrees backward: ſo the ſunne returned by ten degrees, by the which degrees it was gone downe.

9 f The writing of Hezekiah king of Iudah, when he had beene ſicke, and was recouered of his ſickeneſſe.

10 I ſayd in the g cutting off of my dayes, I ſhall goe to the gates of the graue: I am depriued of the reſidue of my yeeres.

11 I ſaid, h I ſhall not ſee the Lord, *euen* the Lord in the land of the liuing: I ſhall ſee man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from me, like a ſhepheards tent: I haue cut off like a weauer my life: he will cut me off from the height: from day k to night, thou wilt make an ende of me.

13 I reckoned l to the morning: but he brake all my bones like a lyon, from day to night wilt thou make an ende of me.

14 Like a crane *or* a ſwallow, ſo did I m chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, n it hath oppreſſed mee, comfort me.

15 What ſhall I ſay, o for he hath ſaid it to me, and he hath done it: I ſhall walke p weakely all my yeares in the bitternеſſe of my ſoule.

16 O Lord, q *to them* that ouerliue them, and to all *that are* in them, the life of my ſpirit *ſhall be knowen*, that thou cauſedſt me to r ſleepe and haſt giuen life to me.

17 Behold, for s felicitie I had bitter griefe, but it was thy pleaſure *to deliuer* my ſoule from the pit of corruption: for thou haſt caſt all my ſinnes behind thy backe.

18 For t the graue cannot confeſſe thee: death cannot praiſe thee: they that goe downe into the pit, cannot hope for thy trueth.

19 *But* the liuing, the liuing, he ſhall confeſſe thee, as I *doe* this day: the father to the u children ſhall declare thy trueth.

20 The Lord *was ready* to ſaue mee: therefore wee will ſing my ſong, all the dayes of our life in the houſe of the Lord.

21 Then ſaid Iſaiah, Take a lumpe of dry figs and v lay it vpon the boile, and he ſhall recouer.

22 Alſo Hezekiah a had ſaid, What is the ſigne, that I ſhall goe vp into the houſe of the Lord?

CHAP. XXXIX.

Hezekiah is reproued becauſe hee ſhewed his treaſures vnto the ambaſſadors of Babylon.

AT* the ſame time, a Merodach Baladan, the ſonne of Baladan, King of Babel, ſent b letters, and a preſent to Hezekiah: for he had heard that he had beene ſicke, and was recouered.

2 And Hezekiah was c glad of them, and ſhewed them the houſe of the treaſures, the ſiluer, and the golde, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his kingdome that Hezekiah ſhewed them not.

3 Then came Iſaiah the Prophet vnto King Hezekiah, and ſayd vnto him, What ſayd theſe men? and from whence came they to thee? And Hezekiah ſaid, They are come from a farre country vnto me, from Babel.

4 Then ſayd hee, What haue d they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſeene; there is nothing among my treaſures, that I haue not ſhewed them.

5 And Iſaiah ſayd to Hezekiah, Heare the word of the Lord of hoaſtes,

6 Behold, the dayes come, that all that is in thine houſe, and which thy fathers haue laid vp in ſtore vntill this day, ſhalbe e caried to Babel: nothing ſhall be left, ſaith the Lord.

7 And of thy ſonnes, that ſhall proceede out of thee, *and* which thou ſhalt beget, ſhall they take away, and they ſhalbe f eunuches in the palace of the King of Babel.

8 g Then ſaid Hezekiah to Iſaiah, The word of the Lord is good, which thou haſt ſpoken; and he ſayd, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

a *Remiſſion of ſinnes by Chriſt.* 3 *The comming of Iohn Baptiſt.* 13 *The Prophet reproueth the Idolaters, and them that truſt not in the Lord.*

COmfort a yee, comfort ye my people, will your God ſay.

2 Speake comfortably to Ieruſalem, and crie vnto her, that her b warfare is accompliſhed, that her iniquity is pardoned; for ſhee hath receiued of the Lords hand c double for all her ſinnes.

3 A d voyce cryeth in the e wildernеſſe, f Prepare ye the way of the Lord: make ſtreight in the deſert a path for our God.

4 Euery valley ſhalbe exalted, and euery g mountaine and hill ſhallbe made low; and the crooked ſhallbe ſtreight, and the rough places plaine.

5 And the glory of the Lord ſhallbe reuealed, and all h fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.

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b He ſheweth what is the vſe of the Congregation and Church, to wit, to giue the Lord thanker for his benefits.
c Read 2 King. 20, 7.
d As verſe 7.

* 2. *King* 20, 12.
a This was the firſt king of Babylon, which ouercame the Aſſyrians: in the tenth yeere of his reigne.
b Partly mooued with the greatneſſe of the miracle, partly becauſe he ſhewed himſelfe enemie to his enemies, but chiefly becauſe he would ioyne with them whom God fauoured, and haue their belefe, if occaſion ſeiued.
c Reade 2. King. 20. 13. & 2. Chron. 32. 25, 31.
d He ſeeketh him of the particulars, to make him vnderſtand the craft of the wicked, which he before being ouercome with their flattery and blinded with ambition, could not ſee.
e By the grieuouſneſſes of the puniſhment is declared how greatly God deteſteth ambition & vaine glory.
f That is, officers and ſeruants.
g Reade 2. Kings 20, 19.

a This is a conſolation for the Church, aſſuring them, that they ſhalbe neuer deſtitute of prophets whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliuerance both of body and ſoule.
b The time of her affliction.
c Meaning, ſufficient, as chap. 61. 7 and full correction, or double grace, whereas he deſerued double puniſhment.
d To wit, of the Prophets in Babylon and other places where they were kept in captiuity, and miſery.
e Meaning Cyrus and Darius which ſhould deliuer Gods people out of captiuity, and make them a ready way to Ieruſalem: and this was fully accomplished, when Iohn the Baptiſt brought tidings of Ieſus Chriſts comming, who was the true deliuerer of his Church from ſinne and Satan, Matth. 3. 3.
f Whatſoeuer may let or hinder this deliuerance, ſhall be remooued.
g This miracle ſhalbe ſo great, that it ſhall be knowen through all the world.

i The voyce of God which spake to the Prophet Isaiah.
k Meaning, all mans wisedome and naturall powers, Iames 1.10. 1. Pet. 1.24.
l The Spirit of God shall discover the vanitie in all that seeme to haue any excellencie of themselues.
m Though considering the fraitie of mans nature many of the Iewes should perish, and so not be partakers of this deliverance, yet Gods promise should be fulfilled, and they that remained, should feele the fruite thereof.
n To publish this benefite through all the world.
o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.
p His power shall be sufficient without help of any other, and shall haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and favour ouer them that are weake and tender.
r Declaring that as God onely hath all power, so doeth he vse the same for the defence and maintenance of his Church.
s He sheweth Gods infinite wisdome for the same end and purpose.
t He speaketh all this to the intent that they should neither leane man nor put their trust in any, saue onely in God.
u Hereby he armeth them against the idolatrie, wherewith they should be tempted in Babylon.
x He sheweth the rage of the idolaters, seeing that the poore shall haue not to suffice their owne necessities, will defraude themselues to serue their idoles.
y Haue ye not the word of God, which plainely condemneth idolatry?
z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them? a So that his power appeareth in euery place whereforouer wee turne our eyes. b Who hath set in order the infinite number of the starres.

6 A I voyce sayd, Crie. And he said, What shall I cry? All flesh *is* grasse, and all the k grace thereof *is* as the floure of the field.

7 The grasse withereth, the floure fadeth, because the l Spirit of the Lord bloweth vpon it: surely the people *is* grasse.

8 The grasse withereth, the floure fadeth: but the m word of our God shall stand for euer.

9 ¶ O Zion, that bringest good tidings, get thee vp into the high n mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold o your God.

10 Behold, the Lord God will come with power, and p his arme shall rule for him: behold, his reward *is* with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and cary them in his bosome, *and* shall guide them with q young.

12 Who hath measured the waters in his r fist and counted heauen with the span, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hills in a balance?

13 Who hath instructed the spirit of the Lord? or *was* t his counseller, *or* taught him?

14 Of whom tooke he counsell, and *who* instructed him and taught him in the way of iudgment? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a litle dust.

16 And Lebanon *is* not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are as* u nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whom then x will yee liken God? or what similitude will ye set vp vnto him?

19 The workeman melteth an image, or the goldsmith beateth it out in golde, or the goldesmith *maketh* siluer plates.

20 Doth not x the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image that shall not be mooued.

21 Know ye nothing? haue ye not heard y it? hath it not beene told you from the beginning? haue ye not vnderstood it by the z foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof *are* as grashoppers, hee stretcheth out the heauens as a curtaine, and spreadeth them out as a tent to dwell in.

23 Hee bringeth the princes to nothing, *and* maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for hee did euen a blow vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will yee liken mee, that I should be like *him*, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnesse of *his* power & mighty strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest O Israel, c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? *or* hast thou not heard, that the euerlasting God, the Lord hath created the d ends of the earth? he neither fainteth, nor is weary: there *is* no searching of his e vnderstanding.

29 *But* he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.

30 f Euen the young men shall faint, and be weary, and the young men shall stumble and fall.

31 But they that waite vpon the Lord, shall renew *their* strength: they shall lift vp the wings, as the eagles: they shall runne, and not be weary, and they shall walke and not faint.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliverance promised to Zion.

KEepe a silence before me, O ylands, and let the people g renew *their* strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp h the iustice from the East, *and* called him to his foote? *and* gaue the nations before him, and subdued the kings? he gaue them as dust to his sword, *and* as scattered stubble vnto his bow.

3 Hee pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the d generations from the beginning. I the Lord *am* the e first, and with the last I am the same.

5 The yles saw it, and did f feare, *and* the ends of the earth were abashed, drew neere, and g came.

6 Euery man helped his neighbour, and sayd to his brother, h Be strong.

7 So the workeman comforted the founder, *and* hee that smote with the hammer, him that smote by course, saying, It is ready for the soldering, and he fastened it with nailes that it should not be mooued.

8 ¶ But thou, Israel, art my i servant, *and* thou Iaakob, whom I haue chosen, the seede of Abrahams my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the k right hand of my iustice.

11 Behold, all they that prouoke thee, shall be ashamed, and confounded: they shalbe as nothing, and they that striue with thee shall perish.

12 Thou shalt seeke them and shalt not l finde them: *to wit*, the men of thy strife, *for* they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will help thee.

14 Feare not thou m worme, Iaakob, *and* yee

e He rebuketh the Iewes, because they did not rest on the providence of God, but thought that he had forsaken them in their troubles.
d And therefore all power is in his hand to deliuer when his time commeth.
e Shewing that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that all commeth of God,

a God as though he pleaded his cause with all nations, requireth silence, that hee may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in delivering his Church) from the idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan.
p Who hath created man and maintained his succession.
e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer beene, and shallbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselues, and conspired against me to maintaine their idolatrie.
h He noteth the obstinacie of the idolaters to maintaine their superstitions.
i And therefore oughtest not to posture thy self with the superstitioo of the Gentiles.
k That is, by the force of my promise, in the performance whereof I will shew my self faithfull and iust.
l Because they shall be destroyed. m Thus he calleth them because they were contemned of all the world, and that they considering their owne estate, should seeke vnto him for helpe.

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men of Israel: I will helpe thee, saith the Lord, and thy redeemer the Holy One of Israel.

15 Behold, I will make thee a roler, and a new threshing instrument having teeth: thou shalt thresh the [n] mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall carry them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, *and* shalt glory in the holy One of Israel.

17 *When* [o] the poore and the needy seeke water, & there *is* none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open riuers in the tops of the hilles, and fountaines in the mids of the valleyes: I will make the wildernesse as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wildernesse the cedar, the Shittah tree, and the myrrhe tree, and the pine tree, *and* I will set in the wildernesse the fierre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy One of Israel [q] hath created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons saith the King of Iaakob.

22 Let them bring them foorth, and let them tell vs what shall come, let them shewe the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do euill, that we may declare it, and beehold it together.

24 Behold, yee are of no value, and your maeking is of nought: *man* hath [s] chosen an abomination by them.

25 ¶ I haue raised vp [t] from the North, and he shall come: from the East fanne shall he [u] call vpon my name, and shall come vpon [x] princes as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 *I am* the first, *that saith* to Zion, Beholde, behold [z] them: and I will giue to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I beheld, there was none: and when I enquired of them, there *was* no counseller, and when I demanded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confusion.

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

o That is, they that shall be afflicted in the captiuitie of Babylon.

p God will rather change the order of nature then they should want any thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

q That is, hath appointed and determined that it shall come to passe.

r Hebiddeth the idolaters to propone their religion, and to bring foorth their idoles, that they may be tried whether they know all things, and can do all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must do that which God detesteth and abhorreth: for hee abuseth his owne deuifes and forsaketh the Lord.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall doe all things in my name & by my direction: whereby hee meaneth that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites which returne from the captiuitie.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idoles could doe these things I found that they had neither wisedome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanities.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why hee was sent into the world. 11 The vocation of the Gentiles.

BEholde, a my seruant: I will stay vpon him: mine elect, *in whom* my soule [c] delighteth: I haue put my Spirit vpon him: hee shall bring foorth [d] iudgement to the Gentiles.

2 He shall not [e] cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A [f] bruised reede shall hee not breake, and the smoking [g] flaxe shall he not quench: he shall bring foorth iudgement in [h] truth.

4 He shall not faile nor be discouraged till he haue [i] set iudgement in the earth: and the [k] yles shall wait for his Law.

5 Thus saith God the Lord (hee that created the heauens and spread them abroad: hee that [l] stretched foorth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in [m] righteousnesse, and will hold [n] thine hand, and I will keepe thee, and giue thee for a [o] couenant of the people, *and* [p] for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, *and* bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, *this* is my Name, and my [q] glory will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are [r] come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, *and* his praise from the end of the earth: ye that go downe to the sea, and all that is therein: ye yles and the inhabitants thereof.

11 Let the wildernesse and the cities thereof lift vp *their voyce*, the townes that [s] Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shout from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the yles.

13 The Lord shall goe forth as a [t] gyant: hee shall stirre vp *his* courage like a man of warre: he shall shout and cry, *and* shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue beene still, and refrained my selfe: now will I cry like a [u] trauelling woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hils, and drie vp all their herbs, and I will make the floods yles, and I will drie vp the pooles.

16 ¶ And I will bring the [x] blind by a way, that they knew not, *and* lead them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, yee deafe: and ye blind, regarde, that ye may see.

19 Who is blind but my [y] seruant? or deafe as my [z] messenger, that I sent? who is blinde as the [a] perfite, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not?

a That is, Christ, who in respect of his manhood is called heere seruant.

The Prophets vse to make mention of Christ after that they haue declared any great promise, because hee is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him as to a most faithfull steward. Some reade, I will establish him: to wit, in his office by giuing him the fulnesse of my Spirit. c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 3.17. Eph. 1.6.

d He shall declare himselfe gouernor ouer the Gentiles, and call them by his warde, and rule them by his Spirit.

e His comming shall not be with pompe and noyse, as earthly princes: f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although hee fauour the weake, yet will hee not spare the wicked, but will iudge them according to truth and equitie.

i Till he haue set all things in good order.

k The Gentiles shall be desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him, by whom the promise made to all nations in Abraham shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe if I were not faithfull in performing the fame, and the idolatres thereby would exroll their idoles abouene.

p As in time past I haue beene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom are comprehended all the people of the East.

r He sheweth the cease of the Lords, and his power in the ceasing of destruction of his Church.

s I will assist to execute my vengeance, which I haue so long deferred as a woman that desireth to be deliuered, when time is in trauell.

t That is, my poore people which are in perplexitie and care.

u To wit, Israel, which should haue most light because of my Law.

x The Priest to whom my word is committed, which should not onely beare it himselfe, but cause others to heare it.

y As the Priestes and Prophets that should be light vnto others.

z That is, my Priest.

a Meaning, the Priest which should be perfite in my Law.

21 The Lord is willing for his righteousnesse sake, *that* he may magnifie the Law and exalt it.

22 But this people is z robbed and spoyled, and shallbe all snared in dungeons, and they shallbe hid in prison houses; they shallbe for a pray, and none shall deliuer: a spoyle, and none shall say, a Restore.

23 Who among you shall hearken to this, *and* take heede, and heare for b afterwards?

24 Who gaue Iaakob for a spoyle, & Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell; and it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promiseth deliuerance to the Iewes. 11 There is no God but one alone.

BVt now thus saith the Lord, a that created thee, O Iaakob: and he that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the c waters, I will be with thee, and through the floods, that they doe not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue d Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, *and* thou wast honourable, and I loued thee, therefore will I giue e man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, & my daughters from the ends of the earth.

7 Euery one shall be called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring foorth the blinde people, and they shall haue eyes, and the deafe, and they shall haue eares

9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this, and shew vs former things? let them bring forth their i witnesses, that they may be iustified; but let them k heare, and say, It is trueth.

10 You l are my witnesses, saith the Lord, and my m seruant, whom I haue chosen: therefore yee shall know and beleeue mee, and yee shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, *euen* I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange *god* among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Yea, before the day *was*, I am, and there is none that can deliuer out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lord your Redeemer, the holy one of Israel, For your sake I haue sent to Babel, and n brought it downe: they are all fugitiues, and the Caldeans cry in o the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus sayth the Lord which maketh a way in p the Sea, and a path in the mighty q waters.

17 When he r bringeth out the s charet and horse, the armie and the power lie together, *and* shall not rise, they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of olde.

19 Behold, I do a new thing: now shall it come forth: shall you not know it? I will euen make a way in the t desert, *and* floods in the wildernesse.

20 The wilde u beasts shall honour mee, the dragons and the ostriches, because I gaue water in the desert, *and* floods in the wildernesse to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my prayse.

22 And thou hast not x called vpon mee, O Iaakob, but thou hast y wearied me, O Israel

23 Thou z hast not brought mee the sheepe of thy burnt offrings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offering nor wearied thee with incense.

24 Thou boughtest me no sweet a sauour with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me to b serue with thy sinnes, *and* wearied me with thine iniquities.

25 I, *euen* I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in c remembrance: let vs be iudged together: count thou that thou mayst be iustified.

27 Thy d first father hath sinned, and thy e teachers haue transgressed against me.

28 Therefore I haue f prophaned the rulers of the Sanctuary, and haue made Iaakob a curse, and Israel a reproach.

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z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoyled of their enemies through their owne fault and incredulitie.
a There shallbe none to succour them, or to will the enemie to restore that which hee hath spoyled.
b Meaning, Gods wrath.

a After these threatnings he promiseth deliuerance to his Church, because hee hath regenerate them, adopted them, and called them.
b When thou seest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Sanherib's power against these countries, and made them to suffer that affliction which thou shouldest haue done, and so were as the payment of thy ransome, chap. 37. 9.
e I will not spare any man, rather then thou shouldest perish, for God more esteemeth one of his faithfull, then all the wicked in the world.
f He prophecieth of their deliuerance from the captiuity of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30. 3.
g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.
h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41. 22.
i To proue that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning specially Christ, and by him all the faithfull.

n By Darius and Cyrus.
o They shall esy when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Exod. 14. 22.
q When the Israelites passed through Iorden, Iosh. 3. 17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mighty armie.
t Meaning, that their deliuerance out of Babylon should be more famous then that from Egypt was, Ier. 23. 7. 8. 2. 10. & 50. 5. 17. 19. 20. & 51. 5. 7.
u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shall feele my benefits, and shall acknowledge them: much more men ought to be thankfull for the same.
x Thou hast not worshipped mee as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did command thee, thou diddest grieue me.
z Meaning, in true faith and obedience.
a Either for the composition of the sweet ointment, Exod. 30. 34. or for the sweet incense, Exod. 30. 7.
b Thou hast made mee to beare an heauie burden by thy sinnes
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d The auncestors.
e Thy Priests and thy Prophets
f That is, reiected, abhorred, and destroyed them in the wildernesse and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that hee will assemble his Church of diuers nations. 9 The vanitie of Idoles. 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whom I haue chosen.

2 Thus saith the Lord, that made thee, and formed a thee from the wombe: hee will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous b whom I haue chosen.

3 For I will powre water vpon the c thirstie, and floods vpon the dry ground: I will powre my spirit vpon thy seed, & my blessing vpon thy buds,

4 And they d shall grow as among the grasse, *and* as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

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a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which hadst occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the drie and barren land, he promiseth to moysten him with the waters of his holy Spirit, Ioel 2. 21. Iohn 7. 38. Acts 2. 17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e By this diuersity of speech hee meaneth one thing, that is, that the people shall be holy and receiue the true religion of God, as Psal 87.5.
f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap. 41.4. and 48. 12. reuel. 1.17. and 22.13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto me how I ought to proceed herein.
i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.
k Meaning, their idoles.
l Reade Chap. 43. 10.
m Whatsoeuer they beitow vpon their idoles, to make them to seeme glorious.
n That is, the idolaters seeing their idoles blinde, must needs be witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemy, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but Chap. 41.24. abominable: and Jeremie calleth them the worke of errours. Ier. 10.15. Habakkuk, a lying teacher 2.18.
q That is, which by any way confer either to the making or worshipping. r Signifying, that the multitude shall not thō saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s For the deliuering affection of the idolaters, which forget their owne necessities to set foorth their deuotion toward their idoles.
t To place it in some Temple.
u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the rest of their idoles.
x That is, be either maketh a table or trenchers.
y The Prophet giueth heere an answere to all them ỹ wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. † *Ebr. inclusio.*

e shall be called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hoastes, I am the first, and I am the last, and without me *is* there no God.

7 And who is like mee, that shall s call and shall declare it, and set it in order before me, since I appointed the t ancient people? and what is at hand, and what things are to come? let them shew vnto them.

8 Feare yee not, neither be afraid: haue not I told thee of olde, and haue declared it? ỹ you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and m their delectable things shall nothing profit: and they are their owne witnesses, n that they see not nor know: therefore they shall be confounded.

10 Who hath made a o god, or molten an image, that is p profitable for nothing?

11 Beholde, all that are of the q fellowship thereof, shall be confounded: for the workemen themselues are men: let them all be gathered together, and r stand vp, *yet* they shall feare, and be confounded together.

12 The smith *taketh* an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes; yea, he is s an hungred, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out a line; he fashioneth it with a red thread, he plaineth it, and he purtrayeth it with the compasse, and maketh it after the figure of a man, *and* according to the beautie of a man, that it may remaine in t an house.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest; hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof; for hee will take thereof, and u warme himselfe: he also kindleth it, and baketh bread, yet hee maketh a god, and worshippeth it; hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, *and* vpon the halfe thereof hee x eateth flesh; he rosteth the roste, and is satisfied; also he warmeth himselfe and saith, Aha, I am warme, I haue beene at the fire.

17 And the residue thereof hee maketh a god, *euen* his idole; he boweth vnto it, and worshippeth and prayeth vnto it, and saith, Deliuer mee; for thou art my god.

18 They haue not knowen, nor vnderstood: y for *God* hath shut their eyes that they cannot see, *and* their hearts, that they cannot vnderstand.

19 And none † considereth in his heart, neither *is* there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 He feedeth z of ashes; a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 a Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee, thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist, turne vnto mee, for I haue redeemed thee.

23 b Reioyce yee heauens; for the Lord hath done it; shout, ye lower parts of the earth; break foorth into prayses, yee mountaines, O forest and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the c tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backeward, and make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his d seruant, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall be built vp, and I will repaire the decaied places thereof.

27 He saith to the e deepe, Be drie, and I will drie vp the floods.

28 He saith to f Cyrus, *Thou art* my shepheard, and he shall performe all my desire: saying also to Ierusalem, Thou shalt be built, and to the Temple, Thy foundation shall be surely layd.

z He is abused as one that would eate ashes, thinking to satisfie his hunger.
a Shewing that mans heart is most inclined to idolatrie, and therefore bee warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shall be mooued thereuith.
c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knew by the starres, that God would not deliuer them, and that Babylon should stand.
d Of Isaiah and the rest of his Prophets, whi h did assure the Church of Gods saiour.

and deliuerance. e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt, thorow the sea.
f To assure them of their deliuerance, hee nameth the person by whom it should be, more then an hundreth yeere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

THus saith the Lord vnto a Cyrus his b anoynted, whose right hand I haue holden to c subdue nations before him; therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, and make the d crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou mayest e know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants f sake, and Israel mine elect, I will euen call *thee* by thy name, *and* name thee, though thou hast not knowen me.

5 I am the Lord, and there is none other; there is no God besides mee: I g girded thee though thou hast not knowen me,

6 That they may know from the rising of the sunne, and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the h light, and create darknesse: I

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after another sort then he called Dauid.
c To guide him in the deliuerance of my people.
d I will take away all impediments and lets.
e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge as prophane men may haue of his power, and so was compelled to deliuer Gods people.
f Not for any thing that is in thee, or for thy worthinesse.
g I haue giuen thee strength, power and authoritie.
h I send peace and warre, prosperitie, and aduersitie, as Amos 3.6.

make

make peace, and create euill: I the Lord doe all these things.

8 Ye heauens send the dewe from aboue, and let the clouds drop downe [i] righteousnes: let the earth open, and let saluation and iustice growe foorth: let it bring them foorth together: I the Lord haue [k] created him.

9 [l] Woe be vnto him that striueth with his maker, the potsheard with the potsheards of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that sayeth to *his* father, What hast thou begotten? or to *his* mother, What hast thou brought forth?

11 Thus saith the Lord, the onely one of Israel, and his maker, Aske me [n] of things to come concerning my sonnes, and concerning the workes of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commaunded all their [o] armie.

13 I haue raised [p] him vp in righteousnes, and I will direct all his wayes: hee shall build my citie, and he shall let go my captiues, not for q price nor reward, saith the Lord of hoastes.

14 Thus sayeth the Lord, The labour [r] of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shall be [s] thine: they shall follow thee, *and* shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, *saying*, Surely God is in thee, and there *is* none other God besides.

15 Verely, thou O God [t] hidest thy selfe, O God, the Sauiour of Israel.

16 All they shallbe ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 *But* Israel shall be saued in the Lord, with an euerlasting saluation: ye shall not be ashamed nor confounded vnto all without end.

18 For thus sayth the Lord (that created heauen, God himselfe that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited) I am the Lord, and there *is* none other.

19 I haue not spoken in secret, *neither* [x] in a place of darkenes in the earth: I said not in vaine vnto the seede of Iaakob, Seeke you mee: I the Lord doe speake righteousnes, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, y ee abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsel together, who hath declared this from the beginning, or hath told it of old? Haue not I the Lord? and there *is* none other God beside mee, a iust God, and a Sauiour: there *is* none beside me.

22 Looke vnto me, and yee shall be saued: all

i Hee comforteth the Iewes, as if hee would say, Though when ye looke to the heauens and earth for succour, yee see nothing now but signes of Gods wrath, yet will I cause them to bring foorth most certaine tokens of your deliuerance, and of the performance of my promise: which is meant by righteousnesse.

k I haue appointed Cyrus to this vse and purpose.

l Hereby hee bridleth their impatiencie, which in aduersitie and trouble murmure against God: and will notwithstanding his pleasure: willing that man should match with his like, and not contend against God.

m That is, it is not perfectly made.

n Instead of murmuring, humble your selues, and aske what yee will for the consolation of my children, and you shall be sure of it, as yee are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude.

o That is, the starres.

p To wit, Cyrus, that I may shew by him the faithfulnesse of my promisse in deliuering my people.

q Meaning, freely and without ransome, or any grieuous condition.

r These people were tributaries to the Persians, and so king Artabasastes geue this money towards the building of the Temple, Ezra. 7.17.

s Whereas to fore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.

t Hereby hee exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

u To wit, of man, but chiefly of his Church.

x As doe the false gods, which giue vncertaine answeres.

y All yee idolaters which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.

z the endes of the earth shallbe saued: for I am God, and there *is* none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in [a] righteousnesse, and shall not returne, That euery [b] knee shall bowe vnto mee, and euery tongue shall sweare *by me*.

24 Surely [c] hee shall say, In the Lord haue I righteousnesse and strength: he shall come vnto him, and all that [d] prouoke him shalbe ashamed.

25 The whole seede of Israel shalbe iustified, and glorie in the Lord.

world, Rom. 14. 11. Phil. 2. 10. whereby he signifieth that we must not only serue God in heart, but declare the same also by outward profession. c Meaning, the faithfull shall feele and confesse this. d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 Hee calleth the Iewes to the consideration of his workes.

BEl is bowed downe: [a] Nebo is fallen; their idoles were vpon the [b] beasts, and vpon the cattel; they which did beare you, *were* laden with a wearie burden.

2 [c] They are bowed downe, *and* fallen together; for they could not rid them of the burden, and their d soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of mee *from* the wombe, and brought vp of mee *from* the birth.

4 Therefore vnto olde age, I the same, euen I will beare *you* vntill the hoare haires: I haue made *you*: I will also beare *you*, and I will carie *you*, [f] and I will deliuer *you*.

5 [g] To whom will ye make me like, or make me equall, or g compare me that I should be like him?

6 They draw gold out of the bag, and weigh siluer in the balance, *and* hire a goldsmith to make a god of it, *and* they bowe downe and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doth he stand, *and* cannot remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to h mind, O you transgressers.

9 Remember the former things of olde: for I am God, and there *is* none other God, and there *is* nothing like me.

10 Which declare the last thing from the beginning, and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a [i] bird from the East, *and* the man of my [k] counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare mee yee stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not be farre off, and my saluation shall not tarie: for I will giue saluation in Zion, *and* my glorie vnto Israel.

a These were the chiefe idoles of Babylon.

b Because they were set gold and siluer, the Medes and Persians carried them away.

c Toe beasts that carried the idoles, fell downe vnder their burden.

d He describeth the idoles, which had neither soule nor sense.

e He sheweth the difference betweene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11.

f Seeing I haue begotten you, I will nourish and preserue you for euer.

g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idols to make them to be abhorred of all men: shewing that the true God that can be spoken in their commendation, is but to prouoke them vile, Baruch. 6. 25.

h Become wise, meaning, that all idolaters are without wit or sense, like mad men.

i That is, Cyrus, which I shall come as swift as a birde, and fight against Babylon.

k Him by whom I haue appointed to execute that which I haue determined.

l Which by your incredulitie would let the performance of my promise.

m He sheweth that man is frustrable: but cannot abolish the promise of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

COme downe and sit in the dust: O [a] virgine, daughter Babel, sit on the ground: there is no

not yet beene ouercome by any enemie,

b throne,

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

a That is, that the thing which I haue promised shall be faithfully performed.

b The knowledge of God and the true worship, shall shortly be throwne all the

a Which had liued in wealth and wantonnesse, and hast

b Thy gouernement shall be taken from thee.
c Thou shalt be brought to most vile seruitude: for to cutte the mill was the office of slaues.
d The thighs wherein she setteth her greatest pride, shallbe made vile, euen from the head to the foot.
e I will vse no humanity nor pity toward thee.
f The Israelites shall confesse that the Lord doth this for his Churches sake.
g For very shame, and hide my selfe.
h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their misery, thou diddest increase it.
i So that thy punishment shallbe so great as is possible to be imagined.
k Thou diddest reiohe that thine owne wisedome and policy would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing but in God, condemninga so such vaine ieuices, which serue to no vse, but to delude the people, and to bring them from depending onely on God.
m They shall vtterly perish & no part of them remaine.
n They shall flee euery one to that place, which bee thought by his speculations to be most sure: but that shall deceiue them.

b throne, O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and c grinde meale; loose thy lockes: d make bare the feete: vncouer the leg, *and* passe thorow the floods.

3 Thy filthines shalbe discouered, and thy shame shalbe seene: I will take vengeance, and I will not meet *thee as* a e man.

4 f Our redeemer, the Lord of hoastes *is* his Name, the holy One of Israel.

5 g Sit still, and get thee into darkneſſe, O daughter of the Caldeans; for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand, thou didst shew them no h mercy, but thou didst lay thy very heauy yoke vpon the ancient.

7 And thou saidest, I shalbe a lady for euer, so that thou diest not set thy minde to these things, neither didst thou remember y latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest careleſſe, She saith in her heart, I am and none else: I shall not sit *as* a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come vpon thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy k wisdome and thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof; destruction shall fall vpon thee; which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whome thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profit, *or* if so be thou maiest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gazers, and prognosticators stand vp, and saue thee from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there *shalbe* no coales m to warme at, *nor* light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, *euen* thy merchants from thy youth; euery one shal wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

x *The hypocrisie of the Iewes is reproued.* 12 *The Lord alone will be worshipped.* 20 *Of their deliuerance out of Babylon.*

HEare yee this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah; which sweare by the name of the Lord, and make mention of the God of Israel, *but* not in trueth nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues c vpon the God of Israel, whose Name *is* the Lord of hoastes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed *them*: I did them suddenly, and they came to passe.

4 Because I knew that e thou art obstinate, and thy necke *is* an yron sinew, and thy brow brasse.

5 I therefore I haue declared it to thee of old: before it came to passe, I shewed f it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee g declare it? I haue shewed thee new things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, least thou shouldest say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde; for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the h wombe.

9 For my Names sake will I defer my wrath, and for my praise will I refraine it from thee, k that I cut thee not off.

10 Behold, I haue fined thee, but l not as siluer; I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it; for how should *my Name* o be polluted? p surely I will not giue my glorie vnto another.

12 Heare me, O Iaakob and Israel, my called, P I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I call them, q they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued r him; he will do his will in Babel, and his arme *shalbe* against the Chaldeans.

15 I, *euen* I haue spoken it, and I haue called him, I haue brought him, and his way shal prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the s beginning from the time that the thing was, I was there, and now the Lord God and his Spirit hath t sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee u to profite, and leade thee by the way that thou shouldest goe.

18 Oh, that thou hadst beakened to my commandements! then had thy prosperitie bin as the flood, and thy righteousnes as the waues of the sea.

19 Thy seed also had beene as the sand, and the fruite of thy body like the grauell thereof: his x name should not haue bene cut off nor destroyed before me.

20 y Goe yee out of Babel: flee yee from the Chaldeans with a voyce of ioy: tell and declare this; shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: he led them thorow the wildernesse; hee caused the waters to flow out of the rocke for them; for he claue the rocke and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

a He detecteth their hypocrisie which vaunted themselues to be Israelites, and were not so indeede.
b Meaning the fountaine and stocke.
c They make a shew as though they would haue none other God.
d Hee sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubburne wille and impudencie might haue beene ouercome.
f How thou shouldest be deliuered out of Babylon.
g Will not yet acknowledge this my benefit, and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doth not declare all things at once, least they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.
l For I had respect to thy weakeneſſe and infirmitie: for in siluer there is some puritie, but in thee there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue beene consumed.
n God inyoyneth the saluation of his with his owne honour: for that they cannot perish, but his glorie should be diminished, as Deut. 32.27. & Reade Chap. 42.8.
P Reade Chap. 42.9.
q To obey me, and to doe whatsoeuer I command thee.
r Meaning Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shall doe thee good; and forewarneth them the great ioy that shall come of their deliuerance.
x That is, the prosperous estate of Israel.
y After that he had foretold them of their captiuitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance.
z Hee sheweth that it shall be as easie to deliuer them, as hee did their fathers out of Egypt.
a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57.21.

CHAP. XLIX.

a *The Lord God exhorteth all nations to beleeue his promises.* 6 *Christ*

6 Christ is the saluation of all that beleeue, and will deliuer them from the tyranny of their enemies.

HEare yee me, O yles, and hearken,yee people from farre. The Lord hath called [a] me from the wombe,and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe [c] sword : vnder the shadow of his hand hath he [d] hid me, and made me a chosen shaft, *and* hid me in his quiuer,

3 And sayd vnto me,Thou art my seruant [e] Israel, for I will be glorious in thee.

4 And I sayd , I haue [f] laboured in vaine : I haue spent my strength in vaine and for nothing; but my iudgment *is* with the Lord, and my worke with my God.

5 And now sayeth the Lord that formed me from [g] wombe to be his seruant , that I may bring Iaakob againe to him (though Israel be not gathered) [g] yet shall I be glorious in the eyes of the Lord; and my God shalibe my strength)

6 And hee sayd, It is a small thing that thou shouldest be my seruant to raise vp the tribes of Iaakob, and to restore the desolations of Israel : I will also giue [h] thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, *and* his holy One , to him that is [i] despised in soule, to a nation that is abhorred , to a [k] seruant of rulers , Kings shall see , and [k] arise, and princes shall worship , because of the Lord , that is faithfull : and the holy One of Israel , which hath chosen thee.

8 Thus sayth the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee : and I will preserue thee,and will giue [m] thee for a couenant of [n] people , that thou maiest raise vp the [o] earth,and obtaine the inheritance of the desolate heritages :

9 That thou mayest say to the [o] prisoners, Goe foorth ; and to them that are in darkenesse, Shew your selues ; they shall feede in the wayes, and their [p] pastures shall be in all the tops of the hilles.

10 They shall not be hungry,neither shall they be thirsty, neither shall the heate smite them, nor the sunne; for he that hath compassion [q] on them, shall leade them; euen to the springs of water shall he driue them.

11 And I will make all my mountaines , as a way, and my paths shall be exalted.

12 Behold , these shall come from farre : and loe, these from the North and from the West,and these from the land of [r] Sinim.

13 Reioyce , O [s] heauens ; and be ioyfull , O earth ; braste forth into prayse , O mountaines; for God hath comforted his people , and will haue mercy vpon his afflicted.

14 But Zion sayd , The Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child,and not haue compassion on the sonne of her wombe ? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of [u] mine handes : thy [x] walls *are* euer in my sight.

17 Thy builders make [y] haste : thy destroyers and they that make thee waste , are departed from thee.

18 Lift vp thine eyes round about and behold: all these [z] gather themselues together *and* come to thee : as I liue , sayth the Lord , thou shalt surely [z] put them all vpon thee as a garment , and gird thy selfe with them like a bride.

19 For thy desolations , and thy waste places, and thy land destroyed, shall surely be now narow for them that shall dwell in it , and they that did deuoure thee, shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is straite for mee: giue place to me that I may dwell.

21 Then shalt thou say in thine heart , Who hath begotten mee these , seeing I am barren and desolate, a captiue and a wanderer to and fro ? and who hath nourished them? behold , I was left alone ; whence are these ?

22 Thus fayth the Lord God , Behold , I will lift vp mine hand to the [a] Gentiles , and set vp my standart to the people , and they shall bring thy sonnes in *their* armes and thy daughters shall be caried vpon *their* shoulders.

23 And Kings [b] shall be thy nursing fathers, and Queenes shall be thy nurses : they shall worship thee with *their* faces toward the earth , and licke vp the [c] dust of thy feete : and thou shalt know that I am the Lord : for they shall not be athamed that waite for me.

24 Shall the pray be [d] taken from the mighties? or the iust captiuity deliuered ?

25 But thus saith the Lord , [e] Euen the captiuitie of the mighty shall be taken away : and the pray of the tyrant shall be deliuered : for I will contend with him that contendeth with thee , and I will saue thy children,

26 And will feede them that spoyle thee,with [f] their owne flesh , and they shall be drunken with their owne blood , as with sweete wine ; and all flesh shall know that I the Lord am thy Sauiour and thy Redeemer, the mighty one of Iaakob,

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victory.

THus sayth the Lord , Where is that [a] bill of your mothers diuorcement , [b] whom I haue cast off? or who is the crediteur [c] to whom I sold you , Behold , for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 [d] Wherefore came I , and there was no man ? I called , and none answered : is mine hand so [e] shortened , that it cannot helpe ? or haue I no power to deliuer ? Behold , at my rebuke I dry vp the sea : I make the floods desert ; their fish rotteth for want of water, and dieth for thirst.

3 I cloathe the heauens with darkenesse , and make a [f] sacke their couering.

4 The Lord God hath giuen [g] mee a tongue of the learned , that I should know *to minister a* word in time to him that is [h] weary ; he will raise

a This is spoken in the person of Christ , to assure the faithfull that these promises should come to passe : for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world , as Psal.4,7. & By the sword and shaft , he fignifieth the vertue and efficacie of Carists doctrine.
d God hath taken me to his protection and defence : this chiefly is meant of Christ , and may also be applied to the ministers of his word.
e By Israelis meant Christ , and all the body of the faithfull , as the members , and their head.
f Thus Christ in his members complaineth , that his labour and preaching take none effect , yet hee is contented that his doings are approoued of God.
g Though the Iewes refuse my doctrine , yet God will approoue my ministery.
h To declare my Gospel to the Gentiles , Chap.49,6. acts 13,47. Luk. 2.32
i Meaning , the Iewes , whom tyrants kept in bondage.
k The benefit of their deliuerance shall be so great, that great and small shall acknowledge it , and reuerence God for it.
l Thus he speaketh of his Church when he would shew his mercie toward it. 2.Cor.6,2.
m Meaning, Christ alone.
n Signifying , that before Christ renew the earth by his word , there is nothing but confusion and disorder.
o To them that are in the prison of sinne and death.
p Being in Christs protection, they shalbe safe against all dangers, and free from the feare of the enimies.
q Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them : but this is ac compli shed spiritually. r Meaning,the South countrey,to that Christ shall deliuer his from all the parts of the world. s Reade Chap.44.23. t Hee obiecteth what the faithfull might say in their long affliction , and answereth thereunto to comfort them, with a most proper similitude,and full of consolation.

u Because I would not forget thee.
x Meaning , the good order of policie,and discipline.
y I haue a continuall care to build thee vp against , and to destroy thine enemies.
z Hee sheweth what are the ornaments of the Church : to haue many children, which are assembled by the word of God , and gouerned by his Spirit.
a He sheweth that Christ will not onely gather this great number of the Iewes , but also of the Gentiles.
b Meaning , that Kings shalbe conuerted to the Gospel , and bestow their power and authoritie for the preseruation of the Church.
c Being ioyned with the Church, they shall humble themselues to Christ their head , and giue him all honour.
d He meeteth this as an obiection , as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection , that none is stronger then the Lord , neither hath a more iust title vnto them.
f I will cause them to destroy one another , as Iudg.7,22 & 2.Chron.20,22. Chap.19,2.

g Meaning , that he had not forsaken her , but through her owne occasion , as Hose.2,2.
h Which should declare that I haue not her off : meaning , that they could shew none.
i Signifying , that he solde them not for any debtor pouerty , but that they solde themselues to sinnes to buy their owne lustes and pleasures.
d He came by his Prophets and ministers , but they would not beleeue
e Am I not as able to helpe you , as I haue holpen their doctrine and conuert. you , as I haue holpen your fathers of olde,when I dryed vp the red Sea,and killed the fish in the riuers, and also afterward in Iorden ? f As I did in Egypt in token of my displeasure, Exod.10.21. g The Prophet doth represent here the person and charge of them that are iustly called to the ministery of Gods word. h To him that is oppressed by affliction and misery.

i As they that are taught, and made meet by him.
k I did not stirinke from God for any persecution or calamity whereby he sheweth that the true ministers of God can looke for none other recompense of the wicked, but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.
m You haue sought consolation by your owne deuises, and haue refused the light, and consolation which God hath offered: therefore ye shall remaine in sorow, and not be comforted.

a He comforteth the Church, that they should not be discouraged for their small number
b Their stocke Abraham, of whom ye were begotten, and to Sarah of whom we were borne.
c As plentifull as Paradise, Gen. 2. 3.

d I will rule and gouerne my Church by my word and doctrine.
e The time that I will accomplish my promise.
f My power and strength.
g He foreweneth them of the horrible changes and mutations of all things, and how he will preserue his Church in the midst of all these dangers

h He putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they may learne to trust in him constantly.
i Meaning, Egypt, Psal. 87. 4.
k To wit, Pharaoh Ezek. 29 3.

me vp in the morning, in the morning he will waken mine eares to heare, i as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the k smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe old as a garment: the moth shall eate them vp.

10 l Who is among you that feareth the Lord? Let him heare the voyce of his seruant: he that walketh in darkenesse and hath no light, let him trust in the name of the Lord, and stay vpon his God.

11 Behold, all you kindle m a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorow.

CHAP. LI.

1 *To trust in God alone by Abrahams example.* 7 *Not to feare men.* 17 *The great affliction of Ierusalem,* 22 *and her deliuerance.*

HEare me a ye that follow after righteousnes, *and* yee that seeke the Lord: looke vnto the b rocke, *whence* you are hewen, and to the hole of the pit *whence* ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert c like Eden, and her wildernes like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken yee vnto me my people, and giue eare vnto me, O my people: for a d Law shall proceed from me, & I will bring forth my iudgement for the light of the people.

5 My e righteousnes is neere: my saluation goeth forth, and mine f armes shall iudge the people: the yles shall wait for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath; for the g heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner; but my saluation shall be for euer, and my righteousnes shall not be abolished.

7 Hearken vnto me ye that know righteousnesse, the people in whose heart *is* my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like woolle: but my righteousnes shall be for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as h in the olde time in the generations of the world. Art not thou the same, that hath cut i Rahab, and wounded the k dragon?

10 Art not thou the same, which hath dried the Sea, *euen* the waters of the great deepe, making the depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall l returne, and come with ioy vnto Zion, and euerlasting ioy shalbe vpon their head: they shall obtaine ioy and gladnes, *and* sorow and mourning shall flee away.

12 I, *euen* I am he that comfort you. Who are thou, that thou shouldest feare a mortall man, and the sonne of man, which shalbe made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue m hasteth to be loosed, and that hee should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea, when his wawes roared; the Lord of hosts *is* his Name.

16 And I haue put my words in thy n mouth, and haue defended thee in the shadowe of mine hand, that I may plant the o heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the p cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all her sonnes, whom she hath brought foorth: there *is* none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two q things are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but r not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, *euen* the dregges of the cup of my wrath; thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee; which haue said to thy soule, Bow downe that we may goe ouer, and thou hast laid thy body as the ground, and as the streetes to them that went ouer.

CHAP. LII.

1 *A consolation to the people of God,* 7 *Of the messengers thereof.*

ARise, arise; put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy Citie: for henceforth there shall no a more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the b dust; arise, and sit downe, O Ierusalem: loose the bands of thy neck, O thou captiue daughter, Zion.

3 For thus saith the Lord, Yee were solde

l From Babylon.

m He comforteth them by the short time of their banishment: for in seuenty yeeres they were restored, and the greatest empire of the world destroyed.
n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.
o That all things may be restored in heauen and earth, Ephes. 1. 10.
p Thou hast beene iustly punished and sufficiently, as Chap. 40. 2. & this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensibleness and madnesse, as here. 29. 15. 16.
q Whereof the one is outward, as of the things that come to the body, as warre, and famine, and the other is inward, and appertaineth to the minde that is, to be without comfort: therefore he saith, How shall they be comforted?
r But with trouble and feare.

a No wicked tyranny which shall subuert Gods true religion and oppresse the conscience.
b Put off the garments of sorow and heauines, and put on the apparell of ioy and gladnesse.

for c nought: therefore shall ye be redeemed without money.

4 For thus sayth the Lord God, My people went d downe aforetime into Egypt to sojourne there, and Asshur e oppressed them without cause.

5 Now therefore what haue I heere, saith the Lord, that my people is taken away for nought? & they that rule ouer them, make them to howle, sayth the Lord? and my Name all the day continually is f blasphemed?

6 Therefore my people shall know my Name: therefore *they shall know* in that day, that I am hee that doe speake: behold, it is I.

7 How g beautifull vpon the mountaines are the feete of him, that declareth *and* publisheth peace! that declareth good tidings, *and* publisheth saluation, saying vnto Zion, Thy God reigneth!

8 h The voyce of thy watchmen *shall be heard*; they shall lift vp their voyce, and shout together: for they shall see eye to eye, when the Lord shall bring again Zion.

9 O yee desolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made i bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 k Depart, depart ye: goe ye out from thence, and touch no vncleane thing, go out of the mids of her, be ye cleane, that l beare the vessels of the Lord.

12 For ye shall not go out m with haste, nor depart by fleeing away: but the Lord will go before you, and ℣ God of Israel will gather you together.

13 Behold, my n seruant shall prosper: he shallbe exalted and extolled, and be very hie.

14 As many were astonied at thee (his visage was so o deformed of men, and his forme more than the sonnes of men) so p shall he sprinkle many nations: the Kings shall shut their q mouthes at him: for that which had not bin told them, shall they see, and that which they had not heard, shall they r vnderstand.

4 Surely, hee hath borne our infirmities, and caried f our sorowes; yet wee did iudge him as g plagued and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the h chastisement of our peace *was* vpon him; and with his stripes are we healed.

6 All we like sheep haue gone astray: we haue turned euery one to his owne way, and the Lord hath laid vpon him the i iniquity of vs all.

7 Hee was oppressed, and hee was afflicted, yet did he not k open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so hee opened not his mouth.

8 Hee was taken out from l prison, and from iudgement: m and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 n And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednes, neither *was* any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities: when o he shal make his soule an offering for sinne, he shall see *his* seed *and* shall prolong *his* dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the p trauell of his soule, *and* shalbe satisfied, by his knowledge shall my q righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because r he hath powred out his soule vnto death; and he was counted with the transgressours, and he bare the sinne f of many, and prayed for the trespassers.

c The Babylonians paid nothing to me for you: therefore I will take you againe without raunsome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretende some cause to oppresse my people because they went thither, and remained among them, but the Assyrians haue no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum. 1 15. rom. 10. 15.
h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Esra, and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies, and to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48. 20. 2. Cor. 6. 17.
l For the time is at hand, that the Priestes and Leuites chiefly (and so by them all the people, which shalbe as the Leuites in this office) shall cary home the vessels of the Temple which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.
o In the corrupte iudgement of man, Christ in his person was not esteemed.
p He shall spread his word through many nations.
q In signe of reuerence, and as being astonished at his excellency.
r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 and is dead for our sinnes.

WHo a will beleeue our report? and to whom is the b arme of the Lord reuealed?

2 But hee shall growe vp before him as a branch, and as a c roote out of a dry ground; he hath neither forme nor beautye: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and reiected of men: he is a man full of sorowes, and hath experience of e infirmities: we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our infirmities, and caried f our sorowes: yet we did iudge him as g plagued and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the h chastisement of our peace *was* vpon him, and with his stripes are we healed.

6 All we like sheep haue gone astray: we haue turned euery one to his owne way, and the Lord hath laid vpon him the i iniquity of vs all.

7 Hee was oppressed, and hee was afflicted, yet did he not k open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so hee opened not his mouth.

8 Hee was taken out from l prison, and from iudgement: m and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 n And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednes, neither *was* any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities: when o he shal make his soule an offering for sinne, he shall see *his* seed *and* shall prolong *his* dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the p trauell of his soule, *and* shalbe satisfied, by his knowledge shall my q righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because r he hath powred out his soule vnto death; and he was counted with the transgressours, and he bare the sinne f of many, and prayed for the trespassers.

a The Prophet sheweth that very few shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12. 38. rom. 10. 16.
b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit. c Remarkable in the sight of man, but it shall growe wonderfully, and flourish before God. d Reade Chap. 11. 1. e Which was by Gods singular prouidence for the comfort of sinners, Hebr. 4. 15.

f That is, the punishment due to our sinnes: for the which he hath both suffered and made satisfaction, Mat. 8. 17. 1. pet. 2. 24.
g We iudged euill, thinking that he was punished for his owne sinnes, and not for ours.
h He was chastised for our reconciliation, 2. Cor. 15. 3.
i Meaning, the punishment of our iniquity, and not the fault it selfe.
k But willingly and patiently obeyed his fathers appointement, Mat. 26. 63. acts 8. 32.
l From the crosse and graue, after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would.
o Christ by offring vp himselfe shall be for euer.
p That is, the fruit and effect of his labour, which is the saluation of his Church.
q Christ shal iustifie by faith through his word, whereas Moses could not iustifie by the law.
r Because he humbled himselfe, therefore he shalbe extolled to glory, Phi. 2. 7-8. &c. 1. vers. 21.
f That is, of all that beleeue in him.

CHAP. LIV.

1 Moe of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God teacheth his for a time, to whom afterward hee sheweth mercy.

REioyce, O a barren that diddest not beare: breake forth into ioy and reioyce, thou that diddest not trauaile with child; for the b desolate hath moe children then the married wife, sayth the Lord.

2 c Enlarge the place of thy tents, and let them spread out the curtains of thine habitations; spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproach of thy e widowhood any more.

5 For hee that f made thee, *is* thine husband, (whose name *is* the Lord of hoastes) and thy redeemer the holy One of Israel, shall be called the

a After that hee hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, and call'eth her barren, because that in the captiuity she was a widow without hope to haue any children.
b The Church in this her affliction and captiuity shall bring foorth moe children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying, that for the great number of children that God should giue her, she should seeme to lack roome to lodge them.
d The afflictions which thou hast suffered: at the beginning.
e When as thou wast refused for thy sinnes, Chap. 50. 1.
f That did regenerate thee by his holy Spirit.

g His glory shall shine through the whole World, which seemed before to be shut vp in Iudea.
h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.
l *Or, iaspers, or pearle.*
l By the hearing of his word and inward mouing of his Spirit.
m In stabilitie and sureneſſe, ſo that it ſhall ſtand for euer.
n And therefore ſhall not preuaile.
o Meaning, the domeſticall enemies of the Church, as are the hypocrites.
p Signifying hereby, that man can doe nothing, but ſo farre as God giueth power: for ſeeing that all are his creatures, he muſt needs gouerne and guid them.

a Chriſt by propoſing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly luſts, and ſo thirſt not after theſe waters.
b Signifying, that Gods benefits can not be bought for money.
c By waters, wine, milke and bread, he meaneth all things neceſſary to the ſpirituall life, as theſe are neceſſary to this corporall life. d He reproueth their ingratitude, which refuſe thoſe things that God offereth willingly, and in the meane time ſpare neither coſt nor labour to obtaine thoſe which are nothing profitable. e You ſhall be fed abundantly.
f The ſame couenant which through my mercie I ratified and confirmed to Dauid, that it ſhould be eternall, 2. Sam. 7. 13. Acts 13. 34. g Meaning Chriſt, of whom Dauid was a figure.

God of the whole world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirit, and as a h yong wife when thou waſt refuſed, ſaith thy God.

7 For a little while haue I forſaken thee, but with great compaſſion will I gather thee.

8 For a moment in *mine* anger, I hid my face from thee for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy redeemer.

9 For this is vnto me *as* the i waters of Noah, for as I haue ſworne that the waters of Noah ſhould no more goe ouer the earth, ſo haue I ſworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines ſhall remooue, and the hilles ſhall fall downe; but my mercie ſhall not depart from thee, neither ſhall the couenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with the k carbuncle, and lay thy foundation with ſaphirs,

12 And I will make thy windowes of l emerauds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhalbe* l taught of the Lord, and much peace ſhalbe to thy children.

14 In m righteouſneſſe ſhalt thou be eſtabliſhed, *and* be farre from oppreſſion; for thou ſhalt not feare it: and from feare; for it ſhall not come neere thee.

15 Beholde, *the enemie* ſhall gather himſelfe, but without n me: whoſoeuer ſhall gather himſelfe in thee, o againſt thee, ſhall fall.

16 Beholde, I haue created the p ſmith that bloweth the coales in the fire, and him that bringeth foorth an inſtrument for his worke, and I haue created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and euery tongue that ſhall riſe againſt thee in iudgement, thou ſhalt condemne. This is the heritage of the Lords ſeruants, and their righteouſneſſe *is* of me, ſaith the Lord.

CHAP. LV.

1 An exhortation to come to Chriſt. 8 Gods counſels are not as mans. 12 The ioy of the faithfull.

HO, euery one that a thirſteth, come ye to the waters, and ye that haue b no ſiluer, come, buy and eate: come, I ſay, buy c wine and milke without ſiluer and without money.

2 Wherefore doe ye lay out ſiluer, *and* not for bread? d and your labour without being ſatisfied? hearken diligently vnto me, and eate that which is good, and let your ſoule delight in e fatneſſe.

3 Encline your eares, and come vnto mee: heare, and your ſoule ſhall liue, and I will make an euerlaſting couenant with you, *euen* the f ſure mercies of Dauid.

4 Behold, I gaue g him for a witneſſe to the people, for a prince and a maſter vnto the people.

5 Behold, thou ſhalt call a nation that thou knoweſt not, h and a nation that knew not thee, ſhall runne vnto thee becauſe of the Lord thy God, and the Holy one of Iſrael: for he hath glorified thee.

6 Seeke ye the Lord while he may i be found: call ye vpon him while he is neere.

7 Let the wicked k forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him; and to our God, for hee is very ready to forgiue.

8 For my l thoughts *are* not your thoughts, neither *are* your wayes my wayes, ſayth the Lord.

9 For as the heauens are higher then the earth, ſo are my wayes higer then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe, and the ſnow from heauen, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue ſeed to the ſower, and bread vnto him that eateth,

11 So ſhall my m word be, that goeth out of my mouth: it ſhall not returne vnto me voyd, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.

12 Therefore ye ſhall goe our with ioy, and be led foorth with peace; the n mountaines and the hils ſhall breake foorth before you into ioy, and all the trees of the field ſhall clap *their* hands.

13 For thornes there ſhall grow fire trees; for nettles ſhall grow the myrthe tree, and it ſhall be to the Lord o for a name, *and* for an euerlaſting p ſigne that ſhall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iuſtice. 10 Againſt ſhepheards that denoure their flocke.

THus ſaith the Lord, a Keepe iudgement and doe iuſtice, for my ſaluation is at hand to come, and my b righteouſnes to be reuealed.

2 Bleſſed *is* the man that doeth this, and the ſonne of man which layeth hold on it; hee that keepeth the c Sabbath, and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the ſonne of the ſtranger, which d is ioyned to the Lord, ſpeake and ſay, The Lord hath ſurely ſeparated me from his people; neither let the Eunuch ſay, Behold, I am a dry tree.

4 For thus ſaith the Lord vnto the Eunuches that keepe my Sabbaths, and chuſe the thing that pleaſeth me, and take hold of my couenant,

5 Euen vnto them will I giue in mine e Houſe and within my walls, a place, and a f name better then of the ſonnes and of the daughters; I will giue them an euerlaſting name, that ſhall not be put out.

6 Alſo the ſtrangers that cleaue vnto the Lord, to ſerue him, and to loue the Name of the Lord, and to be his ſeruants; euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring alſo to mine holy mountaine, and make them ioyfull in mine Houſe of prayer; their burnt g offerings and their ſacrifices *ſhall be* accepted vpon mine altar: for mine

h To wit, the Gentiles, which before thou didſt not receiue to be thy people.
i When he offereth himſelfe by the preaching of his word.
k Hereby he ſheweth that repentance muſt be ioyned with faith and how we cannot call vpon God aright, except the ſuites of our faith appeare.
l Although you are not ſoone reconciled one to another, and iudge mee by your felues yet I am moſt eaſie to be reconciled, yea I offer my mercies to you.
m In theſe ſmall things haue their effect, as day'y experience ſheweth, much more ſhall my promiſe which I haue made and confirmed, bring to paſſe the things which I haue ſpoken for your deliuerance.
n Reade Chap. 44. 23. and 49. 13.
o To ſet forth his glory.
p Of Gods deliuerance, and that he will neuer forſake his Church.

a God ſheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie whereby true faith is declared.
b Which I will declare toward you, and powre into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth the whole ſeruice of God and true religion.
d Let none thinke himſelfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forſake none which will keepe his true religion, and beleeue in him.
e Meaning, in his Church.
f They ſhall be called after my people, and be of the ſame religion: yea, vnder Chriſt the dignitie of the faithfull ſhalbe greater then the Iewes were at that time.
g Hereby he meaneth the ſpirituall ſeruice of God, to whom the faithfull offer continuall thankeſgiuing, yea themſelues and all that they haue, as a liuely and acceptable ſacrifice,

house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to deuoure, euen all ye beasts of the forest.

10 Their k watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they can not barke: they lie and sleepe, and delight in sleeping.

11 And these greedy dogs can neuer haue enough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and wee will fill our selues with strong drinke, and to l morow shalbe as this day, and much more abundant.

13 And whom diddest thou reuerence or feare, seeing thou hast n lied vnto me, and hast not remembred me, neither set thy mind thereon? is it not because I holde my peace, and that of long o time? therefore thou fearest not me.

14 I will declare thy righteousnesse p and thy workes, and they shall not profit thee.

15 When thou cryest, let them that thou hast gathered together, deliuer thee: but the wind q shall take them all away: vanitie shall pull them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountaine.

16 r And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

17 For thus saith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

18 For I will not contend for euer: neither will I be alwaies wroth, s for the spirit should faile before me: and I haue made the breath.

19 For his t wicked couetousnesse I am angry with him, and haue smitten him: I hid me, and was angry, yet hee went away, and turned after the way of his owne heart.

20 I haue seene his waies, and will u heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

21 I create the x fruit of the lips, to be peace: peace vnto them that are y farre off, and to them that are neere, saith the Lord: for I will heale him.

22 But the wicked are like the raging sea, that can z not rest, whose waters cast vp myre and dirt.

23 There is no peace, saith my God, to the wicked.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 and their vaine confidence.

THE righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away a from the euill to come.

2 b Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you c witches children, come hither, the seed of the adulterer and of the whore.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

5 Inflamed with idoles vnder euery greene tree? and sacrificing the d children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smoothe stones e of the riuer; they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in f these?

7 Thou hast made thy g bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the h doores also and posts hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then mee, and wentest vp, and diddest i enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in euery place where thou sawest it.

9 Thou wentest k to the kings with oyle, and diddest increase thine oyntments, and send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iourneys, yet saydest thou not, l There is no hope: thou m hast found life by thine hand, therefore thou wast not grieued.

11 And whom diddest thou reuerence or feare, seeing thou hast n lied vnto me, and hast not remembred me, neither set thy mind thereon? is it not because I holde my peace, and that of long o time? therefore thou fearest not me.

12 I will declare thy righteousnesse p and thy workes, and they shall not profit thee.

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19 I create the x fruit of the lips, to be peace: peace vnto them that are y farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can z not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fait of the faithfull. 13 Of the true Sabbath.

CRie aloude, spare not; lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Iaakob their sinnes.

2 Yet they b seeke me daily, and will know my waies, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

3 c Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you will seeke d your will, and require all your debts.

4 Behold, ye fast to striue and debate, and to smite with the fist of wickednesse: ye shall not fast as yee doe to day, to make your voyce to be e heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow

h Not onely for the Iewes, but for all others, Matth. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, and to assure the faithfull that when this commeth, they may know it was told them before.

k He sheweth that this affliction shall come through the fault of the gouernours, prophets, and pastors, whose ignorance, negligence, auarice, and obstinacie prouoked God.

l We are well yet, and to morrow shall be better: therefore let vs not feare the plagues before coey come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

m From the plague that is at hand, and also because God will punish the wicked.

n The feule of the reighteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

o He threateneth the wicked hypocrites, who vnder the pretence of the name of Gods people, derided Gods word and his promises, boasting openly that they were the children of Abraham, but: because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God, and fledde to wicked meanes for succour. d Reade Leuit. 18. 21. 2 King. 23. 10.

e Meaning, euery place was polluted with their idolatry: or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you offring before these idoles, thought you did serue God.

g To wit, thine altars in an open place, like an impudent harlot, that careth not for the sight of her husband.

h In stead of seeming vp the word of God in the open places on the posts & doores to haue it in remembrance, Deut. 6. 9. and 27. 2. thou hast set vp figures and markes of thine idolatry in euery place.

i That is, diddest increase thine idolatrie more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts and presents to helpe thee against the Egyptians: and when they failed thou soughtest to the Babylonians, and more and more diddest torment thy selfe.

l Although thou sweat all thy labors to be in vaine, yet wouldest thou neuer acknowledge thy fault, and leaue off. m See derideth their superstitious diligence, which thought to haue made all sure, and yet were deceiued.

n Broken promise with me.

o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, thy naugh nesse, idolatries, and impieties which the wicked call Gods lenitie: thus he derideth their obstinacie.

q Meaning, the Assyrians and others whose helpe they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man, whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet I did not withdraw my mercie from them.

x That is, I frame the speach and words of my messengers which shall bring peace.

y As well to him that is in captiuitie as to him that remaineth at home. z Their euill conscience doeth euer torment them, and neuer haue rest, Reade Chap. 48. 22.

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k As well to him that is in captiuitie as to him that remaineth at home. l Their euill conscience doeth euer torment them, and neuer haue rest, Reade Chap. 48. 22.

m The Lord thus speaketh to the Prophet, willing him to vse all diligence and feuentie to rebuke the hypocrites.

n They will seeme to worship me and haue outward holinesse.

o He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their worke be not accepted.

p Thus he conuinceth the hypocrites by the second table. and by their duety toward their neighbours, that they haue not faith.

q your fasting and your

downe his head, as a bul-rush, and to lie downe in sackecloath and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen? to loose the bands of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery f yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy h light breake foorth as the morning, and thine health shall grow speedily: thy i righteousnes shall goe before thee, *and* the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting foorth of the k finger, and wicked speaking:

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenesse, and thy darknesse *shallbe* as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde n waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach, *and* the restorer of the paths to dwell in.

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, *as* glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church though all men faile.

BEhold, * the Lords hand is not shortened, that it cannot saue: neither is his eare beauie, that it cannot heare.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid *his* face from you, that he will not heare.

3 For your handes are defiled with p blood, and your fingers with iniquitie: your lips haue spoken lies, *and* your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man q contendeth for trueth: they trust in vanity, and speake vaine things: they conceiue mischiefe, and r bring forth iniquitie.

5 They hatch cockatrice d egges, and weaue the spiders s web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shalbe no garment, neither shall they couer themselues with their labors: *for* their workes *are* workes of iniquities, and the worke of cruelnie *is* in their hands.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction *is* in their paths.

8 The way of peace they know not, and there *is* none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is t iudgement farre from vs, neither doeth g iustice come neere vnto vs: we wait for light, but lo, it *is* darkenesse: for brightnes, *but* we walke in darkenesse.

10 We grope for the wall like the h blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: *we are* in solitary places, as dead men.

11 We roare all like i beares, and mourne like doues: we looke for equitie, but there *is* none; for health, *but* it is farre from vs.

12 For our trespasses are many before thee, and our k sinnes testifie against vs: for our trespasses *are* with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, *and* haue spoken of cruelty and rebellion, conceiuing and vttering out of the heart l false matters.

14 Therefore m iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the street, and equity cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe n a pray: and when the Lord saw it, it displeased him, that there *was* no iudgement.

16 And when hee saw that there *was* no man, hee wondered that none would offer himselfe. o Therefore his arme did p saue it, and his righteousnes it selfe did sustaine it.

17 For he put on righteousnesse, as an habergion, and an q helmet of saluation vpon his head, and hee put on the garments of vengeance for cloathing, and was clad with zeale as a cloke.

18 As *to make* recompence, as to requite the furie of the aduersaries *with* a recompence to his enemies: he will fully repayre the r yslands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne; for the enemy shall s come like a flood, *but* the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto t them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will *make* this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, u shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

u Because the doctrine is made profitable by the vertue of the Spirit; he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time

ARise, O *Ierusalem*, be bright, for thy a light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the b earth, and grosse darkenesse the people; but the

b Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that this light shineth to none, but to those that are in his Church.

a The time of thy prosperitie and felicitie: where as speaking of Babylon, he commanded her to goe downe, Chap. 47, 1.

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous state wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God and man.

k Whereby is meant all maner of iniurie.

l That is, haue compassion on their miseries.

m Thine aduersitie shalbe turned into prosperity.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

o If thou refraine thy selfe from thy wicked works.

* *Num.* 11 23. *chap* 50, 2.

* *Ierem.* 5, 25.

a Reade Chap. 1, 15.

b All men winke at the iniuries and oppressions, and none go about to remedie them.

c According to their wicked enuies, they hurt their neighbours.

d Whatsoeuer commeth from them is poyson, and bringeth death.

e They are profitable to no purpose,

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorowes by outward signes, some more, some lesse.

k This confession is generall to the Church, to obtaine remission of sinnes, and the Prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice, nor vprightnesse among men.

n The wicked will destroy him.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.

s He sheweth that there shallbe great affliction to the Church, but God will euer deliuer his.

t Whereby hee declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.

Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in c thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all d these are gathered, *and* come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourished *at thy* side.

5 Then thou shalt see and shine: thine heart shalbe astonied e and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The f multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shew foorth the praises of the Lord.

7 All the sheepe of g Kedar shall be gathered vnto thee: the rams of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine h altar: and I will beautifie the house of my glory.

8 Who are these i that flie like a cloude, and as the doues to their windowes?

9 Surely the yles shall wait for mee, and the ships k of Tarshish, as at the beginning, that they may bring thy sonnes from farre, *and* their siluer and their gold with them vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their l Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the m kingdome, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The n glory of Lebanon shall come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my o feet.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee p, shall fall p downe at the soles of thy feete: and they shall call thee, The citie of the Lord Zion of the Holy one of Israel.

15 Whereas thou hast beene forsaken and hated, so that no man went *by thee*, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the q breasts of Kings: and thou shalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For brasse will I bring gold, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernement r peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt s call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shinne by day, neither shall the brightnesse of the t Moone shine vnto thee: for the Lord shall be thine euerlasting light, and thy God, thy glory.

20 Thy Sunne shall neuer goe downe, neither shall thy Moone be hid: for the Lord shall be thine euerlasting light, and the dayes of thy sorow shalbe ended.

21 Thy people also shalbe all righteous: they shall possesse the land for euer, the u graffe of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a x thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

1 *He prophecieth that Christ shall be anoynted, and sent to preach.* 10 *The ioy of the faithfull.*

THe *Spirit of the Lord God is a vpon mee, therefore hath the Lord anoynted mee: he hath sent mee to preach good tidings vnto the pobre, to bind vp the b broken hearted, to preach libertie to the c captiues, and to them that are bound, the opening of the prison,

2 To preach the d acceptable yeere of the Lord, and the day of e vengeance of our God, to comfort all that mourne,

3 To appoynt vnto them that mourne in Zion, *and* to giue vnto them beautie for f ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called g trees of righteousnes, the planting of the Lord, that he might be glorified.

4 And they shall build the old waste places, *and* raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many h generations.

5 And the strangers shall i stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen, and dressers of your vines.

6 But yee shall be named the k Priestes of the Lord, and men shall say vnto you: The ministers of our God: Ye shall eate the l riches of the Gentiles, and shalbe exalted with their glory.

7 For your shame, *you shall receiue* m double, and for confusion, n they shall reioyce in o their portion: for in their land they shall possesse the p double: euerlasting ioy shalbe vnto them.

8 For I the Lord loue iudgement, *and* hate q robberie for burnt offering, & I will direct their worke in trueth, and I will make an euerlasting couenant with them.

9 And r their seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall know them, that they are the seed which the Lord hath blessed.

10 s I will greatly reioyce in the Lord, *and* my soule shall be ioyfull in my God: for he hath cloathed me with the garments of saluation, and couered mee with the robe of righteousnesse: he hath decked me like a bridegroome, & as a bride tyreth her selfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the Lord God will cause righteousnes to grow, and praise before all the heathen.

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c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

d An infinitie number from all countreyt, as chap. 49.18.

e For ioy, as the heart is drawen in for sorow.

f Meaning, that euery one shall honour the Lord with that wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.

g That is, the Arabians, that haue great abundance of cattell.

h Because the Altar was a figure of Christ, Hebr. 13.10. he sheweth that nothing can be acceptable to him, which is not offered to him by this Altar, who was both the offering and the altar it selfe.

i Shewing, what great number shall come to the Church, and with what great diligence and zeale.

k The Gentiles shall be now enemies, shall become friends and seruers foorth of the Church.

l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

m He sheweth that God hath giuen all power and authority here in earth for the vse of his Church: and that they which will not serue and profite the same, shall be destroyed.

n There is no thing so excellent which shall not serue the necessitie of the Church

o Signifying, that Gods Maiestie is not included in the Temple, which is but the place for his seate, that we may learne to rise vp to the heauens. p To worship their head Christ, by obeing his doctrine. q Both he and low shall be ready to helpe and succour thee. r Thy gouernours shall loue thee, and seeke thy wealth and prosperitie. s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.

t Signifying, that all worldely meanes shall cease, and that Christ shalbe all in all as Reuel 21. 23. and 22. 5.

u The children of the Church.

x Meaning, that the Church should be miraculously multiplied.

* *Luke* 4.18.

a This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

b To them that are liuely touched with the feeling of their sinnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good fauour to man, which S. Paul calleth the fulnesse of time, Gal 4.4.

e For when God deliuereth his Church, he punisheth his enemies:

f Which was the signe of mourning.

g Trees that bring forth good fruits, as Matt. 3.8.

h That is, for a long time.

i They shalbe ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2.9 Reuel. 1.6. and 5.10.

l Reade Chap. 6. 13.16.

m Abundant recompence as this word is vsed. Chap 40.2.

n That is, the seuer.

o To wit, of the Gentiles.

p Whereas the Gentiles had double authoritie ouer them, and possesse twise so much.

q I will not receiue their offerings which are ex ortionous, deceiuers, hypocrites, or that deprine mee of my glory.

r That is the fruites of the Church.

s He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP. LXII.

a The great desire that the Prophet haue had for Christs comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not [a] holde my tongue, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake foorth as the [b] light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnes, and all Kings thy glory: and thou shalt be called by [c] a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, [e] Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shalt haue an [f] husband.

5 For *as* a yong man marieth a virgin, *so* shall thy sonnes [g] marry thee: and *as* a bridegrome is glad of the bride, *so* shall thy God reioyce ouer thee.

6 I haue set [h] watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: [i] yee that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire, and vntill he set vp Ierusalem the [k] praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 [l] Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, *and* set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world, [m] tell the daughter Zion, Behold, thy Sauiour commeth: Behold, his wages *is* with him, and [n] his worke *is* before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A [o] citie sought out *and* not forsaken.

a The Prophet saith that he will neuer ceasse to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to be setting foorth of Gods mercies toward his Church.
c Thou shalt haue a more excellent name then thou hast had hitherto.
d He shall esteeme thee as deare and precious as a king doeth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
‖ Or, *my delight is her.*
‖ Or, *married.*
f That thou may be replenished with children.
g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, in asmuch as Christ maketh her plentifull to bring forth children vnto him.
h Prophets, Pastours, and Ministers.
i He exhorteth the Ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration whereof all the world shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap 57.14.
m Ye Prophets and Ministers shew the people of this their deliuerance: which was chiefely meant of our Sauiour by Christ, Zach. 9.9. matt. 21 5
n He shall haue all power to bring his purpose to passe, as Chap 40.10.
o That is, one ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

WHo is this that commeth [a] from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. [b] I speake in righteousnes, *and* am mightie to saue.

2 [c] Wherefore is thine apparell red, & thy garments like him that treadeth in the wine presse?

3 I haue troden the wine-presse alone, and of all people there *was* none with mee: for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance *is* in mine heart, and the yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondred that there was none to vphold: therefore mine owne arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercie of the Lord, *and* the prayses of the Lord, according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my [h] people, children that will not lie: so hee was their Sauiour.

9 In all their troubles hee was [i] troubled, and the Angel [k] of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemie, *and* he fought against them.

11 Then he [l] remembred the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the [m] shepheard of his sheepe? Where is hee that put his holy Spirit within a him?

12 He led *them* by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 Hee ledde them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy zeale & thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [q] me.

16 Doubtlesse thou art our Father: though [r] Abraham be ignorant of vs, and Israel know vs not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? *and* hardened our heart from thy feare? Returne for thy [u] seruants sake, *and* for the tribes of thine inheritance.

18 The people of thine holinesse haue pos-

a This prophecie is against the Idumeans and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies.
b vnder the title of circumcision and the kindred of Abrahau, claimed to themselues the chiefe religion, and hated the true worshippers, Psal. 137 7.
b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed in deed the vengeance which my Prophets threatned.
c Another question, to the which the Lord answereth.

d Shewing that when God punisheth his enemies, it is for the profite and deliuerance of his Church.
e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to do their dutie through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, reade Chap. 59.16.
f I will so astonish them and make them so giddy, that they shall not know which way to goe.
g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.
i He bare their afflictions and griefes as though they had beene his owne.
k Which was a witnesse of Gods presence, and this may be referred to Christ, to whom belonged the cheefe of Saluation.
l That is, the people of Israel, being afflicted, called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past.
m Meaning, Moses.
n That is, in Moses that he might well gouerne the people: some referre this giuing of the spirit to the people.
o Peaceably and gently, as an horse is led to his pasture.
p Hauing declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them
q Thy great affection, which thou hast euer shewed vs.
r Meaning, from the whole body of the Church.
s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.
t By casting away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and diddest punish some by sinne according to thy iust iudgements.
u Meaning, for the Couenants sake made to Abraham, Izhak, and Iakob his seruants.

x That is, in respect of the promise, which is perpetuall: wherin they had bow possessed the land of Canaan, a thousand and foure hundreth yeeres: and thus they lament, to moove God rather to remember his Covenant, then to punish their sinnes.

sessed it, but a little x while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue beene *as they*, ouer whom thou neuer bareſt rule, and vpon whom thy name was not called.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloath.

OH, that thou wouldest a breake the heauens, *and* come downe, *and* that the mountaines might melt at thy presence!

2 As the melting fire burned, *as* the fire caused b the waters to boile, (that thou mightest declare thy Name to thine aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which we looked not for, thou camest downe, *and* the mountaines melted at thy presence.

4 For since the beginning of the world, they haue not c heard nor vnderstood with the eare, neither hath the eie seene *another* God beside thee, which doth *so* to him that waiteth for him.

5 Thou diddest meet him, d that reioyced *in thee*, & did iustly: they remembred thee in thy e waies: behold, thou art angry, for wee haue sinned: *yet* in f them *is* continuance, and we g shall be saued.

6 But we haue all beene as an vncleane thing, and all our h righteousnes *is as* filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there *is* none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, k aboue measure, neither remember iniquitie for euer: Loe, we beseech thee, behold, we are all thy people.

10 l Thine holy cities lie waste: Zion is a wilderneſſe, *and* Ierusalem a desert.

11 The house of our Sanctuarie, and of our glory, m where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still n at these things, O Lord? wilt thou holde thy peace and afflict vs aboue measure?

CHAP. LXV.

1 The vocation of the Gentiles, & the rieection of the Iewes. 13 The ioy of the elect, and the punishments of the wicked.

I Haue beene sought of them that a asked not: I was found of them that sought mee not: I sayd, behold me, behold mee, vnto a nation that called not vpon my Name.

2 I haue b spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, *euen* after their owne c imaginations.

3 A people that prouoked mee euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e bricks.

4 Which remaine among the f graues, and lodge in the deserts, which eate g swines flesh, and the broth of things polluted *are* in their vessels.

5 Which say, h Stand apart, come not neere to me: for I am holier then thou; these are a smoake in my wrath, *and* a fire that i burneth all the day.

6 Behold, it is k written before me; I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, *shalbe* together (saith the Lord) which haue burnt incense vpon the mountaines, and blaspheмed me vpon the hilles; therefore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a l blessing *is* in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah that shall inherite my mountaine; and mine elect shall inherite it, and my seruants shall dwell there.

10 And n Sharon shalbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, and furnished the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answere; I q spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall eat, and ye shalbe hungry; behold, my seruants shall drinke, and ye shall be thirstie; behold, my seruants shall reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and yee shall crie for sorow of heart, and shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto my r chosen; for the Lord God shall slay you, and call his seruants by t another name.

16 He that shall blesse in the u earth, shall blesse himselfe in the true God; and he that sweareth in the earth, shall sweare by the true God; for the former x troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For loe, I will create y new heauens and a new earth, and the former shall not be remembred nor come into minde.

18 But be you glad and reioyce for euer in the things that I shall create, for behold, I will create Ierusalem, *as* a reioycing, and her people *as* a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.

b Meaning, the raire, haile, fire, thunder and lightnings.

c S. Paul vseth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church, by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after thy Commandements.

e They considered thy great mercies.

f That is, in thy mercies, which be called the wayes of the Lord.

g Thou wilt haue pitie vpon vs.

h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and abough we would excuse our selues, yet our righteousnes, and best vertues are before thee as vile clouts, or (as some reade) like the menstruous clothes of a woman.

i Albeit, O Lord, thy potter may his pot, to adopt vs to be thy children, yet we appeale to thy mercies, whereby it hath pleased thee not immediately send succour.

k For so the flesh iudgeth when God doth not immediately send succour.

l Which were dedicated to thy seruice, and to call vpon thy Name.

m Wherein wee reioyced and worshipped thee.

n That is, at the contempt of thine owne glorie? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

a Meaning, the Gentiles which knew not God, should seeke after him, when he had snooued their hearts with his holy Spirit, Rom. 10. 20.

b He sheweth the cause of the rieection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom hee called them continually and stretched out his hand to draw them.

c He sheweth that to delight in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatry.

d Which were dedicate to idols.

e Meaning, their altars, which be thus named by contempt.

f To consult with spirits, and to coniure deuils, which were forbidded, Deut. 18. 11.

g Which was contrary to Gods Commandement, Leuit. 11. 7. deut. 14. 8.

h He sheweth that hypocrisie is euer ioyned with pride and contempt of others.

i Their punishment shall neuer haue end.

k So that the remembrance thereof cannot be forgotten.

l Shalbe both punished together: and this declareth how the children are punished for their fathers faults, to wit, when the same faults or like are found in them.

m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten flocks, that is, the hypocrites.

n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattel.

o By the multitude and number be meaneth their innumerable idoles of whom they thought they could neuer haue ynough.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets, whom ye would not obey.

r By these words, Eate and drinke, he meaneth, the blessed life to the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.

s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.

t Thereby the name of the Iewes.

u By blessing and by sweating is meant the praising of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but thorow all the world.

x I will no more suffer my Church to be desolate as in times past.

y I will so alter and change the state of my church, that it shall seeme to dwell in a new world.

z Meaning, in this wonderfull reformation of the Church there ſhould be no weakues of youth, nor infirmities of age, but all ſhould be freſh and flouriſhing: and this is accomplihed in the heauenly Ieruſalem, when all ſinnes ſhall ceaſe, and the teares ſhall be wiped away.
a Whereby he ſheweth that the infidels and vnrepentant ſinners haue no part of this benediction.
b He propoſeth to the faithfull the bleſſings which are contained in the Law, and ſo vnder temporall things comprehendeth the ſpirituall promiſes.
c Reade Chap. 12, 6.

no more heard in her, nor the voyce of crying.

20 There ſhall be no more there a childe of yeeres, nor an olde man that hath z not filled his dayes: for he that ſhallbe an hundreth yeeres olde, ſhall die *as a* yong man: but the ſinner being a an hundreth yeeres olde ſhall be accurſed.

21 And they ſhall b build houſes, and inhabite them, and they ſhall plant vineyards, and eate the fruit of them.

22 They ſhall not build, and another inhabite: they ſhall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect ſhall enioy in olde age the worke of their hands.

23 They ſhall not labour in vaine, nor bring forth in feare: for they are the ſeede of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will anſwere, and whiles they ſpeake, I will heare.

25 The c wolfe and the lambe ſhall feede together, and the lion ſhall eate ſtraw like the bullocke: and to the ſerpent duſt *ſhalbe* his meate. They ſhall no more hurt nor deſtroy in all mine holy Mountaine, ſayth the Lord.

CHAP. LXVI.

1 *God dwelleth not in Temples made with hands.* 3 *He deſpiſeth ſacrifices done without mercy and faith.* 5 *God comforteth them that are troubled for his ſake.* 19 *The vocation of the Gentiles.* 23 *The perpetuall Sabbath.* 24 *The puniſhment of the wicked is everlaſting.*

THus ſayeth the Lord, * The a heauen *is my* throne, and the earth *is* my footeſtoole: where is that houſe that ye will build vnto me? and where is that place of my reſt?

2 For all theſe things hath mine hand made, b and all theſe things haue beene, ſaith the Lord: and to him will I looke, euen to him that is poore, and of c a contrite ſpirit, and trembleth at my words.

3 He that killeth a bullocke, *is as* if he d ſlew a man: he that ſacrificeth a ſheepe, *as* if he cut off a dogges necke: he that offereth an oblation, *as* if he offered ſwines blood: he that remembreth incenſe, *as* if he bleſſed an idole: yea, they haue choſen their owne wayes, and their ſoule delighteth in their abominations.

4 Therefore will I e chuſe out their deluſions, and I will bring their feare vpon them, becauſe I called and none would anſwere: I ſpake, and they would not heare: but they did euill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all yee that tremble at his f word, Your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but hee ſhall appeare to your ioy, and they ſhall be aſhamed.

6 g A voyce ſoundeth from the citie, *euen* a voyce from the Temple, the voyce of the Lord, that recompenſeth his enemies fully.

7 Before h ſhe trauailed, ſhe brought forth:

* *Acts* 7, 48, 49.
a My maieſtie is ſo great, that it filleth both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which truſted in the Temple and ſacrifices.
b Seeing that both the Temple and the things therein, with the ſacrifices, were made and done by his appointment, he ſheweth that he hath no need thereof, and that he can be without them, Pſal 50, 10.
c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.
d Becauſe the Iewes thought themſelues holy by offering of their ſacrifices, and in the meane ſeaſon had neither faith nor repentance. God ſheweth that he doth no leſſe deteſt theſe ceremonies, then hee doeth the ſacrifices of the heathen, who offered men, dogs, and ſwine to their idoles, which things were expreſſly forbidden in the Law.
e I will diſcouer their wickednеſſe and hypocriſie, whereby they thinke to blind mine eyes, to all the world.
f He encourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.
g The enemies ſhall ſhortly heare a more terrible voyce, euen ſire and ſlaughter, ſeeing they would not heare the gentle voyce of the Prophets, which called them to repentance.
h Meaning, that the reſtauration of the Church ſhould be ſo ſudden and contrary to all mens opinions, as when a woman is deliuered before ſhe looked for it, and that without paine in trauaile,

and before her paine came, ſhe was deliuered of a man childe.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth be brought forth in one i day? or ſhall a nation be borne at once? for aſſoone as Zion trauailed, ſhe brought forth her children.

9 Shall I k cauſe to trauell, and not bring foorth? ſhall I cauſe to bring foorth, and ſhallbe barren, ſaith thy God?

10 Reioyce ye with Ieruſalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may ſucke, l and be ſatisfied with the breaſts of her conſolation: that ye may milke out, and be delighted with the brightneſſe of her glory.

12 For thus ſaith the Lord, Behold, I will extend m peace ouer her like a flood, and the glory of the n Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be o borne vpon *her* ſides, and be ioyfull vpon *her* knees.

13 As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Ieruſalem.

14 And when ye ſee this, your hearts ſhall reioyce, and your p bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowen among his ſeruants, and *his* indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his chariots like a whirlewinde, that bee may q recompenſe his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his ſword all fleſh, and the ſlaine of the Lord ſhall be many.

17 They that ſanctifie r themſelues, and purifie themſelues in the gardens behinde one *tree* in the mids eating ſwines fleſh, and ſuch abomination, euen the mouſe, ſhallbe conſumed together, ſayth the Lord.

18 For I *will viſit* their workes, and their imaginations, *for* it will come that I ſhall gather all nations, and tongues, and they ſhall come, and ſee my s glory.

19 And I will ſet a t ſigne among them, and will ſend thoſe that x eſcape of them vnto the nations of y Tarſhiſh, z Pul, and a Lud, *and* to them that draw the b bow, to c Tubal, and d Iauan, yles a farre off, that haue not heard my fame, neither haue ſeene my glory, and e they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your f brethren for an offering vnto the Lord out of all nations, vpon g horſes, and in chariots, and in horſelitters, and vpon mules, and ſwift beaſts, to Ieruſalem mine holy Mountaine, ſaith the Lord, as the children of Iſrael offer in a cleane veſſell in the Houſe of the Lord.

21 And I will take of them for h Prieſts, *and* for Leuites, ſaith the Lord.

i This ſhall paſſe the capacitie of man to ſee ſuch a multitude that ſhall come vp at once, meaning vnder the preaching of the Goſpel, whereof they that came vp out of Babylon, were a figure.
k Declaring hereby, that as by his power and prouidence women trauelleth and is deliuered: ſo hath he power to bring foorth his Church at his time appointed.
l That ye may reioyce for all the benefi ts that God beſtoweth vpon his Church.
m I will giue her felicitie and proſperity in great abundance.
n Reade Chap. 60, 5, 6.
o Ye ſhallbe cheriſhed as her dearely beloued children.
p Ye ſhall haue new ſtrength and new beautie.
q This vengeance God began to execute at the deſtruction of Babylon, and hath euer continued it againſt the enemies of his Church, and will doe till the laſt day, which ſhall be the accompliſhment thereof.
r Meaning, the hypocrites.
s Whereby are meant them that did maliciouſly tranſgreſſe the Law, by eating beaſts forbidden, euen to the mouſe, which nature abhorreth.
t The Gentiles ſhallbe partakers of that glory, which before I ſhewed to the Iewes.
u I will make theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſtes of his people, whom hee preſerued, Exod. 12, 7.
x I will ſcatter the reſt of the Iewes, which eſcaped deſtruction, into diuers nations.
y That is, Cilicia.
z Meaning, Africa.
a To wit, Lydia, or Aſia minor.
b Signifying the Parthians.
c Italie.
d Grecia.
e Meaning, the Apoſtles, Diſciples, and others, which hee did firſt chuſe of the Iewes to preach vnto the Gentiles.
f That is, the Gentiles, which by faith ſhall be made the children of Abraham as you are.
g Whereby hee meaneth that no neceſſarie meanes ſhall want, when God ſhall call the Gentiles to the knowledge of the Goſpel.
h To wit, of the Gentiles, as hee did Luke, Timothie, and Titus firſt, and others after to preach his word.

i Hereby he fignifieth the kingdome of Corist wherein his Church shalbe renewed, and whereas before there were appointed seasons to sacrifice, in this there shallbe one continuall Sabbath, so that all times and

22 For as the new heauens, and the new earth, which I will make, shall remaine before me, fayth the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, fayth the Lord.

24 And they shall goe foorth, and looke vpon

seasons shall be meete.

k As he that declared the felicitie that shal be within the Church for the comfort of the godly, so

the k carkeises of the men that haue transgressed against me: for their l worme shall not die, neither shall their fire be quenched, and they shallbe an abhorring m vnto all flesh.

l Meaning, a con tinuall torment of conscience, gnaw them, and neuer suffer them to be at rest, Marke 9.44. m This is the iust recompense for the wicked, which contemning God and his Word, shall be by doth he shew what horrible calamitie shall come to the wicked the Church. Gods iust iudgement abhorred of all ois creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophecie, so that by the commandement of the Lord he beganne very yong to prophecie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeare vnder the sayd King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yeere, besides the time that he prophecied after the captiuitie. In this booke hee declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion, and contempt of Gods word, and for the consolation of the Church reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preserver of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preserving his.

CHAP. I.

1 *In what time Ieremiah prophecied.* 6 *Hee acknowledgeth his imperfection, and is strengthened of the Lord.* 11 *The Lord sheweth him the destruction of Ierusalem.* 17 *He commandeth him to preach his word without feare.*

a That is, the sermons and prophecies.

THe a words of Ieremiah the sonne of b Hilkiah *one* of the Priests that were at c Anathoth in the land of Beniamin.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. Kin. 22, 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosh. 21. 18.

2 To whom the d word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yeere of his reigne:

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophecie, but was called thereunto by God.

3 And also in the dayes of Iehoiakim the e sonne of Iosiah king of Iudah vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, *euen* vnto the carying away of Ierusalem captiue in the fift f moneth.

e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths,

4 Then the word of the Lord came vnto me, saying,

5 Before I g formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, *and* ordained thee to be a Prophet vnto the h nations.

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar.

g The scripture vseth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49. 1, Gal. 1. 15.

h For Ieremiah did not onely prophecie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations.

6 Then sayd I, i Oh, Lord God, behold, I can not speake, for I am a childe.

7 But the Lord sayd vnto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

i Considering the great iudgements of God, which according to his threatning should come vpon the world, he was moued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6, 11. Exod. 3, 11, and 4, 1.

8 Be not afraid of their faces; for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand, and k touched my mouth, and the Lord sayd vnto me, Behold, I haue put my words in thy mouth.

10 Beholde, this day haue I set thee ouer the l nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayd, I see a m rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I sayd, I see a seething n pot looking out of the North.

14 Then sayd the Lord vnto me, Out of the o North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them all that I commaund

k Which declareth that God maketh them meete, and assureth them whom he calleth to set forth his glory: giuing them all meanes necessary for the same, Exod. 4. 12. Isa. 6. 7.

l Hee sheweth what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer liueth it selfe vp against God: and to plant and assure the humble, and such as giue themselues to the obedience of Gods word, 2. Cor. 10. 4. Hebr. 4. 12. and these are the keyes which Christ hath left to loose, and binde, Mat. 18, 18.

m He ioyneth the signe with the word, for a more ample confirmation: signifying by the rod of the Almond tree, which first budded, the hastie comming of the Babylonians against the Iewes.

n Signifying, that the Caldeans, and Assyrians should

be as a pot to seethe the Iewes which boiled in their pleasures and lust.

o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion.

p I will giue them charge and power to execute my vengeance against the Idolaters which haue forsaken me for their idoles.

thee:

q Which declareth that Gods vengeance is prepared against them, which dare not execute their diuety faithfully, either for feare of man, or for any other cause, 1. Cor. 9, 16.

r Signifying, on the one part, that the more that Satan and the world helpe them Iosh. 1, 5. heb. 13, 5. and on the other part, that they are vtterly vnmeete to serue God to his Church, which are afraid, and doe not resist wickednesse, wantfoomer danger depend thereon, Isa. 50, 7. Ezek. 3, 8.

thee: be not afraid of their faces, least I q destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an r yron pillar and walles of brasse against the whole land, against the Kings of Iudah, *and* against the Princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

CHAP. II.

a God vehearseth his benefits done vnto the Iewes. 8 Against the priests and false prophets. 12 The Iewes are destroyed because they forsake God.

MOreouer the worde of the Lord came vnto me, saying,

2 Goe and cry in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the a kindnesse of thy youth *and* the loue of thy marriage, when thou wentest after me in the wildernesse b in a land that was not sowen.

3 Israel *was as a* thing c hallowed vnto the Lord, *and* his first fruits: all they d that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in mee, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?

6 For they said not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wildernesse, through a desert, and waste land, through a drie land, and by g the shadowe of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the commodities of the same: but when ye entred, ye defiled h my land, and made mine heritage an abomination.

8 The Priests said not, i Where is the Lord? and they that should minister the k Law, knewe me not: the l pastours also offended against mee, and the prophets prophecied in m Baal, and went after *things* that did not profite.

9 Wherefore I will yet n plead with you, saith the Lord, and I will plead with your childrens children.

10 For go ye to the yles of o Chitim, and beholde, and send vnto p Kedar, and take diligent heed, and see whether there be such things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people haue changed their q glory, for that which doeth not r profite.

12 O yee f heauens, be astonied at this: be afraid and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken mee t the fountaine of liuing waters, to digge them pits, *euen* broken pits that can holde no water.

14 Is Israel a u seruant, or is hee borne in the house? why *then* is he spoiled?

15 The x Lions roared vpon him *and* yelled, and they haue made his land waste: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tahapanes haue z broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he a was led thee by the way?

18 And what hast thou now to doe in the way of b Egypt? to drinke the water of Nilus? or what makest thou in the way of Assiur? to drinke the water of the c Riuer?

19 Thine owne wickednesse shall d correct thee, and thy turnings backe shall reproue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare *is* not in thee, saith the Lord God of hoastes.

20 For of old time I haue broken thy yoke, *and* burst thy bonds, and thou saiddest, I will no more transgresse, but *like* an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose e plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, *yet* thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? behold thy wayes in the valley, and know what thou hast done: *thou art like a* swift i dromedarie, that runneth by his wayes.

24 *And as a* wilde k asse vsed to the wildernes that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues, *but* will finde her in her l moneth.

25 Keepe thou thy foote from m barenesse, and thy throat from thirst: but thou saidst desperately, No, for I haue loued strangers, and them will I follow.

26 As the n theefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten me; for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, Arise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

a According to that grace and fauour which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16, 8.

b When I had deliuered thee out of Egypt.

c Chosen aboue all other to serue the Lord truely, and the first offered to the Lord of all other nations.

d Whosoeuer did challenge this people or els did iniury them, was punished.

e That is, fallen to most vile idolatry.

f Altogether giuen to vanitie, and are become blind and insensible as the idoles that they serue.

g Where for lacke of all things necessary for life, ye could looke for nothing euery houre but present death.

h By your idolatry and wicked manners, Psal. 78, 58. and 106, 38.

i They taught not the people to seeke after God.

k As the Scribes, which should haue expounded the Law vnto the people.

l Meaning, the Princes and Ministers: signifying, that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying that hee would not as hee might, straight way condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed and repent.

o Meaning, the Gretians and Italians.

p Vnto Arabia.

q That is, God which is their glory, and who maketh them glorious aboue all other people, reproouing the Iewes that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles which were their destruction, Psal. 106, 36.

s He sheweth that the insensible creatures abhorre his vile ingratitude, and as it were tremble for feare of Gods great iudgements against the same.

t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ioua. 2, 3. Zecha. 10, 2.

u Haue I ordered them like seruants and not like deare-ly beloued children? Exod. 4, 22. therefore it is their fault onely, if the enemy spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing that God would haue still led them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, read Isa. 31, 1. d To wit, Euphrates.

e Meaning, that the wicked are insensible, till the punishment for their sinne be taken them, as verse 26. Isa. 3, 9.

f When I deliuered thee out of Egypt, Exod. 19, 8. deut. 5, 27. Iosh. 24, 16. ezek. 20, 12. nehe. 8, 6

+ Or, *feed was all true.*

g Though thou vse all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turne

to me by faith and repentance. h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings, Gods seruice. i Hee compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hils are full of their idolatry. k He compareth the idolaters to a wilde asse: for she can neuer be tamed nor yet wearied: for as she snuffeth the cau take her wind at euery occasion. l That is, when she is with foale, and therefore the hunters wait their time: for though they cannot be turned back now from their idolatrie, yet when their iniquitie shall be at the full, God will meete with them. m Hereby he weareth them that they should not go into strange countries to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foot and thirst. Isa. 57, 10. n As a theefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blocks and stones could haue holpen thee, becausse they were many in number and present in euery place: but now let vs see whether either their multitude, or their presence can deliuer thee from my plague, Chap. 11, 13.

q As though I did you iniurie in punishing you, seeing that your faults are so euident.

r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Isiah, &c.

s Haue I not giuen them abundance of all things?

t But what truſt in our owne power and policie.

u With ſtrangers.

x The Prophets and the faithfull are likened in eutty corner of your countrey.

y For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Iudah euen vnto Ieruſalem: and the Egyptians ſhew Ioſiah, and vexed the Iewes in ſundry ſorts.

z In the figure of lamentation

in the time of thy trouble: for according p to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye pleade with mee? yee all haue rebelled againſt me, ſaith the Lord.

30 I haue ſmitten your children in vaine, they receiued no correction: your r owne ſword hath deuoured your Prophets like a deſtroying lyon.

31 O generation, take heed to the word of the Lord: haue I beene *as a* ſ wildernesſe vnto Iſrael? or a land of darkeneſſe? Wherefore ſaith my people *then*, We are lords, t wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doeſt thou prepare thy way, to u ſeeke amitie? euen therefore will I teach *thee*, that thy wayes *are* wickednesſe.

34 Alſo in thy x wings is found the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe *places*.

35 Yet thou ſayeſt, Becauſe I am guiltleſſe, ſurely his wrath ſhall turne from me: behold, I will enter with thee into iudgement, becauſe thou ſayeſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt be confounded of Egypt, y as thou art confounded of Aſſhur.

37 For thou ſhalt go foorth from thence, and thine hands vpon z thine head, becauſe the Lord hath reiected thy confidence, and thou ſhalt not proſper thereby.

a According as it is written, Deut. 24.4.

b If he take ſuch one to wife againe.

c That is, with idoles, and with them whom thou haſt put thy confidence in.

d And I will not caſt thee off, but receiue thee, according to my mercy.

e Which dwelleth in tents and waiteth for them that paſſe by to ſpoyle them.

f As God threatened by his Law, Deut. 28, 24.

g Thou wouldeſt neuer be aſhamed of thine adultery and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer ſo manifeſtly conuicted.

h He ſheweth that the wicked in their miſeries will cry vnto God and vſe outward prayer as the godly doe, but becauſe they turne not from their euil, they are not heard, Iſa 58.3.4. i Meaning, the ten tribes.

8 When I ſaw, how that by all occaſions rebellious Iſrael had played the harlot, I caſt k her away, and gaue her a bill of diuorcement: yet her rebellious ſiſter Iudah was not afrayd, but ſhee went alſo and played the harlot.

9 So that for the l lightnes of her whoredome ſhe hath euen defiled the land: for ſhe hath committed fornication with ſtones and ſtockes.

10 Neuerthelesſe for all this, her rebellious ſiſter Iudah hath not returned vnto mee with m her whole heart, but fainedly, ſaith the Lord.

11 And the Lord ſaid vnto mee, The rebellious Iſrael hath n iuſtified her ſelfe more then the rebellious Iudah.

12 Goe and cry theſe wordes toward o the North, and ſay, Thou diſobedient Iſrael, returne, ſayth the Lord, *and* I will not let my wrath fall vpon you: for I am mercifull, ſayth the Lord, and I will not alway keepe *mine anger*.

13 But know thine iniquitie: for thou haſt rebelled againſt the Lord thy God, and haſt p ſcattered thy wayes to the ſtrange *gods* vnder euery greene tree, but yee would not obey my voyce, ſayth the Lord..

14 O yee diſobedient children, turne againe, ſaith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will giue you paſtours according to mine heart, which ſhall feed you with knowledge and vnderſtanding.

16 Moreouer, when yee be increaſed and multiplied in the land, in thoſe dayes, ſaith the Lord, they ſhall ſay no more, The q Arke of the couenant of the Lord: for it ſhall come no more to minde, neither ſhall they remember it, neither ſhall they viſite it, for that ſhall be no more done.

17 At that time they ſhall call Ieruſalem, The throne of the Lord, and all the nations ſhall be gathered vnto it, *euen* to the Name of the Lord in Ieruſalem: and thence foorth they ſhall follow no more the hardneſſe of their wicked heart.

18 In thoſe dayes the houſe of Iudah ſhall walke with the houſe of Iſrael, and they ſhall come together out of the land of the r North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I ſaid, How did I take thee for children, and giue thee a pleaſant land, *euen* the glorious heritage of the armies of the heathen, and ſay, Thou ſhalt call me, *ſaying*, My father, and ſhalt not turne from me?

20 But *as* a woman rebelleth againſt her t husband: ſo haue ye rebelled againſt me, O houſe of Iſrael, ſayth the Lord.

21 u A voyce was heard vpon the high places, weeping, and ſupplications of the children of Iſrael: for they haue peruerted their way, *and* forgotten the Lord their God.

22 O ye diſobedient children, returne, *and* I will heale your rebellions. x Behold, wee come vnto thee, for thou art the Lord our God.

23 Truely *the hope* of the hilles *is* but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Iſrael.

24 For confuſion hath deuoured our y fathers labours, from our youth, their ſheepe and their bullockes, their ſonnes and their daughters.

25 We lie downe in our confuſion, and our ſhame

k And gaue her into the hands of the Aſſyrians.

l The Ebrew word may either ſignifie lightneſſe and wantonneſſe, or noiſe and bruit.

m Iudah fained for a time that ſhe did returne, as vnder Ioſiah and other good kings, but ſhe was neuer truely touched, or wholly reformed, as appeared when occaſion was offered by any wicked prince.

n Iſrael hath not declared herſelfe ſo wicked as Iudah, which yet hath had more admonitions and examples to call thee to repentance.

o Whereas the Iſraelites were now kept in captiuitie by the Aſſyrians, to whom hee promiſeth mercy, if they will repent.

p There was no way, which thou diddeſt not haunt to ſeeke after the idoles, and to trot a pilgrimage.

q This is to be vnderſtood of the comming of Chriſt: for then they ſhall not ſeeke the Lord by ceremonies, and all figures ſhall ceaſe.

r Meaning, the Church, where the Lord will be preſent to the worlds end, Matth. 28, 20.

ſ Where they are now in captiuitie.

t The Ebrew word ſignifieth a friend or companion, and here may be taken for a husband, as it is yeelded alſo, Hoſ. 3.1.

u Signifying, that God, whom they had forſaken, would bring their enemies vpon them, who ſhould leade them captiue, and make them to cry and lament.

x This is ſpoken in the perſon of Iſrael to the ſhame of Iudah, which ſtayed ſo long to turne vnto God.

y For their idolatry Gods vengeance hath light vpon them and theirs.

z They iustifie not themselues, or say that they would follow their sinnes, but condemne their wicked doings and desire

shame concereth vs: z for we haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

forgiuenesse of the same, as Ezra. 9. 7. Psal. 106. 6. Isa. 64. 6.

CHAP. IIII.

a *True repentance.* b *How exhorteth to the circumcision of the heart.* c *The destruction of Iudah is prophecied for the malice of their hearts.* 19 *The Prophet lamenteth it.*

OIsrael, if thou returne, a returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

2 And thou shalt b sweare, The Lord liueth in trueth, in iudgement, and in righteousnesse, and the nations shall be blessed in him, and shall glorie in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp c your fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskios of your hearts, ye men of Iudah, and inhabitants of Ierusalem, least my wrath come foorth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions.

5 d Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standart in Zion: e prepare to flie, *and* stay not: for I will bring a plague from the North, and a great destruction.

7 The lion is come vp from his den, and the destroyer of the Gentiles is departed, *and* gone foorth of his place to lay thy land waste, *and* thy cities shallbe destroyed without an inhabitant.

8 Wherefore girde you with sackcloath: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes and the Priests shall be astonished, and the f Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast b dreceiued this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceth vnto the heart.

11 At that time shall it be said to this people and to Ierusalem, A dry i winde in the hie places of the wildernesse *commeth* toward the daughter of my people, *but* neither k to fanne nor to cleanse.

12 A mightie wind shall come vnto me from those *places*, *and* now will I also giue sentence vpon them.

13 Behold, hee shall come vp as the l clouds, and his charets *shallbe* as a tempest: his horses are lighter then eagles. m Woe vnto vs, for wee are destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from n Dan, and publisheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, *and* publish in Ierusalem, Behold, the scoutes come from a farre countrey, and cry out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the p field, because it hath prouoked me vnto wrath, saith the Lord.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pierce vnto thine heart.

19 My belly, my q belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard the sound of the trumpet, *and* the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted, suddenly are my r tents destroyed, *and* my curtaines in a moment.

21 How long shall I see the standart, *and* heare the sound of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: s they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and t voide: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hils shooke.

25 I beheld, and loe there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitfull place *was a* wildernesse, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayd, The whole land shallbe desolate: yet will I u not make a full ende.

28 Therefore shall the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noise of the horsemen and bowmen: they shall goe into thickets, and climbe vp vpon the rockes: euery citie shallbe forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou x cloathest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: *for* thy louers will abhorre thee *and* seeke thy life.

31 For I haue heard a noyse as of a woman trauailing, or as one labouring of her first child, *euen* the voyce of the daughter Zion that sigheth and stretcheth out her hands: y woe is me now: for my soule fainteth because of the murtherers.

CHAP. V.

1 *In Iudah no righteous man is found, neither among the people nor the rulers.* 15 *Wherefore Iudah is destroyed of the Caldeans.*

RVnne to and fro by the streets of Ierusalem, and behold now, and know, and inquire in the open places thereof, if yee can finde a man, or if there be any that executeth iudgement, and seeketh the truth, and I will spare it.

2 For though they say, The b Lord liueth, yet doe they sweare falsly.

a That is, wholly, and without hypocrisie, Ioel. 2. 12. not dissembling to turne and serue God as they doe which serue him by halfes, as Hose. 7. 16.

b Thou shalt detest the name of idoles, Psal. 16. 4. and shalt with reuerence sweare by the liuing God, when thine oath may aduance Gods glory, and profite others: and here, by sweraing hee meaneth the true religion of God.

c He willeth them to plucke vp the impietie and wicked affection and worldly respects out of their heart, that the true seede of Gods word may be sowne therein. Hose. 10. 12. and this is the true circumcision of the heart, Deut. 10. 16 Rom. 2. 29. col. 2. 11.

d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.

e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shall be too late, a King. 25. 4.

f Meaning, Nebuchad-nezzar King of Babylon, 2. Kings. 24. 1.

g That is, the false prophets, which shall prophecied peace and securitie.

h By the false prophets, which promised peace and tranquilitie: and thus shall hee punished their rebellious stubbornnes by causing them to heathen vnto lies which would not beleeue thy truth, whereby he meaneth Nebuchad-nezzar.

i Meaning that Nebuchad nezzar should come as suddenly, as a cloud that is caried with the wind.

k That is, he shall not purge the people, as the husbandman purgeth his corne.

l Which keepe the fruits so straitly, that nothing can come in nor out: so should the Babylonians compasse Iudah.

m He sheweth that the true ministers are likely touched with the calamities of the Church: so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.

n Meaning, the cities, which were easily cast downe as a tent.

o Their wisedome and policie tend to their owne destruction, and pulled them from God.

p By these maner of speeches hee sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are mooued therewith, as if the order of nature should be changed, Isa. 13. 10. and 24. 23. Ezek. 32. 7. Ioel. 2. 31. and 3. 15.

q But for his mercies sake, he will reserue himselfe a residue to be his Church, and to praise him in earth, Isa. 2. 9.

r Neither they ceremonies nor ri h gifts shall deliuer thee.

s As the prophets were mooued to pitie the destruction of their people, so they declared it to the people to moone them to repentance, Isa. 22. 4. Chap. 9. 2.

a That is, the citie.

b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kind of swearing is contained the true religion.

c Doeth not thine loue vprightneſſe and faithfull dealing?
d Thou haſt oftentimes punished them, but all is in vaine, Iſa. 9.13.

e He speaketh this to the reproach of them which ſhould generne and teach others, and yet are farther out of the way then the ſimple people.
f Meaning, Nebuchad-nezzar and his armie.

g He ſheweth that to ſweare by any thing then by God, is to forſake him.

* *Ezek.22.11.*

h He commandeth the Babylonians and enemies to deſtroy them.
i Reade Chap.4.27.

k Becauſe they gaue no credite to the words of his Prophets, as Iſa. 28.15.
l Their words ſhall be of none effect, but vaine.
m They are not ſent of the Lord, and therefore that which they threaten to vs, ſhall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.

p Who ſhall kill many with their arrowes.

q Here the Lord declareth his vnſpeakeable ſauour toward his Church as Chap.4.27.
* *Chap 16.10.*
r Meaning, the Prophet Ieremiah.

3 O Lord, are not thine eyes vpon the c trueth? thou had d ſtriken them, but they haue not ſorowed: thou haſt conſumed them, *but* they haue refuſed to receiue correction: they haue made their faces harder then a ſtone, *and* haue refuſed to returne.

4 Therefore I ſayd, Surely they are poore, they are fooliſh, for they know not the way of the Lord, *nor* the iudgement of their God.

5 I will get me vnto the e great men, and will ſpeake vnto them: for they haue knowen the way of the Lord, *and* the iudgement of their God: but theſe haue altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a f lyon out of the foreſt ſhall ſlay them, and a wolfe of the wilderneſſe ſhall deſtroy them: a leopard ſhall watch ouer their cities: euery one that goeth out thence, ſhall be torne in pieces, becauſe their treſpaſſes are many, *and* their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children haue forſaken me, and g ſworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and aſſembled themſelues by companies in the harlots houſes.

8 They roſe vp in the morning *like* fed horſes: *for* euery man* neyed after his neighbours wife.

9 Shall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoule be auenged on ſuch a nation as this?

10 h Climbe vp vpon their walles, and deſtroy them, but make not a full end: i take away their batlements, for they are not the Lords.

11 For the houſe of Iſrael, and the houſe of Iudah haue grieuouſly treſpaſſed againſt me, ſaith the Lord.

12 They haue k denied the Lord, and ſayd, It is not hee, neither ſhall the plague come vpon vs, neither ſhall we ſee ſword nor famine.

13 And the Prophets ſhallbe *as* l wind, and the word is m not in them: thus ſhall it come vnto them.

14 Wherefore thus ſayth the Lord God of hoaſtes, Becauſe yee ſpeake ſuch words, beholde, I will put my words into n thy mouth, like a fire, and this people ſhall be *as* wood, and it ſhall deuoure them.

15 Loe, I will bring a nation vpon you o from farre, O houſe of Iſrael, ſaith the Lord, which is a mightie nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither vnderſtandeſt what they ſay.

16 Whoſe quiuer is as an p open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harueſt and thy bread: they ſhall deuoure thy ſonnes and thy daughters: they ſhall eate vp thy ſheepe and thy bullockes: they ſhall eate thy vines and thy figge trees: they ſhall deſtroy with the ſword thy fenced cities, wherein thou diddeſt truſt.

18 Neuertheleſſe, at thoſe dayes, ſaith the Lord, I will not make a full end of you.

19 And when * yee ſhall ſay, Wherefore doth the Lord our God doe theſe things vnto vs? then ſhalt r thou anſwere them, Like as yee haue forſaken mee and ſerued ſtrange gods in your land, ſo ſhall yee ſerue ſtrangers in a land that is not yours

20 Declare this in the houſe of Iaakob, and publiſh it in Iudah, ſaying,

21 Heare now this, O fooliſh people, & † without vnderſtanding, which haue * eyes and ſee not, which haue eares and heare not.

22 Feare yee not mee, ſaith the Lord? or will ye not be afraid at my preſence, which haue placed the ſand for the* bounds of the ſea by the perpetuall decree that it cannot paſſe it, and though the waues thereof rage, yet can they not preuaile, though they roare, *yet* can they not paſſe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due ſeaſon: he reſerueth vnto vs the appointed weekes of the harueſt.

25 *Yet* your ſ iniquities haue turned away theſe things, and your ſinnes haue hindred good things from you.

26 For among my people are found wicked perſons, that lay waite as hee that ſetteth ſnares: they haue made a pit, to catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat *and* ſhining: they doe ouerpaſſe the deeds of the wicked: * they t execute no iudgement, no not the iudgement of the fatherleſſe: yet they t proſper, though they execute no iudgement for the poore.

29 Shall I not viſit for theſe things, ſaith the Lord? or ſhall not my ſoule be auenged on ſuch a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The u prophets prophecie lyes, and the prieſts‖ receiue *gifts* in their hands, and my people delite therein. What will yee then doe in the end thereof?

CHAP. VI.

a The comming of the Aſſyrians and Caldeans. 16 Hee exhorteth the Iewes to repentance.

O Yee children of a Beniamin, prepare to flee out of the middes of Ieruſalem, and blow the trumpet in b Tekoa: ſet vp a ſtandart vpon c Beth-haccerem: for a plague appeareth out of the North and great deſtruction.

2 I haue compared the daughter of Zion to d a beautifull and daintie woman.

3 The Paſtors with their flockes e ſhall come vnto her: they ſhall pitch *their* tents round about by her, *and* euery one ſhall feed in his place.

4 f Prepare warre againſt her: ariſe, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the ſhadowes of the euening are ſtretched out.

5 Ariſe, and let vs goe vp by night, and deſtroy her palaces.

6 For thus hath the Lord of hoaſtes ſaid, Hew downe wood, and caſt a mount againſt Ieruſalem: this citie muſt be viſited; all oppreſſion is in the midſt of it.

7 As the fountaine caſteth out her waters, ſo ſhee caſteth out her malice; g crueltie and ſpoyle is continually heard in her before me, *with* ſorow and ſtrokes.

8 Be thou inſtructed, O h Ieruſalem, leaſt my ſoule depart from thee, leaſt I make thee deſolate

† *Ebr. without heart.*
* *Iſa.6.9 matt.13. 14. acts 28.27. Rom.11.8.*

* *Iob 26.10.*

ſ If there be any ſtay, that we receiue not Gods bleſſings in abundance, we muſt conſider that it is for our owne iniquities, Iſa.59.1,2.

* *Iſa.1,23. Ezech.7.9.*
t They feele not the plague of God for it.

u Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons and corrupt.
‖ Or, *beare rule.*

a He ſpeaketh to them chiefly becauſe they ſhould take heede by the example of their brethren, the other halfe of their tribe, which were now caried away priſoners.
b Which was a citie in Iudah, ſixe miles from Bethlehem, 2 Chr.11.6.
c Reade Nehe.3.14.
d I haue ioyned her gently, and giuen her abundance of all things.
e She ſhall be ſo deſtroyed, that the ſheepe may be fed in her.
f He ſpeaketh this in the perſon of the Babylonians, which complaine that the time faileth them before they haue brought their enterpriſes to paſſe.
g He ſheweth the cauſe why it ſhould be deſtroyed, and how it commeth of it ſelues.
h He warneth them to amend by his correction, and to turne to him by repentance,

as a land that none inhabiteth.

9 Thus saith the Lord of hoastes, They shall gather as a vine, the residue of Israel; turne *i* backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares *are* [k] vncircumcised, and they cannot hearken; behold, the word of the Lord is vnto them as a reproach; they haue no delite in it.

11 Therefore I am full of the wrath of the Lord; I am weary with holding it; I I will powre it out vpon the [m] children in the street, and likewise vpon the assembly of the yong men; for the husband shall euen be taken with the wife, *and* the aged with him that is full of dayes.

12 And their houses *with* their lands, and wiues also shall be turned vnto strangers, for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale fallly.

14 They haue healed also the hurt of the daughter of my people with sweet words, saying, [n] Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no, neither could they haue any shame; therfore they shall fall among the †slaine; when I shall visite them, they shallbe cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the [o] olde way, which is the good way, and walke therein, and ye shall find rest for your soules; but they sayd, We will not walke *therein*.

17 Also I set [p] watchmen ouer you, *which said*, Take heed to the sound of the trumpet; but they said, We will not take heed.

18 Heare therefore, ye [q] Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, *euen* the fruit of their owne imaginations; because they haue not taken heed vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou mee frankincense from Sheba, and sweet calamus from a farre countrey? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the [s] North countrey, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, & they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, *and* our hands waxe[t] feeble: sorow is come vpon vs, as the sorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy *and* feare *is* on euery side.

26 O daughter of my people, gird thee with sackcloath, and wallow thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [u] thee for a defence *and* fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking crafrily; *they are* brasse and yron, they all are destroyers.

29 The [x] bellowes are burnt; the lead is consumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

1 Ieremiah is commanded to shew vnto the people the worde of God, which trusteth in the outward seruice of the Temple. 13 The exils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hoastes, the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende *and* redresse your wayes and your workes; if you execute iudgement betweene a man and his neighbour,

6 *And* oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then [b] will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare fallly, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, wherevpon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this house become [c] a denne of theeues wherevpon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, [d] where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I [e] rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would [f] ye answere.)

14 Therefore

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i He exhorteth the Babylonians to be diligent to search out all end to leaue none.

k They delight to heare vaine things, and to litle vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past in None shallbe spared.

m When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

† *Ebr. them that fall.*

n Wherein the Patriarkes and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.

o Prophets which should warne you of the dangers that were at hand.

p God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes.

q Reade Isa 1, 21, and Amos 5, 21.

r From Babylon by Dan, which was North from Ierusalem.

s For feare of the enemy: hee speaketh this in the person of the Iewes.

t Meaning, Ieremiah, whom God had apointed to try out the godly from the wicked, as a founder doth the pure metall from the drosse.

u All the paine and labour that hath beene taken with them, is lost.

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* *Chap.* 26. 13.

a Beleeue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promise to stick Temple: that they should be as holy people vnto him, as he would be a faithfull God to them.

c As theeues hid in holes and dennes thinke themselues safe, to when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednes, Matth. 21. 13. *d* Because they depended so much on the Temple, which was for his promise that he would be present and defend them where the Arke was, he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300 yeeres, miserably discomfited, 1. Sam. 4. 11. chap 26. 6. *e* That is, I neuer ceased to warne you, as Isai. 65. 2. Pro. 1. 23. *f* He sheweth what is the onely remedie to redresse our faults: to suffer God to lead vs into the way, and to obey his calling, Isai 66. 4.

14 Therefore will I doe vnto this house, wherevpon my Name is called, wherein also yee trust; euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast g you out of my sight, as I haue cast out all your brethren, *euen* the whole seed of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to i the Queene of heauen, and to powre out drinke offrings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offrings vnto your sacrifices, and eat the flesh.

22 For k I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offrings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels *and* the stubburnnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto l this day, I haue euen sent vnto you all my seruants the Prophets, m rising vp early euery day, and sending them.

26 Yet would they not heare mee, nor encline their eare, but hardened their necke, *and* did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they n will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine o haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his p wrath.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, wherevpon my Name is called to pollute it.

31 And they haue built the hie place of q Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

The destruction of the Iewes. + *The Lord mooueth the people to amendment.* 10 *He reprehendeth the lying doctrine and the couetousnesse of the Prophets & Priests.*

AT that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their a graues.

2 And they shall spread them before the sunne, and the moone, and all the hoast of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, *but* shall be as doung vpon the earth.

3 And death shall be desired b rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hoastes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they c fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to deceit, *and* would not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery d one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their comming, but my people knoweth not the e iudgement of the Lord.

8 How doe ye say, We are wise, and the Law f of the Lord *is* with vs? Loe, certainely in vaine made he it, the pen of the scribes is in vaine.

9 The g wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, *and* their fields to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to coueteousnesse, *and* from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, h Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I visit them, they shall be cast downe, sayeth the Lord.

13 I will

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g I will send you into captiuity as I haue done Ephraim, that is, the ten tribes.

h To disswade them what God had determined with himselfe to punish their wickednesse, he sheweth that the prayers of the godly can nothing auaile them, vnlesse they intermaine in their obstinacy against God, and will not vse the meanes that he vseth to call them to repentance. Caap. 11. 14. and 14. 11.

i That is, they sacrifice to the Sunne, Moone and Starres, which they called the queene of heauen, Chap. 44. 17. 2. king. 23. 5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word and seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about foureteene hundreth yeeres. m Reade verf. 13.

n Whereby he sheweth to what the pastours ought not to leaue their flockes in their ambitious for the Lord will vse the meanes of his seruants to make the wicked more faultie, and to proue his. o In signe of mourning, as Iob 1. 20 Micah. 1. 16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth, reade 2. King. 23. 10.

r But commanded the contrary, as Leuit. 18. 21. and 20. 2. deut. 18. 10.

* *Ezek.* 26. 13.

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his owne fansie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to diseerne of cold and heat, as Isai. 1. 3

f The Law doeth not profite you, neither needed it to haue beene written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods word.

* *Isa.* 56. 11 *chap.* 5. 31. *and* 6. 13.

h Reade chap. 6. 14.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figs on the figtree, and the leafe shall faile, and the things that I haue giuen them shall depart from them.

14 Way doe we sit? assemble you selues, and let vs enter into the fenced cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with k gall to drinke, because we haue sinned against the Lord.

15 * Wee looked for peace, but no good *came*, *and* for a time of health, and behold troubles.

16 The neying of his horses was heard from l Dan, the whole land trembled at the noise of the neying of his strong *horses*: for they are come, and haue deuoured the land with all that is in it, the city, and those that dwell therein.

17 For behold, I will m send serpents *and* cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue n comforted my selfe against sorow, *but* mine heart is heauy in me.

19 Behold, the voyce of the cry of the daughter of my people *for feare of them* of a farre country, is not the Lord in Zion? is not her king in her: Why o haue they prouoked mee to anger with their grauen images, and with the vanities of a strang- *god?*

20 The Haruest is past, the Summer is ended, and we are not holpen.

21 I am q sore vexed for the hurt of the daughter of my people, I am heauy, *and* astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 4 *In the knowledge of God ought we onely to reioyce.* 26 *The vncircumcision of the heart.*

OH, that mine head were *full* of water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernes a s cottage of wayfaring men, that I might leaue my people, and go from them: for they be all t adulterers, and an assembly of rebels.

3 And they bende their tongues *like* their bowes for u lies: but they haue no courage for the trueth vpon the earth, for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let euery one take heed of his neighbour and trust you not in any x brother: for euery brother will vse deceit, and euery friend will deale deceitfully,

5 And euery one will deceiue his friend, and will not speake the trueth: *for* they y haue taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiuers: z because of *their* deceit they refuse to know me, saith the Lord.

7 Therefore thus sayeth the Lord of hoasts, Behold, I will a melt them, and trye them: for h what should I *else* doe for the daughter of my people?

8 Their tongue * *is* as an arrow shot out, *and* speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the i mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, because they are burnt vp, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away *and* gone.

11 And I will make Ierusalem an heape, *and a* den of dragons, & I will make the cities of Iudah waste without an inhabitant.

12 Who is k wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, *and* is burnt vp like a wildernesse, that none passeth thorow?

13 And the Lord saith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbornnesse of their owne heart, and after Baalim, which l their fathers taught them,

15 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will feed this people with worme wood, and giue them waters of gall *m* to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hoasts, Take heed, and call for n the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye-liddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, *and* viterly confounded, for we haue forsaken the land, and our dwellings o haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and p teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our q windowes, *and* is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the doung vpon the field, and as the handfull after the mower, and none shall gather *them*.

23 Thus sayeth the Lord, Let not the r wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which f shew mercy, iudgement, and

§ He speaketh in the person of the people, who when the enemie commeth, will runne also to him, and acknowledge that it is God and. k That is hath brought vs into extreme affliction, and thus they shall not attribute this plague vnto fortune, but to Gods iust iudgement Chap. 9. 15. and 23 15. * *Chap.* 14. 19. l Reade Chap 4. 15. m God threateth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape. n Reade Chap 4. 19. o Thus the Lord speaketh p The people wonder that they haue so long time looked for succor in vaine q The Prophet speaketh his. r Meaning, that no meanes could saue them: for in Gilead was precious balme, Chap. 46. 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue beene the Physicians of their soules, and dwelt at Gilead, Hos. 6. 8.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer fully lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings, 1 Pet. 5. 4. 19. b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts then among this wicked people, saue that God hath enioyned him this charge c Vtterly turned from God d To belye and slander their neighbours.

e Meaning, that all were corrupt, and none could find an honest man. f They haue so practised deceite, that they cannot forsake it. g They had rather forsake God, then leaue their wicked trade.

7 With the fire of affliction.

* *Psal. 28. 3. and 120. 4.*

i Signifying, that all the places about Ierusalem should be destroyed. k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them. l He sheweth that the rebels can not excuse themselues by their fathers example: for both father and child is by be wicked, shall perish. m Read Chap. 8. 14. n Seeing you can not lament your owne sinnes, call for those fool ish women, whom custom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow. o As though they were weary of vs, because of our iniquities. Leu. 18. 28. and 20. 22. p He deriden the superstition of the women which made an arte of mourning, and taught to weepe with fained teares. q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most fierce of all, then are they soonest taken r Forasmuch as none can saue himselfe by his owne labour, or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1. 31. 2 Cor. 10. 17. s These three points are necessary to know aright his mercy wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull.

14 Therefore will I doe vnto this house, wherevpon my Name is called, wherein also yee trust; euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast g you out of my sight, as I haue cast out all your brethren, *euen* the whole seed of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to i the Queene of heauen, and to powre out drinke offrings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offrings vnto your sacrifices, and eat the flesh.

22 For k I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offrings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels, *and* the stubburnnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto l this day, I haue euen sent vnto you all my seruants the Prophets, m rising vp early euery day, and sending them.

26 Yet would they not heare mee, nor encline their eare, but hardened their necke, *and* did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they n will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine o haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his p wrath.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, wherevpon my Name is called to pollute it.

31 And they haue built the hie place of q Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be defolate.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lord moueth the people to amendment.* 10 *He reprehendeth the lying doctrine and the couetousnesse of the Prophets & Priests.*

AT that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their a graues.

2 And they shall spread them before the sunne, and the moone, and all the hoast of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, *but* shall be as doung vpon the earth.

3 And death shall be desired b rather then life of all the telidue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hosts.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they c fall, and not arise? shall he turne away and not turne again?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to deceit, *and* would not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery d one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their comming, but my people knoweth not the e iudgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord *is* with vs? Loe, certainely in vaine made he it, the pen of the scribes is in vaine.

9 The f wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, *and* their fields to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetousnesse, *and* from the Prophet euen vnto the Priest, euery one dealeth fally.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, h Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I visit them, they shall be cast downe, sayeth the Lord.

13 I will

g I will send you into captiuity as I haue done Ephraim, that is, the ten tribes.

h To assure them what God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, vnles they remaine in their obstinacy against God, and wil not vse the meanes that he vseth to call them to repentance. Chap. 11.14. and 14.11.

i That is, they sacrifice to the Sunne, Moone and Starres, which they called the queene of heauen. Chap. 44.17. 2.king.23.5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about foureteene hundreth yeeres. m Reade verf. 13.

n Whereby he sheweth that the pastours ought not to leaue their flockes in their ablinace for the Lord will vse the meanes of his seruants to make the wicked more faultie, and to proue his. o In signe of mourning, as Iob 1.20. Micah. 1.16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth, reade 2.King.23.10.

r But commanded the contrary, 2.Exod. 18.21. and 20.3. deut. 18.10.

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.

e He accuseth them in that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to discerne the cold and heat, as Isai. 1.3

f The Law doeth not profite you, neither needed it to haue beene written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods word.

* *Ier. 6.12. & 22.21. & 32.23. & 44.6. Ezek. 26.13.*

h Reade chap. 6.14.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figs on the figtree, and the leafe shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe we sit? assemble you selues, and let vs enter into the fenced cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with k gall to drinke, because we haue sinned against the Lord.

15 * Wee looked for peace, but no good came, *and* for a time of health, and behold troubles.

16 The neying of his horses was heard from l Dan, the whole land trembled at the noise of the neying of his strong *horses*: for they are come, and haue deuoured the land with all that is in it, the city, and those that dwell therein.

17 For behold, I will send among you serpents *and* cockatrices, among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue m comforted my selfe against sorow, *but* mine heart is heauy in me.

19 Behold, the voyce of the cry of the daughter of my people *for feare of them* of a farre country, is not the Lord in Zion? is not her king in her: Why o haue they prouoked mee to anger with their grauen images, and with the vanities of a strange *god*?

20 The p harueſt is past, the Summer is ended, and we are not holpen.

21 I am q sore vexed for the hurt of the daughter of my people, I am heauy, *and* astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 4 *In the knowledge of God ought we onely to reioyce.* 26 *The uncircumcision of the heart.*

OH, that mine head were *full* of water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernes a lodge of wayfaring men, that I might leaue my people, and go from them: for they be all s adulterers, and an assembly of rebels.

3 And they bende their tongues *like* their bowes for falſe lies: but they haue no courage for the trueth vpon the earth, for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let euery one take heed of his neighbour and trust you not in any t brother: for euery brother will vse deceit, and euery friend will deale deceitfully,

5 And euery one will deceiue his friend, and will not speake the trueth: *for* they haue taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the midst of deceiuers: through deceit *of their* deceit they refuse to know me, saith the Lord.

7 Therefore thus sayeth the Lord of hoastes, Behold, I will u melt them, and trye them: for what should I *else* doe for the daughter of my people?

8 Their tongue * *is* as an arrow shot out, *and* speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the x mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, because they are burnt vp, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away *and* gone.

11 And I will make Ierusalem an heape, *and a* den of dragons, & I will make the cities of Iudah waste without an inhabitant.

12 Who is y wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, *and* is burnt vp like a wildernesse, that none passeth thorow?

13 And the Lord saith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbornesse of their owne heart, and after Baalim, which z their fathers taught them,

15 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will feed this people with worme wood, and giue them waters of gall *to* drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hoastes, Take heed, and call for a the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye-lidds gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, *and* vtterly confounded, for we haue forsaken the land, and our dwellings o haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and p teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our q windowes, *and* is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the dounge vpon the field, and as the handfull after the mower, and none shall gather *them*.

23 Thus sayeth the Lord, Let not the r wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which f shew mercy, iudgement, and

5 He speaketh in the person of the people, who when the enemie commeth, will runne also to hide themselues, and acknowledge that it is Gods doing.
k That is hath brought vs into extreme affliction, and that they shall not attribute this plague to fortune, but to Gods iust iudgement Chap. 9. 15. and 23 15.
* *Chap.* 14. 19.
l Reade Gen 49. 17.
m God threateneth to feed the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.
n Reade Chap 4. 19.
o Thus the Lord speaketh
p The people wonder that they haue so long time looked for succor in vaine
q The Prophet speaketh him.
r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46. 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6. 8.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings, reade Chap. 4. 19.
b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts then among this wicked people, saue that God hath enioyned him this charge
c Vtterly turned from God
d To belye and slander their naighbours.

e Meaning, that all were corrupt, and none could find an honest man. f They haue so practised deceiuing that they cannot forsake it. g They had rather forsake God, then leaue their wicked trade.

h With the fire of affliction.

* *Psal. 28. 3. and 120. 4.*

i Signifying, that all the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense and vnderstanding and that God hath taken his spirit from them.
l He sheweth that the children cannot excuse the offences of their fathers: for both father and child if they be wicked, shall perish.
m Read Chap. 8. 4.
n Seeing you can not lament your owne sinnes, call for those foul shewmen, whom of superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.
o As though they were weary of vs, because of our iniquities. Leu. 18. 28. and 20. 22.
p He derideth the superstition of the women which made an arte of mourning, and taught to weepe how it fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they think to be most sure, and most farre off, then are they soonest taken
r Forasmuch as none can saue himselfe by his owne labour, or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1. 31. 2 Cor. 10. 17.
s These three points are necessary to know aright his mercy wherein consisteth our saluation: his iudgement, which he exerciseth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull.

righteousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are [e] circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernes: for all *these* nations *are* vncircumcised, and all the house of Israel *are* vncircumcised in the heart.

CHAP. X.

a The constellations of the Starres are not to be feared. 5 The weaknesse of idols. 6 Of the power of God. 21 Their Pastours are become brutt beastes.

HEare yee the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the [a] signes of heauen, though the heathen be afraid of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And *another* decketh it [c] with siluer, and with golde: they fasten it with nailes and hammers, that it fall not.

5 The *idoles* stand vp as the palme tree, but speake not: they are borne because they cannot go: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name *is* great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth *the dominion*: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: *for* the stocke is a [e] doctrine of vanities.

9 Siluer plates are brought from Tarshish, and gold from Vphaz, *for* the worke of the workeman, and the hands of the founder: the blew silke and the purple *is* their cloathing: all these things are made by cunning men.

10 But the Lord *is* the God of truth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens.)

12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 Hee giueth by *his* voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures

14 Euery man is a [h] beast by *his owne* knowledge: euery founder is confounded by the grauen image; for his melting is but falshood, and there is no breath therein.

15 They are vanitie, *and* the worke of errors: in the time of their visitation they shall perish.

16 The [i] portion of Iakob *is* not like them: for he is the maker of all things, and Israel *is* the rod of his Inheritance: the Lord of hoastes *is* his Name.

17 [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it *so*.

19 Wo is me for my destruction, *and* my grieuous plague: but I thought, Yet it [l] is my sorow, and I will beare it.

20 [m] My Tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours [n] are become beastes, and haue not sought the Lord, therefore haue they none vnderstanding: and all the *flockes* of their pastures are scattered.

22 Behold, the noise of the brute is come, and a great commotion out of the [o] North countrey, to make the cities of Iudah desolate, *and* a denne of dragons.

23 O Lord, I know that [p] the way of man is not in himselfe, neither *is it* in man to walke and to direct his steps.

24 O Lord, correct mee, but with [q] iudgement, not in thine anger, least thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him, and consumed him, and haue made his habitation desolate.

[a] God forbiddeth his people to giue credit or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him, and their secret motions and influences are not knowen to man, and therefore there can be no certaine iudgement thereof, Deut 18.9

[b] Meaning, not onely in the obseruation of the starres, but their lawes and ceremonies whereby they go shine their idolatry, which is forbidden, Deut 12 30.

[c] The Prophets vse this plainely and simply to fet forth the vnlie absurdity of the idolaters, that men might learne to be ashamed of that whereunto their corrupt nature is most subiect, reade Isa. 44. 12.

[d] He ascribeth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuel. 15.4.

[e] Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verse 15. and Habak. 2. 18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the bookes of the lay people. [f] Whereas they found the best gold: shewing, that they thought nothing too deare for their idoles: some read Ophir. [g] 2 King 19.18 This declareth that all that haue been in this chapter spoken of Idols, are to intime the leaues when they should be in Caldea among the idolaters: and now without sentence he instructeth them both how to proue their owne religion against the idolaters: and how to answere them to their shame, which do and exhort them to idolatrie, and therefore he willeth this song to be in the Caldeans tongue for a memoriall, wherein all the rest of his writing is Ebrew.

[h] The more that man thinketh to do any thing well by his owne wisedome, and not as God instructeth him, the more doth he prouue himselfe to be a vile beast. [i] By these words Portion and Rod, he signifieth their inheritance, meaning, that God should be all sufficient for them: and that their felicity consisted in him alone, and therefore they ought to renounce all other helps and succours as of idols, &c. Deut. 32. 9 Psal. 16. 5.

[k] The Prophet willeth the Iewes to prepare themselues to this captiuity, shewing that it was now at hand that they should feele the things whereof he had told them.

[l] It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to beare themselues toward God.

[m] He the seuth how Ierusalem shall lament.

[n] The gouernours and ministers.

[o] Reade Chap. 4. 15.

[p] He speaketh this because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek. 21. 21 therefore the Prophet saith, that this was the Lords direction. [q] Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16 he onely prayeth, that he would punish them with mercy, which Isaiah calleth in measure, Chap 27. 8 measuring his rod by their infirmity, 2 Cor. 10. 13 for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. For inasmuch as God cannot onely be knowen and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that this glory may fully appeare both in the one and the other, Psal. 9. 6.

CHAP. XI.

a A curse of them that obey not the word of Gods couenant, to the people of Iudah, following the steps of their fathers, worship Straunge gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the Lord, saying,

2 Heare yee the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayeth the Lord God of Israel, [a] Cursed be the man that obeyeth not the words of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all these things which I command you: so shall ye be my people, and I

[a] He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternall felicity with them, and how he euer performed it on his behalfe, and warneth them, and brake Deut. 27. 26.

how they euer shewed themselues rebellious and ingrate to it on their part, and so are subiect to the curse of the Law, will

will be your God,

5 That I may confirme the oathe, that I haue
b Thus he speaketh in the person of the people, which agreed to the couenant,
swoorne vnto your fathers, to giue them a land, which floweth with milke and hony, as *appeareth* this day. Then answered I, and said, So be it, O Lord.

6 Then the Lord said vnto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voyce.

c Reade Chap. 7. 13.

8 Neuerthelesse they would not obey, nor encline their eare: but euery one walked in the stubbornesse of his d wicked heart: therefore I will bring vpon them all the e words of this couenant which I commanded them to doe, but they did it not.

d According to his owne fantasie, and not as my word appointed him
e Meaning, the menaces and curses conteined in the Law, Leuit. 26. 14. deut. 28. 15.

9 And the Lord said vnto me, A f conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

f That is, a generall consent to rebell against me.

10 They are turned backe to the iniquities of their fore fathers, which refused to heare my wordes: and they went after other gods to serue them: *thus* the house of Israel and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, g I will not heare them.

g Because they will not pray with true faith and repentance, but for the smart and grefe which they feele, Prou. 1. 28.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and crie vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

b Reade Chap. 2. 28.

13 h For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the streetes of Ierusalem haue ye set vp altars of confusion, *euen* altars to burne incense vnto Baal.

f Reade Chap. 7. 16. and 14. 11.

14 Therefore thou shalt not i pray for this people, neither lift vp a cry or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

k My people of Israel, whom I haue bitherto so greatly loued.
l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reuolted in their wickednes.

15 What should my k beloued *carie* in mine house, seeing they haue committed abomination with many? and the holy flesh l goeth away from thee: yet when thou doest euill, thou reioycest.

m Of the Babylonians and Caldeans.

16 The Lord called thy name, A greene olive tree, faire, *and* of goodly fruit: *but* with m noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hoastes that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

n Which went about priuily to conspire my death.

18 And the Lord hath taught mee, and I know it, *euen* then thou shewedst me n their practises.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning, poyson.

19 But I was like a lambe, *or* a bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, *saying*, Let vs o destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hoasts, that iudgest righteously, and triest the reines and the heart, let me see thy p reuenge vpon them: for vnto thee haue I opened my cause.

p Not that they could not abide to heare God (for therein they would shew themselues most holy) but because they stubbornly reproued, and therefore deserued to be flattered, Isai. 30. 10. and to be inamoured in their pleasures, Michah. 2. 11. and not to heare vice condemned. Amos 7. 12.

CHAP. XII.

1 The Prophet maruelleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors & preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, If I dispute with thee, thou art a righteous: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked b prosper? *why* are all they in wealth that rebelliously transgresse?

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.
b This question hath beene alway a great tentation to the godly, to see the wicked enemies of God to prosperise, and his deare children in aduersitie, as Iob. 21. 7. psalme 37. 1. and 73 3 Habac. 1. 3.

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their c reines.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa 29. 13. matth. 15. 8.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

d The Hebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.

4 How long shall the land mourne, and the herbes of euery fielde wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they sayd, e He will not see our last ende.

e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be mercifull, and not vnsetledly destroy them: therefore they hardened themselues in sinne, till at length the beasts and insensible creatures felt the punishment of their stubburne rebellion against God.

5 If thou hast runne with the f footmen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

f Some thinke that God reproueth Ieremiah, in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which should trouble the Prophet worse then his owne contreymen did.

6 For euen they brethren and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: *but* beleeue them not, though they speake faire to thee.

g Euen when they should be most fauourable vnto me, they are most cruell.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a h lion in the foreſt: it crieth out against me, therefore haue I hated it.

h Euen ramping and raging against me and my Prophets.

9 Shall mine heritage be vnto mee, as a bird

i In stead of bearing my liuerie, and wearing onely my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their enemies, as thicke as the feathers of the aire shall come about them to destroy them.

k He prophecieth of the destruction of Ierusa'em, by the captaines of Nebuchad-nezzar, whom he calleth pastors.

l Because no man regardeth my word, or the plegues that I haue sent vpon the land.

m To wit, the Prophet.

n They lamented the sinnes of the people.

o For in stead of amendment, you grewe worse and worse, as Gods plagues testified.

p Meaning, the wicked enemies of his Church, which blasphemed his Name and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles I will haue mercie vpon them.

r The true doctrine and manner to serue God. s Reade Chap 4.2. t They shall be of the number of the faithfull, and haue a place in my Church.

i of diuers colours? are not the birds about her, *saying*, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue layd it waste, and it, being waste, mourneth vnto mee, *and* the whole land lyeth waste, because no man setteth *his* minde on l it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sworde of the Lord shall deuoure from the one end of the land, euen to the *other* end of the land: no flesh shall haue peace.

13 m They haue sowen wheate, and reaped thornes: they were n sicke, *and* had no profit and they were ashamed of o your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill p neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Beholde, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name, (The s Lord liueth, as they taught my people to sweare by Baal) then shall they be built in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, sayeth the Lord.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was reuolted to the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lord vnto mee, Goe, and buy thee a linnen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord sayd vnto mee, Arise, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, and walke after the stubbornnesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people: that they might haue a name, and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery b bottell shall be filled with wine, and they shall say vnto thee, Doe we not know that euery bottell shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the kings that sit vpon the throne of Dauid, and the Priests and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

14 And I will c dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitie, nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bring d darkenesse, and or euer your feet stumble in the darke mountains, and whiles you looke for e light, hee turne it into the shadow of death *and* make it as darkenesse.

17 But if ye will not heare this, my soule shall f weepe in secret for *your* pride, and mine eye shal weepe and drop out teares, because the Lords flocke is caried away captiue.

18 Say vnto the g King and to the Queene: Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of h the South shall be shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shall be wholly caried away captiue.

20 Lift vp your eyes, and behold them that come from the North: where is the i flocke that was giuen thee, *euen* thy beautifull flocke?

21 What wilt thou say when he shall visit thee? (for thou hast k taught them to be captaines *and* as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon mee? For the multitude of thine iniquities are thy skirts l discouered *and* thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots, *then* may ye also doe good that are accustomed to doe euill?

24 Therefore will I scatter them, as the stubble that is taken away with the Southwind.

25 This is thy portion, *and* the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lyes.

26 Therefore I haue also discouered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue seene thine adulteries, and thy neyings, the fulsomenesse of thy whoredome on the hils

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were loyned to the Lord before as a girdle about a man.

b Euery one of you shalbe filled with spirituall drunkennesse, and be without all knowledge to seeke how to helpe your selues.

c It shall be as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and miserie by the Babylonians, Isa. 8.22.

e Meaning, for helpe and support of the Egyptians.

f You shall surely be led away captiue, and I, according to mine affection towards you, shall weepe and lament for your stubbornesse.

g For Iehoiachin and his mother rendred themselues by Ieremiahs counsel to the king of Babylon, 2 King. 24.12.

h That is, of Iudah, which lieth Southward from Babylon.

i He asketh the king, where his people is become.

k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloake of hypocrisie shall be pulled off and thy shame seene.

m As thine iniquities haue beene manifest to all the world, so shall thy shame and punishment.

n He compareth idolatrie to horses inflamed after mares.

o There is no place so hie nor low, whereas the markes and tigges of thine idolatry appeare not.

in o the fields, *and* thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIV.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THe word of the Lord that came vnto Ieremiah, concerning the a ‖ dearth.

2 Iudah bath mourned, and the gates thereof are desolate, they haue beene b brought to heauinesse vnto the ground, and the crye of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the walles, *and* found no water: they returned with their vessels empty: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, *and* couered their heads.

5 Yea, the hinde also calued in the field, and forsooke d it, because there was no grasse.

6 And the wilde asses did stand in the high places, & drew in their wind like e dragons: their eyes did faile, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale *with vs* according to thy Name: for our rebellions are many, we sinned against thee.

8 O thou hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by, to tary for a night?

9 Why art thou as a man astonied, and as h a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feet, therefore the Lord hath no delight in them: *but* hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto mee, i Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the k prophets say vnto them, Yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophecie lies in my name: * I haue not sent them, neither did I command them, neither spake I vnto them, *but* they prophecie vnto you a false vision, and diuination, and vanity, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shal those prophets be consumed.

16 And the people to whom these prophets do prophecie shalbe cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall be none to bury them: *both* they and their wiues, and their sonnes, and their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop down l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, *and* with a fore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: & if I enter into the citie, behold them that are sicke for hunger also: moreouer, the Prophet also and the Priest go a wandring m into a land that they know not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickednesse, *and* the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre *vs*: for thy Names sake cast not downe the throne of thy glory: remember *and* breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres. Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

l The false prophets promised peace and assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9.1. Lam. 1. 16. and 2. 18.

m Both high and low shalbe led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude, which were hypocrites, and bastard children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, which is the onely meane to auoyde this famine, which is the beginning of Gods plagues.

p Meaning, their idols, as Chap. 10. 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

THen said the Lord vnto me, a Though Moses and Samuel stood before me, *yet* mine affection could not be toward this people: cast *them* out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are *appointed* to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the b dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will c scatter them also in all kingdoms of the earth, d because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sory for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, sayeth the Lord, *and* gone backward: therefore will I ſtretch out mine hand against thee, and destroy thee: *for* I e am wearie with repenting.

7 And I will scatter them with the sanne f in the gates of the earth: I haue wasted, *and* destroyed my people, *yet* they would not returne from their wayes.

8 Their widowes g are increased by me aboue the sand of the sea: I haue brought vpon them, *and* against the ‖ assembly of the yong men, a destroyer at noone day: I haue caused *him* to fall vpon them, *and* the citie suddenly and ‖ speedily.

9 Shee that hath borne h seuen, hath beene made weake: her heart hath failed: the sunne hath failed her, while it was day, shee hath beene confounded, and ashamed, and the residue of them

a Meaning, that if there were any man liuing moued with so great zeale toward the people as were these two, yet that he would not grant this request, for as much as he had determined the contrary, Ezek. 14 14.

* *Zach.* 11. 9.

b The dogs, birds, and beasts should deuoure them that were slaine.

c The word signifieth to runne to and fro for feare and vnquietnesse of conscience, as did Kain.

d Not that the people were as punished for the kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse, 2. King 21. 9.

e That is, I will not call back my plagues or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

‖ Or, *mother.*

i Or, *fearefully.*

h She that had many, lost all her children.

i She was destroyed in the midst of her prosperity.

* He plieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the prophets, which deceiued, and the people, which suffered themselues to be seduced, shall perish, Chap. 23. 25. and 27. 8. 9. and 29. 8.

* *Chap.* 23. 21 *and* 27. 10. 15. *and* 29. 9.

will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ k Woe is me, my mother, that thou hast borne me a contentious man, and a man that striueth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury, *yet* euery one doth curse me.

11 The Lord said, m Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the o yron breake the yron, and the brasse *that commeth* from the North?

13 Thy substance and thy treasures will I giue to be spoiled without ‖ gaine, and that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, *which* shall burne you.

15 O Lord, thou know'st, remember me, and visit me, and reuenge me of my p persecuters: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found *by me*, and I did q eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hoastes.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sat alone r because of thy plague; for thou hast filled me with indignation.

18 Why is mine heauineſſe continuall? and my plague desperate *and* can not be healed? *why* art thou vnto me ſ as a liar, *and as* waters that faile?

19 Therefore thus saith the Lord, If thou t returne, then will I bring thee againe, *and* thou shalt stand before me: and if thou take away the t precious from the vile, thou shalt be u according to my word: let them returne x vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord:

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue noue occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemy he meaneth here, Nebuzzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which should afterward know Ieremiah's fidelity, and therefore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.

‖ Or, *vansome.*

o He speaketh not this for desire of reuengeance, but willing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

p I receiued them with as great ioy, as he that is a famished, eateth meat. q I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger. r And hast not assisted me according to the promise wherein appeareth that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20. 7. s If thou forget these carnall considerations, and faithfully execute thy charge. t That is, seeke to win the good from the bad. u To wit, as my mouth hath pronounced. Chap. 1. 18 and as here followeth, verse 20. x Conforme not thy selfe to their wickednes, but let them follow thy godly example. y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

a *The Lord forbiddeth Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah.* 13 *The captiuitie of Babylon.* 15 *Their deliuerance.* 19 *The calling of the Gentiles.*

THe word of the Lord came also vnto mee saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus sayth the Lord concerning the sonnes, and concerning the daughters, that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deaths *and* diseases: they shall not be lamented, neither shall they be buried, *but* they shalbe as dung vpon the earth, and they shall be consumed by the sword, and by famine, and their carkeises shall be meat for the soules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, b Enter not into the house of mourning, neither goe to lament, nor be mooued for them: for I haue taken my peace from this people, saith the Lord, *euen* mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, c nor cut themselues, nor make themselues bald for them.

7 They shall not stretch out *the hands* for them in the mourning to comfort them for the dead, neither shall they giue them the d cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke.

9 For thus saith the Lord of hoastes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all these words, and they shall say vnto thee, * Wherefore hath the Lord pronounced all this great plague against vs? or what is e our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

12 (* And ye haue done worse then your fathers: for behold, you walke euery one after the stubburnnes of his wicked heart, & will not heare me)

13 Therefore will I driue you out of this land into a land that ye know not, *neither* you nor your fathers, and there ye shall serue other gods day and night: for I will shew you no grace.

14 * Behold therefore, saith the Lord, the dayes come that it shall no more be said, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Israel from the land of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many f fishers, and they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountaine, and from euery hill, and out of the caues of the rocks.

17 For mine eyes *are* vpon all their ways: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, *and* haue filled mine inheritance with their filthie h carions and their abominations.

19 O Lord, *thou art* my i force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the world, and shall say, Surely our fathers haue inherited k lies, *and* vanitie, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold,

b Signifying, that the affliction should be so great, that one should not haue leasure to comfort another.

c That is, should not rent their cloathes in signe of mourning.

d For in these great extremities all consolation and comfort shall be in vaine.

e Because the wicked are alwayes rebellious, and dissemble their owne sinnes, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answere.

* *Chap. 5, 19.*

* *Chap. 7, 26.*

* *Chap. 23. 7.*

f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondereth at the great mercy of God in this deliuerance, which shall not onely extend to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters, therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vtterly cast vs off.

21 Beholde, therefore I will this once [l] teach them: I will shewe them mine hand and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 22 The right keeping of the Sabbath is commanded.

THe sinne of [a] Iudah is written with a pen of yron, *and* with the point of a diamond, *and* grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the high hils.

3 [e] O my mountaine in the field, I will giue thy substance, *and* all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, [f] and in thee *shall be a rest* from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, *which* shall burne for euer.

5 ¶ Thus saith the Lord, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wildernesse, and shall not see when *any* good commeth, but shall inhabite the parched places in the wildernesse, in a salt land, and not inhabited.

7 Blessed *be* the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heat commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, *and* trie the reines, euen to giue euery man according to his wayes, *and* according to the fruite of his works.

11 [k] *As* the Partrich gathereth *the young*, which shee hath not brought foorth: *so* he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 *As* a glorious throne [l] exalted from the beginning, *so is* the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shalbe written [m] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall be whole: [n] saue mee, and I shall be saued: for thou art my prayse.

15 Behold, [o] they say vnto me, Where is the word of the Lord? let it come now.

16 But [p] I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest that which came out of my lips was *right* before thee.

17 Be not [q] terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, [r] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the [s] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carie forth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit * vpon the throne of Dauid, and shall ride vpon charets and vpon horses, *both* they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, *and* shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, not to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

1 God sheweth by the exemple of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe word which came to Ieremiah from the Lord, saying,

2 Arise and go downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheeles.

4 And the vessel that he made of [a] clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

l I They shall ooce againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.
b In stead of the Law of God, they haue written idolatrie and all abominations in their heart.
c Your sinnes appeare in all the altars that you haue erected to idoles.
d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.
e Zion that was my mountaine, shall now be left as a waste field.
f Because thou wouldest not giue the land rest, as such times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies and thought to make themselues strong by the friendship of the Egyptians. Isa. 31. 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa. 2. 22. Ceap. 48. 6. 7.

h Reade Psal. 1. 3.
i Because the wicked haue euer so re exc use to defend their doings, he sheweth that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedsby the malice of their hearts, 1. Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 10 Chap. 11. 20 and 20. 12. Reuel. 2. 23.
k As the Partrich by calling gathereth others which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsely.
l Shewing that the godly ought to glory in nothing, but in God, who doeth exalt his, and hath left a signe of his fauour in this Temple.
m Their names shall not be registred in the booke of life.
n He desireth God to preserue him that hee fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.

o The wicked say that my prophecie shall not come to passe, because thou deferrest the time of thy vengeance.
p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.
q How soeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
r Reade Chap. 11. 20.
s Whereat thy doctrine may be best vnderstood both of high and lowe.
t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20. 8 and by the breaking of this one commandement, he maketh them transgressours of the whole lawe, forasmuch as the first and second table are conteined herein.
* *Chap.* 22. 4.

a As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45. 9. wisd. 15. 7. Rom. 9. 20. 21.

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay *is* in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation against whom I haue pronounced, turne from their wickednes, I will [b] repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said [c] desperately, Surely we will walke after our owne imaginations, and doe euery man *after* the stubburnnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, *which commeth* from the rocke of the field? [d] or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, *and* haue burnt incense to vanitie, and *their prophets* haue caused them to stumble in their wayes *from* the [e] ancient wayes, to walke in the paths *and* way that is not troden,

16 To make their land desolate, *and* a perpetuall derision, *so that* euery one that passeth thereby shall be astonished and wagge his head.

17 I will scatter them with an East winde before the enemie: I will shew them the backe, and [f] not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the [h] tongue, and let vs not giue heed to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, *and* to turne away thy wrath from them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the sword, & let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, *and* let their yong men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoaste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me *tendeth* to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

Hee prophecieth the destruction of Ierusalem for the contempt and despising of the word of God.

THus said the Lord, Goe, and buy an earthen bottell of a potter, and *take* of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the [l] Eastgate: and thou shalt preach there the words, that I shall tell thee.

3 And shalt say, Heare yee the word of the Lord, O [a] Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hoastes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall [b] tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whom *neither* they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which [c] commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meat for the foules of the heauen, and to the beastes of the field.

8 * And I will make this citie desolate, and an hissing, *so that* euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 * And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hoasts, Euen so will I breake this people and this citie, as one breaketh a [e] potters vessell that cannot be made whole againe, and they shall burie *them* in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shalbe defiled as the place of Topheth, because of all the [f] houses vpon whose [g] roofes they haue burnt incense vnto all the hoast of heauen, and haue powred out drinke offrings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophecie, and he stood in the court of the Lords house, and said to all the people,

15 Thus

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b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell: but when hee threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer containeth a condition init) taketh no place: and this the scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne lesse will.

d As no man that hath thirst refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to queuch his thirst: so they ought not to seeke for helpe and succour at straungers and leaue God which was present with them.

e That is, the way of trueth which God had taught by his Law. reade Chap. 6. 16.

f I will shew mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1 King. 21 24. Chap. 7. 4. and 20. 2. Malac. 2. 9. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the grace of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries, which grew dayly more and more, and the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profit of his Church.

Or, gate of the sunne.

a By Kings here and in other places are meant counsellers and gouernours of the people: which he called the ancients, verf. 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby it declared, that whatsoeuer is not commanded by Gods word touching his service, is against his word.

d Reade Chap. 7. 31. and 2 King. 23. 10. Isa. 30. 33.

* *Chap. 15. 16. and 49. 13. and 50. 13.*

* *Deut. 28. 53. Lament. 4. 10.*

e This visible signe was to confirme them touching the assurance of his plague, which the Lord threatned by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they polluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 22. 8.

Ie Thus

15 Thus saith the Lord of hoastes, the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

a Ieremiah is smitten and cast into prison for preaching of the word of God. 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that hee is a mocking flocke for the word of God. 9 He is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophecied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the a stockes that were in the hie gate of Beniamin, which was by the house of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to be a terrour to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy [b] friendes, to whom thou hast prophecied lies.

7 O Lord, thou hast deceiued mee, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed [e] desolation: therefore the word of the Lord was made a reproach vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But *his word* was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not *stay*.

10 For I had heard the rayling of many, *and* feare on euery side. [f] Declare, *sayd they*, and wee will declare it: all my familiars watched for mine halting, *saying*, It may be that he is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 ¶ But the Lord is with mee like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, *and* shalbe greatly confounded: for they haue done vowisely, *and their* euerlasting shame shall neuer be forgotten.

12 * But, O Lord of hoastes, that tryest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [h] Cursed *be* the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed *be* the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide,

17 Because he hath not slaine mee, *euen* from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [k] conception.

18 How is it, *that* I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophecieth that Zedekiah shalbe taken, and the city burned.

THe worde which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a [e] pray.

10 For I haue set my face against this city, for euill and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And *say* vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, Thus saith the Lord, † Execute iudgement [f] in the morning, and deliuer the oppressed out of the hand of the oppressour, least

a Thus we see that the thing which neither the King, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18, 18.

‖ Or, *feare round about.*

b Which haue suffred themselues to be abused by thy false prophecies.

c Herein appeareth the impatiencie, which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weaknesse, reade Chap. 15, 18.

d Thou diddest thrust me foorth to this worke against my will.

e He theweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Ier. 29. 21.

g Here he sheweth how his faith did striue against temptation, and fought to the Lord for strength.

* 1. *Sam.* 26, 7. 1. *Chron.* 28, 9. *Psalme* 7, 9. *Chap.* 11, 20, *and* 17, 10.

h How the children of God are ouercome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe: reade Iob 3, 1. and chap. 17, 10.

i Alluding to the destruction of Sodom and Gomorrah, Gen. 19, 25.

k Meaning, that the fruite thereof might neuer come to profit.

a Not that the King was touched with repentance of his sinnes, and so fought to God, as did Hezekiah, when he sent to Isaiah, 2. Kin 19. 1. Isa 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him. * *Chap.* 38, 2.

e As a thing recouered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5.

* *Chap.* 22. 3.

f Be diligent to doe iustice.

least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I *come* against thee, g O inhabitant of the valley, *and* rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire h in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

a He exhorteth the King to iudgement and righteousnes. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is propheced.

THus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee iudgement and a righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets and vpon horses, *both* he and his seruants and his people.

5 But if yee will not heare these wordes, I b sweare by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art c Gilead vnto me, *and* the head of Lebanon, *yet* surely I will make thee a wildernesse, *and as* cities not inhabited.

7 And I will d prepare destroyers against thee euery one with his weapons, and they shall cut downe thy chiefe e cedar trees, and cast them in the fire.

8 f And many nations shall passe by this city, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not mooued for them: *but* weepe for him g that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue ledde him captiue, and shall see this land no more.

13 ¶ Who vnto him that buildeth his house by i vnrighteousnesse, and his chambers without equitie: nee vseth his neighbour without wages, and giueth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so he will make himselfe large windowes, and seeling with cedar, and paint them with vermillion.

15 Shalt thou reigne, because thou closest thy selfe in Cedar? did not thy k father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction, *euen* to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament l him, *saying*, Ah, my brother, or ah sister: neither shall they mourne for him, *saying*, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse m is buried, *euen* drawen and cast foorth without the gates of Ierusalem.

20 ¶ Goe vp to n Lebanon, and cry: shewte in o Bashan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: *but* thou saydest, I will not heare, this hath beene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, p and thy louers shall goe into captiuity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, *and* makest thy nest in the q cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, saith the Lord, though r Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall ye die.

27 But to the land whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah *as* a despised *and* broken idole? or *as* a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this t man destitute of *children*, a man that shall not prosper in his dayes: for these shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

1 Against false pastors. 5 A prophecie of the great Pastour Iesus Christ.

g Meaning, Ierusalem which was builded part on the hill, and part in the valley, and was compassed about with mountaines.
h That is, in the houses thereof, which stood as thicke as trees in the forest.

* *Chap.21,12.*
a This was his ordinary maner of preaching before the Kings, from Iosiah vnto Zedekiah, which was about fourty yeeres
* *Chap.17,27.*
b Shewing that there is none greater then he is, Heb. 6,13. and that he will most certainely performe his oathe.
c He compareth Ierusalem to Gilead, which was beyond Iordan, and the beauty of Iudea to Lebanon.
d The Ebreve word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa.13 3.chap.6,4. and 22,3.
e Thy buildings made of Cedar trees.
f As they that wonder at a thing which they thought would neuer haue come to passe, Deut.29. 24. 1.King.9,8.
g Signifying, that he shall lose their king: for Iehoiachin went foorth to meete Nebuchad-nezzar and yeelded himselfe, and was caried into Babylon, 2.King.24,12.
h Whom some thinke to be Iehoiachin, and that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.
i By bribes, and extortion.
k Meaning, Iosiah, who was not giuen to ambition and superfluity, but was contene with mediocritie, and did onely delight in setting forth Gods glory, and to doe iustice to all.
l For euery one shall haue enough to lament for himselfe.
m Not honorably among his fathers, but as carions are cast in a hole, because their stinke should not infect, reade a.King.24,9. Iosephus Antiq. 10,8. writeth that the enemie slew him in the citie, and commanded him to be cast before the walles vnburied, looke Chap. 36,30.
n That call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria, whereby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours and they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire Cedar trees of Lebanon.
r Who was called Iehoiachin, or Iecoiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because he was of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but hee abused Gods promise, and therefore was iustly deprined of the kingdome.
s Hee sheweth that all posteriries shall be witnesses of this iust plague, as though it were registred for perpetual memorie.
t Not that hee had no children (for after that he begate Salathiel in the captiuitie, Matth.1,11) but that none should reigne after him as King.

a Meaning, the Princes, gouernours and false prophets, as Ezek.34.2.
b For the which I haue especiall care, and haue prepared good pastures for them.
c Whose charge is to feed the flocke, but they eat the fruit of it, Ezek.34.3.
d Thus the Prophets euer vse to mixe the promises with the threatnings, least the godly should be too much heauen downe: and therefore he threweth how God will gather his Church after this dispersion.
e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa.11,1. and 45.8. chap.33.15 dan.9.24
* *Deut.*33.18.
* *Chap.*33.16.
§ Read Chap.16,14.

W Oe *be* vnto a the pastours that destroy and scatter the b sheepe of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that c feede my people, Yee haue scattered my flocke, and thrust them out, and haue not visited them: behold, I will visite vpon you the wickednesse of your workes, sayth the Lord.

3 And I will gather the d remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and increase:

4 And I will set vp shepheards ouer them, which shall feed them: and they shall dread no more nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous e branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall be saued, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The § Lord liueth, which brought vp the children of Israel out of the land of Egypt.

8 But the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey, and from all countreyes where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the f prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath † ouercome) for the presence of the Lord and for his holy words.

10 For the land is full of adulterers, *and* because of oathes the land mourneth, the pleasant places of the wildernesse are dried vp, and their g course is euill, and their force is not right.

11 For both the Prophet and the Priest ‖ doe wickedly: and their wickednesse haue I found in mine h House, saith the Lord.

12 Wherefore their way shall be vnto them as slippery *places* in the darkenesse: they shallbe driuen foorth and fall therein: for I will bring a plague vpon them, *euen* the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophecied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem i filthines: they commit adulterie and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all vnto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hoastes concerning the prophets, Behold, I will feede them with k wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednesse gone foorth into all the land.

16 Thus sayth the Lord of hoastes, Heare not the words of the prophets that prophecie vnto you, and teach you vanitie: they speake the vision of their owne l heart, *and* not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayd, Yee o shall haue peace: and they say vnto euery one that walketh after the stubbornesse of his owne heart, No euill shall come vpon you.

18 For p who hath stood in the counsell of the Lord that he hath perceiued, and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in *his* wrath, and a violent whirlewind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes yee q shall vnderstand it plainely.

21 * I haue not sent these prophets, sayth the Lord, yet they ranne: I haue not spoken to them, and yet they prophecied.

22 But if they had stood in my counsell, and r had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God *at hand*, sayth the Lord, and not a God § farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophecied lyes in my Name, saying, I † haue dreamed, I haue dreamed.

26 How long? † Doe the prophets delight to prophecie lies, euen prophecying the deceit of their owne heart?

27 Thinke they to cause u my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him x tell a dreame, and he that hath my word, let him speake my word faithfully: y what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I *will come* against the prophets, saith the Lord, that z steale my word euery one from his neighbour.

31 Behold, I *will come* against the prophets, saith the Lord, which haue tweet tongues, and say, * He sayth.

32 Behold, I *will come* against them that prophecie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the b burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The c burden of the Lord, I

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap.14,13.
† *Ebr. passed ouer, or troubled.*
h They runne headlong to wickednes, and seeke vaine helpe.
‖ *Or, are hypocrites.*
i My Temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I deeme them as I did those abominable cities.
m Reade Chap.8,14.
‖ *Or, hypocrisie.*

n Which they haue inuented of their owne braine.

o Reade Chap. 6,14. and 8,11.

p Thus they did deride Ieremiah, as though the word of God were not reuealed vnto him, so also spake Zidkiiah to Michaiah, 1. Kin. 22.24.

q Both that God hath sent me, and that my wordes shall be true.
* *Chap.*14,13,14. *and* 27,15. *and* 29.8,9.
r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.
§ Doe not I see your falsehood, howsoeuer you cloke it, and wheresoeuer you commit it?
s I haue a prophecie reuealed vnto me, as Num.12,6.
† *Ebr. Isit in the heart of the Prophets?*
u He sheweth that Satan raiseth vp false prophets, to bring the people from God.
x Let the false prophet declare that it is his owne fantasie, and not grander my word as though it were a cloake to couer his lies.
y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God, but that there be iudgement to allearging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek.3,17. 1.cor. 2,13. and 4,1. 2.tim.2,15. 2.pet.1,10.11.
z Which set forth in my Name that which I haue not commanded.
a To wit, the Lord.
b The Prophets called their threatnings Gods burden, which the sinners

were not able to susteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden. c Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reuerence, what sayth the Lord?

will

will euen visit euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans [d] word shall be his burden: for yee haue peruerted the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayeth the Lord, Because yee say this word, The burden of he Lord, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly ‖ forget you, and I will forsake you, and the citie that I gaue you and your fathers, *and cast you* out of my presence,

40 And will bring * an euerlasting reproach vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIV.

2 The vision of the baskets of figges. 5 Signifieth that part of the people should be brought againe out of captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.

THe Lord shewed mee, and behold, two [a] baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ierusalem, and had brought them to Babel.

2 One basket *had* very good figges, *euen* like the figges that are first *ripe*, and the other basket *had* very naughty figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou, Ieremiah? And I said, Figges: the good figges very good, and the naughtie very naughtie, which cannot be eaten, they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to be good, whom I haue sent out of this [b] place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out.

7 And I will [c] giue them a heart to knowe me, that I am the Lord, and they shalbe * my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughty figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for [e] terrible plague to all the kingdoms of the earth, *and* for a reproch and for a prouerbe, for a common talke, and for a gurse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them, and to their fathers.

CHAP. XXV.

2 How prophecieth that they shall be in captiuitie seuenty yeeres, 12 And that after the seuenty yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

THe word that came to Ieremiah concerning all the people of Iudah, in the [a] fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon king of Iudah, euen vnto [b] this day (that is the three & twentieth yeere) the word of the Lord hath come vnto mee, and I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending *them*, but ye would not heare, nor encline your eares, to obey.

5 They [d] said, Turne againe now euery one from his euill way, and from the wikednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Neuertheless, yee would not heare mee, sayeth the Lord, but haue prouoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take *to me* all the [e] families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an [g] astonishment and an hissing, and [h] continuall desolation.

10 * Moreouer, I will ‖ take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noise of the [i] milstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, *and* these nations shall serue the king of Babel seuenty yeeres.

12 And when the [j] seuenty yeeres are accomplished, I will visit [k] the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my wordes which I haue pronounced against it, *euen* all that is written in this booke, which Ieremiah hath prophecied against all nations.

14 For many nations, and great kings shall

captiuitie. 2 Chron. 36. 22. ezra 1. 1. chap. 29. 10. dan. 9. 2.

k ment began at his owne house, the enemies must needes be vtterly. Ezek. 9. 6. 2. pet. 4. 17.

d The thing which they mocke and contemne, shall come vpon them.

‖ Or, *take you away.*

* *Chap.* 20. 11.

a The good figges signified them that were gone into captiuitie and so saued their life, as Chap. 21. 8 and the naughty figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah and his company, because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

* *Chap* 31. 33. *hebr.* 8. 10.

* *Chap.* 29. 17.

d Which fled thither for succour.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1.

b Which was the fifth yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7. 13.

d Here likewise that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned, to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were contained, 2 King. 17. 13. chap. 18. 11. and 35. 15. Ionah 3. 8.

e The Caldeans and all their power.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others.

* *Chap.* 16. 9.

‖ Or, *destroy.*

h Meaning, that bread and all things that should serue vnto their feastes, should be taken away.

i This retribution was for the confirmation of his prophecie, because he told them of the time that they should enter and remaine in

j For seeing the iudge punished most grie-

l That is, of the Babylonians, 48 Chap. 27.7.

m Signifying, the extreme afflictions that God had appointed for euery one, as Pſal. 75.8. Iſa. 51.17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mer y, and the other by iuſtice.

n For now it beginneth and ſhall ſo continue till it be accompliſhed.

o Reade Iob. 1.1.

p Which were cities of the Philiſtims

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia Italy and the reſt of thoſe countreyes.

s Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countreies ſo named, the one called plentifull, and the other barren, or deſert.

u That is, of Babylon, as Chap. 51.41.

x That is, Ieruſalem, reade verſ. 12.

* Iſai. 3.16. Amos 2.2.

* Chap. 30.23.

y They which are ſlaine at the Lords appointment.

uen I ſerue themſelues of them: thus will I recompenſe them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, m Take the cup of wine of this *mine* indignation at mine hand, and cauſe all the nations, to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and be mooued, and be mad, becauſe of the ſword that I will ſend among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord hath ſent me:

18 *Euen* Ieruſalem and the cities of Iudah, and the kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, n as *appeareth* this day:

19 Pharaoh *alſo*, King of Egypt, and his ſeruants, and his princes, and all his people:

20 And all ſtr s of people, and all the Kings of the land o of Vz: and all the kings of the land of the Philiſtims, and p Aſhkelon, and Azzah, and Ekron, and the reſidnant of Aſhdod:

21 q Edom, and Moab, and the Ammonites.

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the r Yles, that are beyond the ſea,

23 And s Dedan, and Tema, and Buz, and all that dwell in the vtter moſt cornets,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the t deſert,

25 And all the kings of Zimri, and all the kings of u Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of x Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoaſtes, the God of Iſrael, Drinke and be drunken, and ſpewe and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſaith the Lord of hoaſtes, Ye ſhall certainly drinke.

29 For loe, * I begin to plague the city, where my Name is called vpon, and ſhould you go free? Ye ſhall not goe quite: for I will call for a ſword vpon all the inhabitants of the earth, ſayeth the Lord of hoaſtes.

30 Therefore prophecie thou againſt them all theſe words, and ſay vnto them, * The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitation: hee ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſounds ſhall come to the ends of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, *and* hee will giue them that are wicked, to the ſword, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoaſtes, Behold, a plague ſhall goe forth from nation to nation, and a * great whirlewind ſhall be raiſed vp from the coaſtes of the earth.

33 And y the ſlaine of the Lord ſhall be at that day from *one* end of the earth, euen vnto the *other* end of the earth: they ſhall not be mourned, neither gathered nor buried, *but* ſhall be as the dongue vpon the ground.

34 Howle, z ye ſhepheards, and cry, and wallow your ſelues in the aſhes, yee principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and yee ſhall fall like a precious veſſels.

35 And the b flight ſhall faile from the ſhepheards, and the eſcaping from the principal of the flocke.

36 A voyce of the cry of the ſhepheards, and an howling of the principall of the flocke, *ſhall be heard:* for the Lord hath deſtroyed their paſture.

37 And the † beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his couert, as the lyon: for their land is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

Ieremiah moueth the people to repentance. 7 Hee is taken of the falſe prophets & prieſts, and brought to iudgement. 13 Vrijah the Prophet is kuled of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the ſonne of Ioſiah King of Iudah, came this word from the Lord, ſaying,

2 Thus ſaith the Lord, Stand in the a court of the Lords Houſe, and ſpeake vnto all the cities of Iudah, which come to worſhip in the Lords Houſe, all the words that I commaund thee to ſpeake vnto them: keepe not b a word backe,

3 If ſo be they will hearken, and turne euery man from his euill way, that I may c repent mee of the plague, which I haue determined to bring vpon them, becauſe of the wickednes of their workes.

4 And thou ſhalt ſay vnto them, Thus ſaith the Lord, If ye will not heare me to walke in my Lawes, which I haue ſet before you,

5 And to heare the words of my ſeruants the Prophets, whom I ſent vnto you, both riſing vp early, and ſending *them*, and will not obey *them*,

6 Then will I make this Houſe like d Shiloh, and will make this citie e a curſe to all the nations of the earth.

7 So the Prieſts, and the Prophets, and all the people heard Ieremiah ſpeaking theſe words in the Houſe of the Lord.

8 Now when Ieremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeake vnto all the people, then the Prieſts, and the Prophets, and all the people tooke him, and ſaid, Thou ſhalt die the death.

9 Why haſt thou prophecied in the Name of the Lord, ſaying, f This Houſe ſhalbe like Shiloh, and this citie ſhall be deſolate without an inhabitant? and all the people were gathered againſt Ieremiah in the houſe of the Lord.

10 And when the Princes of Iudah heard of theſe things, they came vp from the kings houſe into the Houſe of the Lord, and ſate downe in the entrie of the g new gate of the Lords *Houſe*.

11 Then ſpake the Prieſts, and the Prophets vnto the Princes, and to all the people, ſaying, † This man is worthy to die: for he hath prophecied againſt this citie, as ye haue heard with your eares.

12 Then ſpake Ieremiah vnto all the Princes, and to all the people, ſaying, The Lord hath ſent mee to prophecie againſt this Houſe and againſt this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

z Ye that are chiefe rulers, and gouernours.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

† *Ebr. peaceable.*

a That is, in the place of the Temple where vnto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretend no ignorance, as Acts. 20.27.

c Reade Chap. 18.8.

d Reade Chap. 7.12.

e So that when they would curſe any, they ſhall ſay, God do to thee as to Ieruſalem.

f Becauſe of Gods promiſe to the Temple, Pſa. 132. 14. that hee would for euer remaine there, the hypocrites thought this Temple could neuer periſh, and therefore thought it blaſphemie to ſpeake againſt it. Matth. 26.61. Acts 6.13. not conſidering that this was meant of the Church, where God will remaine for euer.

g So called, becauſe it was repaired by Ioatham, 2 King. 15.35.

† *Ebr. iudgement of death belongeth to this man.*

h He both ſheweth the cauſe of his doings plainly, and alſo threatne th them that they ſhould nothing auaile, though they ſhould put him to death, but heape greater vengeance vpon their heades.

your works, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certaine, if that ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this city, and vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then said the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophecied in the dayes of Hezekiah, king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hosts, Zion shalbe plowed *like* a field, and Ierusalem shalbe an heape, and the mountaine of the i house *shalbe* as the hie places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the k plague, that he had pronounced against them? Thus might we procure great euill against our soules.

20 And there was also a man that prophecied in the Name of the Lord, *one* Vrijah the sonne of Shemaiah, of Kiriath-iarem, who prophecied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the king sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king l sent men into Egypt, *euen* Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the king, who slew him with the sword, and m cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the commaundement of the Lord sendeth bondes to the King of Iudah and to the other Kings that were neere, whereby they are monished to be subiect vnto Nebuchadnezzar. 9 He warneth the people, and the Kings & rulers that they beleeue not false prophets.

IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying.

2 Thus saith the Lord to me, Make thee b bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my c seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his d sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall e serue themselues of him.

8 And the nation and kingdome which will not serue the same Nebuchadnezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly *giuen* them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers which say vnto you thus, Ye shall not serue the king of Babel.

10 ¶ For they prophecy a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these words, saying, Put your necks vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophecy a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophecy a lie in my Name, that I might cast you out, & that ye might perish, *both* you, and the Prophets that prophecy vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophecy vnto you, saying, Behold, * the vessels of the house of the Lord shall now shortly be f brought againe from Babel: for they prophecy a lie vnto you.

17 Heare them not, *but* serue the king of Babel, that ye may liue: wherefore should this city be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them g intreate the Lord of hosts, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hosts, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this city,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caried * away captiue Ieconiah

* *Mich.1,1. and 3,12.*

i That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue beene satisfied, but by his death.

k So that the city was not destroyed, but by miracle was deliuered out of the hands of Sanherib. l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing but prouoke Gods iudgements so much the more.

m As in the first Hezekiahs example is to be followed, so in this other Iehoiahims act is to be abhorred: for Gods plague did light on him, and his household.

n Which declareth that nothing could haue appeased their fury, if God had not mooued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise; which if the reader marke well, it shall auoide many doubts, and make the reading much more easie. b By such signes the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Ha. 20,2. and therefore the false prophets to get the more credit, did vse also such visible signes, but they had no reuelation, 1 Kin.22,12.

c Reade Chap.25,9.

d Meaning, Euil-merodach, and his sonne Belshazar.

e They shall bring him vnder his kingdome in subiection, as Chap.25,14.

* *Chap.14,14. and 23,21. and 29,9.*

* *Chap.28.3.*

f Which were taken when Iechoniah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gen.20.7. which these could not doe because they had no expresse word: for God had pronounced the contrary.

* *2 King.25,13.*

* *2 King 24,12,15.*

naih the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah, and Ierusalem.

21 For thus saith the Lord of hoastes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visit [h] them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Ieremiah reproueth Hananiah, and prophecieth.

AND that same yeere in the beginning of the [a] reigne of Zedekiah King of Iudah, in the [b] fourth yeere, *and* in the fift moneth, Hananiah the sonne of Azzur the prophet, which was of Gibeon, spake to me in the house of the Lord in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hoastes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 † Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, sayeth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the [d] prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Ieremiah said, So be it: the [e] Lord so do, the Lord confirme thy words which thou hast prophecied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue beene before mee, and before thee in time past, [f] prophecied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 *And* the Prophet which prophecieth of peace, when the word of the Prophet shall come to passe, *then* shall the Prophet be knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and [g] brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hoastes the God of Israel, I haue put a [h] yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the [i] beasts of the field also.

15 Then sayd the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet [k] died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuity in Babylon. 10 He prophecith their returne after seuentie yeeres. 16 Hee propheciteth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

NOw these are the words of the ‖ booke that Ieremiah the Prophet sent from Ierusalem vnto [a] the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the [b] Queene, and the eunnches, the * princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem.)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah [c] sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hoastes the God of Israel spoken vnto all that are caried away captiues, whom I haue [d] caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperity of the city, whither I haue caused you to be caried away captiues, and [e] pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saieth the Lord of hoastes the God of Israel, Let not your prophets and your southsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie yeeres be accomplished at Babel, I will visit you, and [f] performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, saith the Lord, *euen* the thoughts of peace, and not of trouble, to giue you an end, and *your* hope.

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you,

13 And ye shall seeke mee, and finde *mee*, because

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a When Ieremiah began to heare these bonds and yoke.
b After that the land had rested, at Leuit 25.2.
c This was a city in Beniamin belonging to the sonnes of Aaron, Iosh 21.17.
† *Ebr., two yeeres of dayes.*

d He was so esteemed though hee was a false prophet.
e That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrary
f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh to trie the faith of his, Deut. 13.3.
g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discerne them, but burst forth into rages, and contrary to their owne conscience, passe not what lies they report or how wickedly they do so that they may maintaine their estimation,

h That is, a hard and cruell seruitude.
i Signifying, that all should be his, as Dan. 2.38.
k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moouue vs, neither the word it selfe, except God touch the heart,

‖ *Or, letter.*
a For some dyed in the way.
b Meaning, Ieconiahs mother.
* *Chap. 24.1.*
c To entreate of some equall condition.
d To wit, the Lord, whose worke this was.
e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common welt and quietes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for else not onely the Israelites, but all the world, yea, and the insensible creature should reioyce when these tyrants should be destroyed, as Isa. 14.4.

f When your oppression shall be great, and your affliction: cause you to repent your euil course before hand, and also when the seuenty yeeres of your captiuity shalbe expired, 1. Chro. 36 22. Ezra 1. 1. chap. 25. Iaadan. 9 2.

g As Ahab, Zedekiah, and Semaiah.

h Whereby he assureth them, that there shalbe no hope of returning before the time appointed.

i According to the comparison, Chap. 25. 12.

k Reade Chap. 25. 6.

l Reade Chap. 7. 13 and 25. 3. and 26. 5

m Because they gaue the people hope of speedy returning.

n Which was adulterie, and falsifying the word of God.

‖ Or, *dreamer.*

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada, to punish whosoeuer trespassed against the word of God, of the which hee would haue made Ieremiah one, calling him a traitor and a false prophet,

cause ye shall seeke me with all f your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayeth the Lord, and will bring you againe vnto the place, whence I caused you to be carried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp g Prophets in Babel,

16 Therefore thus sayeth the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone foorth with you into captiuitie:

17 *Euen* thus sayeth the Lord of hoastes, Behold, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile figs, that can not be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, *and* k a curse, and astonishment, & an hissing and a reproach among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, sayeth the Lord, which I sent vnto them by my seruants the Prophets, l rising vp early, and sending *them*, but yee would not heare, sayeth the Lord.

20 ¶ Heare ye therefore the word of the Lord, all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hoastes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie lyes vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt m in the fire,

23 Because they haue committed n villeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying words in my Name, which I haue not commaunded them, euen I know it, and testifie it, sayeth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hoastes the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for o Iehoiada the Priest, that yee should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore, why hast thou not reproued Ieremiah of Anatnoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This *captiuitie* is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus sayeth the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and he caused you to trust in a lye,

32 Therefore thus sayth the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seed: he shall not haue a man p to dwell among this people, neither shall he behold the good, that I will do for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 Heemeaneth the enemies, 18 and comforteth the Church.

THe word, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in a a booke.

3 For loe, the dayes come, saith the Lord that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a b terrible voyce, of feare and not of peace.

6 Demaund now and behold, if man trauell with childe: wherefore doe I behold euery man with his hands on his loynes as a woman in trauell, and all faces are turned into a paleneſſe?

7 Alas, for this c day is great: none *hath beene* like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that d day, saith the Lord of hoastes, I will breake e his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues f of him.

9 But they shall serue the Lord their God, and g Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre *countrey*, and thy seede from the land of their captiuitie, and Iaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, sayth the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet I will not vtterly destroy thee, but I will correct thee by iudgement, and not h vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, *and* i thy wound is dolorous.

13 There is none to iudge thy cause, *or to lay* a plaister: there are no medicines, nor helpe for thee.

14 All thy k louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, *and* with a sharpe chastisement for the multitude of thine iniquities, *because* thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: *because* thy sinnes were increased, I haue done these things vnto thee.

16 l Therefore

p He and his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be assured as to their posterity conformed into the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow, as a woman in her trauell, as Isa 13 8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visit Babylon.

e Of the King of Babylon.

f To wit, of Iaakobs g Thus it, Messiah which should come of the stocke of Dauid according to the flesh, and should be the true Pastour as Ezek. 34 23 who is set foorth. and his King some that shall be ruling in the person of Dauid Hos 3.5.

h Read Chap. 4 24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou diddest enter into with great gifts when left thee in this affliction.

k Herein is commended Gods great mercy toward his, who doth not destroy them for their sinnes, but correct and chastise them till he haue purged, and pardoned them and so burneth the rods by the which hee did punish them, Isa. 33. 1. m Meaning, that the citie and the Temple should be restored to their former estate. n Hee sheweth how the people shall with praise and thankesgiuing acknowledge this benefit. o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished. p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father. q Least the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shall be their portion. r When this Messiah and deliuerer is sent.

16 k Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall go into captiuity: and they that spoile thee, shall be spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, sayth the Lord, because they called thee, The cast away, *saying*, This is Zion whom no man seeketh after.

18 Thus sayth the Lord, Behold, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shalbe builded vpon her owne heape, m and the palace shall remaine after the maner thereof.

19 And out of them shall proceed n thankesgiuing, and the voyce of them that are ioyous, and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shalbe established before me: and I will visit all that vexe them.

21 And their o noble *ruler* shall be of themselues, and their gouernour shall proceed from the midst of them, and I will cause him to draw neere and approach vnto mee: for who is this that direcketh his p heart to come vnto me, saith the Lord?

22 And ye shallbe my people, and I will be your God.

23 Behold, q the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the r latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 He rehearseth Gods benefits after their returne from Babylon. 23 And the spirituall ioy of the faithfull in the Church.

A T the a same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which b escaped the sword, found grace in the wildernesse: c he walketh *before* Israel to cause him to rest.

3 The Lord hath appeared vnto me d of old, *saying they*: e Yea, I haue loued thee with an euerlasting loue, therefore with mercy I haue drawen thee.

4 Againe I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still f be adorned with thy timbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of g Samaria, and the planters that plant them, h shall make them common.

6 For the dayes shall come, that the i watchmen vpon the mount of Ephraim shall crie, Arise, and let vs go vp vnto k Zion to the Lord our God.

7 For thus sayth the Lord, Reioyce with gladnesse for Iaakob, and shoute for ioy among the chiefe of the l Gentiles: publish praise and say, O Lord, saue thy people, the remnant of Israel.

8 Behold, I will bring them from the North countrey, and gather them from the coasts of the world, *with* the blind and the lame among them, *with* the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come m weeping, and with mercy will I bring them againe: I will leade them by the riuers of n water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is o my first borne.

10 ¶ Heare the word of the Lord, O yee Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him, and will keepe him, as a shepheard *doeth* his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand p of him, that was stronger then hee.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, *euen* for the q wheate and for the wine, and for the oyle, and for the increase of sheepe and bullocks: and their soule shallbe as a watered garden, and they shall haue no more sorow.

13 Then shall the virgin reioyce in the r dance, and the yong men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with s fatnes, and my people shallbe satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, *and* bitter weeping, t Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus sayth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy:

17 And there is hope in thine ende, sayth the Lord, that *thy* children shall come againe to their owne borders.

18 I haue heard u Ephraim lamenting *thus*, Thou hast corrected me, and I was chastised as an x vntamed calfe: y conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon *my* z thigh: I was ashamed, yea, euen confounded, because I did beare the reproach of my youth.

20 Is Ephraim a my deare sonne or pleasant child? yet since I spake vato him, I still b remembred him: therefore my bowels are troubled for him. I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp c signes: make thee heaps: set thine heart toward the path & way, that thou hast walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created d a new thing in the earth: A WOMAN shall compasse a man.

23 Thus sayth the Lord of hoasts the God of Israel, Yet shall they say this thing in the land of

a When this noble gouernour shall come, meaning, Christ, not onely Iudah and Israel, but the rest of the world shall be called. b Which were deliuered from the crueltie of Pharaoh. c To wit, God. d The people thus reasoned as though hee were not so beneficiall to them now, as hee had beene of old. e Thus the Lord answereth that his loue is not changeable. f Thou shalt haue still occasion to reioyce: which is meant by tabrets and dancing, as their custome was after notable victories, Exod. 15. 20. Iudg. 5. 1. and chap. 11. 34. g Because the Israelites, which were the ten tribes, vnderstood vnder the Israel. h That is, Ministers of the word. i They shall exhort all to the embracing of the Gospel, as Isai. 2. 3. k Hee sheweth what shall be the concord and loue of all vnder the Gospel, when none shall be refused for their infirmities: and euery one shall exhort one another to embrace it. l That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercy, Chap. 50. 4. Some take it that they should weepe for ioy. m Where they found no impediments, but abundance of all things. n That is, my dearely beloued, as the first child is to the father. o That is, from the Babylonians, and other enemies. q By these temporall benefits hee meaneth the spirituall graces, which are in the Church, and whereof there should be euer plenty. Ier. 33. 11, 12. r To the company of the faithfull, which euer praise God for his benefits. s Meaning, the spirit of wisedome, knowledge, and zeale. t To declare the greatnes of Gods mercy in deliuering the Iewes, hee sheweth them that they were like to the Beniamites, or Israelites, that is, vtterly destroyed and carried away, in so much, that if Rahel, the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining. u That is, the people that were led captiue. x Which was wanton, and could not be subiect to the yoke. y He sheweth how the faithfull vse to pray: that is, desire God to turne them to himselues as they cannot turne of themselues. z In signe of repentance and detestation of my sinne. a As though hee would say: No, for by his iniquity hee did what lay in him

Iudah, and in the cities thereof, when I shall bring againe their captiuity, The Lord blesse thee, O habitation of Iustice *and* holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that go foorth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery sorowfull soule.

26 Therefore I awaked and beheld, and my sleepe [e] was sweet vnto me.

27 Behold, the dayes come, saith the Lord, that I will sow the house of Israel, and the house of Iudah [f] with the seede of man, and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to destroy, and to plague *them*, so will I watch ouer them, to builde and to plant *them*, saith the Lord.

29 In those dayes shall they say no more, The fathers haue [g] eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquity, euery man that eateth the sowre grape, his teeth shalbe set on edge.

31 ¶ Behold, the dayes come, saith the Lord, that I will make a [h] new couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt, the which my couenant they [i] brake, although I was [‖] an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After [k] those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

34 And they shall [l] teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquity, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth [m] the sunne for a light to the day, *and* the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name *is* the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, [n] or the foundations of [o] earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the [p] city shalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all [q] fields vnto the brook of Kidron, *and* vnto the corner of the horsgate toward

e Hauing vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.
f I will multiply and enrich them with people and cattell.
g The wicked vsed this prouerb, when they di I murmure against Gods iudgements pronounced by the Prophets, Saying, That their fathers had committed the fault, and that the children were punished Ezek. 18. 3.
h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant grace of the holy Ghost giuen to his Church vnder the Gospel.
i And so were the occasion of their owne disorder through their infidelity, Ier. 50. 21.
‖ Or, *master.*
k In the time of Christ, my law shall be read of taoles of stone be written in their hearts by mine holy Spirite, Ebrew. 8. 8, 10.
l Vnder the kingdome of Christ there shalbe none blinded with ignorance, but I will giue them faith, and knowledge of God for remission of their sinnes and dayly increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Ier. 54. 13. but the full accomplishing hereof is referred to the kingdome of Christ, when we shalbe ioyned with our head.
m If the sunne, moone and starres cannot but giue light according to their ordinance, so long as this word lasteth, so shall my Church neuer faile, neither shall any thing hinder its end as sure as I will haue a people, so certaine is it that I will leaue them my word for euer to gouerne them with.
n The one and the other is impossible.
o As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample, and beautifull as euer it was: but hee alludeth to the spirituall Ierusalem, whose beauty should be incomparable.

the East *shalbe* holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

CHAP. XXXII.

Ieremiah is cast into prison because hee prophesied that the citie should be taken of the king of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoaste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophecie, and say, Thus saith the Lord, * Behold, I will giue this city into the hands of the King of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, vntill [b] I visit him, saith the Lord: though yee fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee & say, [c] Buy vnto thee my fielde, that is in Anathoth for the ‖ title by kindred *appertaineth* vnto thee [d] to buy it.

8 So Hanameel, mine vncles sonne, came vnto mee in the court of the prison, according to the word of the Lord, & said vnto me, Buy my [e] field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession *is* thine, and the purchase *belongeth* vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, *euen* seuen[f] shekels, and ten *pieces* of siluer.

10 And I writ it in the bocke and signed it, and tooke witnesses, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed [g] *according* to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles *sonne*, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hoasts the God of Israel, Take the writings, *euen* this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen [h] vessell, that they may continue a long time.

15 For the Lord of hoastes, the God of Israel, saith thus, Houses and fieldes, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch the sonne of Neriah, I prayed vnto the Lord, saying,

a So that Ieremiah had now prophecied from the thirteenth yeere of Iosiah vnto the last yeere saue one of Zedekiahs reigne, which was almost fourtie yeeres.

* *Chap. 29. 16. 17. and 34. 2.*

b Till I take Zedekiah away by death: for he shall not die by the sword as chap. 34. 4.
c Whereby was ment that the people should teeme againe out of captiuity and enioy their possessions and vineyards, as ver. 15. and 44.
‖ Or, *right to redeeme it.*
d Because he was next of the kinred as Ruth. 4. 4.
e Of the possession of the Leuites, reade Leuit. 25. 33.
f Which mounteth too of our money about ten shillings sixe pence, if this shekel weye the common shekel, reade Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twenty made the shekel.
g According to the custome the instrument or euidence was sealed vp with the common seale, and a copy thereof remained, which contained the same in effect, but was not so auentical as the other, but was left open to be seene if any thing should be called into doubt.
h And so to hide them in the ground, that they might be preserued as a token of their deliuerance,

‖ *Or, hid.*

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy ſtretched out arme, and there is nothing ‖ hard vnto thee.

18 * Thou ſheweſt mercy vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their [i] children after them: O God the great & mighty, whoſe name is the Lord of hoſts,

19 Great in counſell, and mighty in worke. (for thine eyes are open vpon all the wayes of the ſons of men, to giuen to euery one according to his wayes, and according to the fruit of his works)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this [k] day, and in Iſrael and among *all* men, and haſt made thee a Name, as *appeareth* this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with tokens, and with wonders, and with a ſtrong hand, and a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou didſt ſweare to their fathers to giue them, *euen* a land that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedſt them to do, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Beholde, the [l] mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight againſt it by the meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſaid vnto me, O Lord God, Buy vnto thee the field for ſiluer, and take witneſſes: for the citie ſhalbe giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, ſaying,

27 Behold, I am the LORD GOD of all [m] fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie, and burne it with the houſes, vpon whoſe roofes they haue offered inceoſe vnto Baal, and powred drinke-offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Iſrael, and the children of Iudah haue ſurely done euill before me; from their [o] youth: for the children of Iſrael haue ſurely prouoked mee to anger, with the workes of their hands, ſaith the Lord.

31 Therefore this citie hath beene vnto me *as a prouocation* of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I ſhould remooue it out of my ſight,

32 Becauſe of all the euill of the children of Iſrael, and of the children of Iudah, which they haue done to prouoke mee to anger, *euen* they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, [p] riſing vp earely, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abominations in the houſe (whereupon my Name was called) to defile it.

35 And they built the high [p] places of Baal, which are in the valley of [q] Ben-hinnom, to cauſe their ſonnes and their daughters to paſſe through *the fire* vnto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And now [r] therefore, thus hath the Lord God of Iſrael ſpoken concerning this citie, whereof ye ſay, It ſhalbe deliuered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence.

37 * Behold, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cauſe them to dwell ſafely.

38 And they ſhalbe * my people, and I will be their God.

39 And I will giue them [t] one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an euerlaſting [u] couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſaith the Lord, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhallbe poſſeſſed in this land, whereof ye ſay, it is deſolate without man or beaſt, and ſhallbe giuen into the hand of the Chaldeans.

44 Men ſhall buy [x] fields for ſiluer, and make writings and ſeale them, and take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuity to returne, ſaith the Lord.

CHAP. XXXIII.

1 *The Prophet is warniſhed of the Lord to pray for the deliuerance of the people which the Lord promiſed.* 8 *God forgiueth ſinnes for his owne glory.* 15 *Of the birth of Chriſt.* 20 *The Kingdome of Chriſt in the Church ſhall neuer be ended.*

MOreouer the word of the Lord came vnto Ieremiah the ſecond time (while hee was yet ſhut vp in the [a] court of the priſon) ſaying,

2 Thus ſaith the Lord, the [b] maker thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto mee, and I will anſwere thee, and ſhew thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the [c] mounts, and by the ſword.

5 They come to [d] fight with the Caldeans, but it is to fill themſelues with the dead bodies of men, whom I haue ſlaine in mine anger and in my wrath: for I haue hid my [e] face from this citie, becauſe of all their wickednes.

6 ¶ Behold, I [f] will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

* *Exod. 34. 7. deut. 5. 9.*

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth that their poſteritie which by nature are vnder this malediction, ſhall be punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo reuenged on their head.

k Meaning, that his miracles in deliuering his people, ſhould neuer be forgotten.

l The word ſignifieth any thing that is caſt vp, as a mount or rampart, and is alſo vſed for engins of warre, which were layd on an high place to ſhoote into a citty before that gunnes were in vſe.

m That is, of euery creature: who as they are his worke, ſo doth he gouerne and guid them as pleaſeth him, whereby he ſheweth that as he is the author of this their captiuity for their ſinnes, ſo will hee for his mercies be their redeemer to reſtore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my firſt borne.

o Reade Pro. 1. 24. Iſa. 65. 2. chap. 7. 13. and 25. 3. and 26. 5. and 29. 19. and 2. Chron. 36. 15. chap. 36. 14. and 44. 4. and 2. chro. 36. 15.

p That is, the altars which were made to offer ſacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2 Kin. 21. 4. 6.

r Read 2. King. 16. 3.

s Reade Chap. 30. 16.

* *Deut. 30. 3.*

* *Chap. 30. 22.*

t One conſent and one religion, as Ezek. 11. 19. and 36. 27.

u Read Chap. 31. 31. 32. 33.

x This is the declaration of that which was ſpoken, verſe 8.

a Which was in the kings houſe at Ieruſalem as Chap. 32. 1. 2.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade Iſa. 37. 26

c Read Con. 32. 14.

d The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

e He ſheweth that Gods fauour is cauſe of all proſperity, as his anger is of all aduerſitie.

f In the midſt of his threatnings God remembreth his, and comforteth them.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will g cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against mee.

9 And it shall be to mee a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this *citie*.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast,) *euen* in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitants, and without beast)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, i Praise the Lord of hosts, because the Lord is good: for his mercie *endureth* for euer, *and* of them that offer *the sacrifice* of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first saith the Lord.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flocks.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, &c in the land of Beniamin and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time will I cause l the Branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement and righteousnesse in the land.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and hee that shall call m her, is the Lord our n righteousnes.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer o burnt offrings, and to offer meat offrings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day and night in their season.

21 Then may my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, *and* Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my conenant be not with day and night, *and if* I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seed to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 He rebuketh their cruelnie toward their seruants.

THe word which came vnto Ieremiah from the Lord (when r Nebuchad-nezzar king of Babel, and all his hoaste, and all the kingdomes of the earth, *that were* vnder the power of his hand and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus saith the Lord of thee, Thou shalt not die by the sword,

5 *But* thou shalt die in s peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne *odours* for thee, and they shall lament thee, *saying*, Oh Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste sought against Ierusalem, and against all the cities of Iudah, that were left, *euen* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This *is* the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalem, t to proclaime libertie vnto them,

9 That euery man should let his u seruant go free, and euery man his handmaid, which was an Ebrew or an Ebreweese, and that none should serue himselfe of them, *to wit*, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they † repented and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a

g Declaring that there is no deliuerance nor ioy: but whereas wee feele remission of sinnes.

h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoeuer is enemy to it, laboureth to disthonour God.

i Which was a song appointed for the Leuites to praise God by, 2. Chron. 16. 8. Psal. 105. 1. Ier. 12. 4. Psal. 106. 1. and psal. 107. 1. and psa. 118. 1. and psal. 136. 1.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come of the house of Dauid, of whom this prophecie is meant, as testifie all the Iewes, and that which is written Chap. 23. 5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnesse, sanctification, and redemption, 1 Cor. 1. 30.

o This is chiefly meant of the spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice figured by the sacrifices of the Law.

p Reade Chap. 31. 35.

q Meaning, the Chaldeans and other infidels which thought God had vtterly cast off Iudah and Israel or Beniamin, because hee did correct them for a time for their amendement.

r Who commonly of Ieremiah was called Nebuchadrezzar, and of others Nebuchad-nezzar.

* 2. Chron. 36 19, Chap. 29, 16, 17. and 32. 3.

s Not of any violent death.

t The Iewes shall lament for thee their lord and king.

u When the enemie was at hand, and they saw themselues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they vttered their hypocrisie.

† According to the Law, Exod. 21, 2. Deut. 15, 12.

† *Ebr. returned.*

couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

14 * At the terme of seuen yeeres, let ye go euery man his brother an Ebrew which hath beene sold unto thee: and when he hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming liberty, euery man to his neighbour, and ye had made a couenant before me in e the house, wherevpon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaid, whom ye had set at liberty at their pleasure, to returne, and hold them in subiection to be vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Ye haue not obeied me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a liberty for you, saith the Lord, to g the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my Couenant, and haue not kept the words of the Couenant, which they had made before me, when they h cut the calfe in twaine, and passed betweene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoast, which i are gone vp from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THe word which came vnto Ieremiah from the Lord, in the daies a of Iehoiakim the sonne of Iosiah king of Iudah, saying.

2 Go vnto the house of the b Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdaliah a man c of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and d said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for e Ionadab the sonne of Rechab our father commanded vs, saying, f Ye shall drinke no wine, *neither* you nor your sonnes for euer.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your daies ye shall dwell in tents, that ye may liue a long time in the land where ye be ‖ strangers.

8 Thus haue we obeied the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our daies, *neither* we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seed,

10 But we haue remained in tents, and haue obeied, and done according to g all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoast of the Caldeans, and from the hoast of Aram: so we h dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hoasts, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine, to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he cõmanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, k rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending *them*, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue l spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hoasts, the God of Israel, Because ye haue obeied the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hoasts, the God of Israel, Ionadab the sonne of Rechab shall m not want a man, to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth as Ieremiah indicteth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all.

§ Or, *bondage.*

* *Deut.15.1.12.*

f Meaning, in the Temple, to declare that it was a most solemne and streight couenant, made in the Name of the Lord.

g That is, I giue the sword liberty to destroy you.

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the traolgressour of the same couenant should be so diuided in pieces, reade Gen. 15.10.

i To fight against the Egyptians, as Chap. 37.11.

a For the disposition and order of these prophecies, reade Chap. 27.1.

b They came of Hobab Moses father in law, who was no Israelite, but after ioyned with them in the seruice of God,

c That is, a Prophet.

‖ Or, *doore,*

d The Prophet saith not, The Lord saith thus, for then they ought to haue obeyed, but he teodeth to another end: that is, to declare their obedience to man, seeing he leaues would not obey God himselfe.

e Whom Iehu the king of Israel sauoured for his zeale, 2 King 10.15.

f Teaching them thereby to flee all occasion of intemperancy, ambition and sturrice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwel in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my childre, seeing their selfe which were the children of an heathen man, obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

* *Chap. 18.11. and 25.5.*

l That is, by his Prophets and ministers which is the worth that it is as much, as though he should speake to vs himself, when he sendeth his ministers to speake in his Name.

m His posterity shall continue and be in my fauour for euer.

14 He is called before the rulers, and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the [b] sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule *or* booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *euen* from the daies of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquity and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the words of the Lord, which he had spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying, I am [d] shut vp, *and* cannot goe into the House of the Lord.

6 Therefore goe thou, and reade the roule wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords House vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath that the Lord hath declared against his people.

8 So Baruch the Sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

9 ¶ And in the fift [g] yeere of Iehoiakim the sonne of Ioliah king of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the words of Ieremiah in the House of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary in the higher court at the entry of the [h] new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Saphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the kings house into the Chancellours chamber, and loe, all the princes sate there, *euen* Elishama the Chancellor, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hanaoiah, and all the princes.

13 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Cushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were [i] afraid, both one and other, and said vnto Baruch, We will certifie the king of all these words.

17 And they examined Baruch, saying, Tell vs now, How diddest thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words vnto me with his mouth, and I wrote *them* with ynke in the booke.

19 Then said the princes to Baruch, Go, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the king to the court, but they laid vp the roule in the chamber of Elishama the Chancellour, and told the king all the words, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi reade it in the audience of the king, and in the audience of all the princes, which stood beside the King.

22 Now the king sate in the winter house, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the king, nor any of his seruants that heard all these words.

25 Neuerthelesse, Elnathan, and Delaiah, and Gemariah had besought the king, that he would not burne the roule: but he would not heare them.

26 But the King commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee *againe* [o] another roule and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, That the king of Babel shall certainely come and destroy this land, and shall take thence *both* man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He shall haue [q] none to sit vpon the throne of Dauid, and his [r] dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquity, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it to Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP.

a Reade Chap 25.1.

b Which were twenty and three yeere, as Chap. 25.3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre, or any great plague of God.

f He meeneth that fasting without prayer and repentance, auaileth nothing, but is meere hypocrisie.

g The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim, and Daniel, and his companions were led away captiues.

h Which is the East gate of the Temple,

i The godly were afraid, feeling God so offended, and the wicked were all vnited for the honour of the punishment.

k They that were godly among the princes gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the king and of the wicked to be such, that they could not escape without danger of their liues.

l Which conteined part of Nouember, and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus we see the continuall care, that God hath euer ouer his, to preserue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verse. 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was reckoned as no reigne.

r Reade Chap. 22.19.

CHAP. XXXVII.

1 Zedekiah succeedeth Iecoiachin. 3 He sendeth vnto Ieremiah to pray for him. 11 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

AND* king Zedekiah the sonne of Iosiah reigned for a Conian the sonne of Iehoiakim, whom Nebuchadnezzar king of Babel b made king in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey the words of the Lord, which he spake by the ‖ ministery of the Prophet Ieremiah.

3 And Zedekiah the king c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maasiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah went d in and out among the people: for they had not put him into the prison.

5 Then Pharaohs hoast was e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they † departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to enquire of me, Behold, Pharaohs hoast, which is come foorth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this city, and take it and burne it with fire.

9 Thus saith the Lord, ‖ Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoast of the Caldeans that fight against you, and there remained *but* wounded men among them, *yet* should euery man raise vp in his tent, and burne this city with fire.

11 ¶ When the hoast of the Caldeans was broken vp from Ierusalem, because of Pharaohs army,

12 Then Ieremiah went out of Ierusalem to go into the f land of Beniamin, separating himselfe thence from among the people.

13 And when he was in the g gate of Beniamin, there was a chiefe officer, whose name was Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou † fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flie not to the Caldeans: but he would not heare him: so Irijah tooke Ieremiah, & brought him to ℌ princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the Scribe: for they had made that the h prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time.

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly, in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea: for, saith he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 *Where are now your prophets, which prophecied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be † accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, least I die there.

21 Then Zedekiah the king commaunded, that they should put Ieremiah in the court of the prison, and that they should giue him daily a piece of bread out of the bakers streete, vntill all the i bread in the city were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the malice of the rulers Ieremiah is put into a dungeon. 14 At the request of Ebed-melech the King commandeth Ieremiah to be brought foorth of the dungeon. 17 Ieremiah sheweth the King how hee might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, & Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the words that Ieremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this city, shall die by the sword, by the famine and by the pestilence: but he that goeth foorth to the Caldeans, shall liue: for he shall haue his life for b a pray, and shall liue.

3 Thus saith the Lord, This city shall surely be giuen into the hand of the king of Babels army, which shall take it.

4 Therefore the princes said vnto the king, We beseech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre c that remaine in this city, and the hands of all the people, in speaking such words vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can *deny* d you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: so Ieremiah stucke fast in the myre.

7 Now when Ebed-melech the ‖ blacke Moore, one of the Eunuches which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king sate in the e gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the blacke Moore, saying, Take from hence thirty men, † with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, & went to the house of the king vnder the treasury, and tooke there old rotten *ragges*, and old worne *clouts*, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore said vnto Ieremiah, Put now these old rotten *ragges* and worne, vnder thine arme-holes, betweene

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* 1 *King* 24.17. 2 *Chron.* 36.10. *Chap.* 22.11.
a Who was called Iehoiachin, or Ieconiah.
b And called him Zedekiah, whereas before his name was Mattaniah, 2 King. 24.17.
‖ *Ebr. hand.*
c Because he was afraid of the Caldeans that came against him.
d That is, was out of prison, and at liberty.
e To helpe the Iewes.

† *Ebr. went vp.*

‖ Or, *lift not vp your mindes.*

f As some thinke, to go to Anathoth his owne towne.
g By the which men went into the countrey of Beniamin.

† *Ebr. fallest.*

h Because it was a vile and straight prison.

* *Chap* 28.4.

† *Ebr. fall.*
i That is, so long as there was any bread in the city: thus God prouideth for his, that he will cause their enemies to preserue them to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Ieremiah, to enquire at the Lord for the issue of the ceuoirrey now when Nebuchadnezzar came, as Chap. 21.1. b Reade Chap. 21.9. and 45.5.

§ Or, *discouraging th.*
c Thus we see how the wicked when they cannot abide to heare the truth of Gods word, seeke to put the ministers to death, as transgressours of policie.
d Whereto he grieuously offended in that that not onely he would not heare the trueth spoken by the Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.
‖ *Ebr. Cusite, or Ethiopian.*
e To heare matters and giue sentence.

f Hereby is declared that the Prophet found more fauour at Gods hand, then he did by all them for his countrey, which was to their great condemnation.
† *Ebr. vnder thine hand.*

the coards. And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the prison.

g Where the king had set him before to beat more liberty, as Chap 37. 21.

14 Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the House of the Lord, and the king said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah said to Zedekiah, If I declare it vnto thee, wilt thou not slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sweare secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Ieremiah vnto Zedekiah, Thus saith the Lord God of hoastes, the God of Israel, If thou wilt goe foorth vnto the king of Babels h princes, then thy soule shall liue, & this city shall not be burat vp with fire, and thou shalt liue, and thine house.

h And yeeld thy selfe vnto them.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this city be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, least they deliuer me into their hands, and they i mocke me.

i Which declareth that he more feated the reproach of men, then the threatnings of God.

20 But Ieremiah said, They shall not deliuer *thee:* hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe foorth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are k left in the king of Iudahs house, shalbe brought foorth to the king of Babels princes, and those *women* shall say, Thy friends haue perswaded thee, & haue preuailed against thee: thy feet are fastened in the myre, *and* they are turned backe.

k When Ieconiah and his mother, with others, were caried away, these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath beene seduced by his familiar friend and false prophets, which haue left him in the myre.

23 So they shall bring out all the wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause me to returne to Iehonathans house, to die there.

l Herein appeareth the infirmity of the Prophet, who did dissemble to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was *there* when Ierusalem was taken.

CHAP. XXXIX.

Nebuchadnezzar besegeth Ierusalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is preuided for. 16 Ebedmelech is deliuered from captiuity.

IN * the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchadnezzar king of Babel and his hoaste against Ierusalem, and they besieged it.

* 2 *King.* 25, 1. *Chap.* 52, 4.

2 *And* in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the city was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and sate in the middle gate, *euen* Neregal, Sharezer, Shamgarnebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the city by night, through the kings garden, *and* by the b gate betweene the two walls, and he went toward the wildernes.

b Which was a posterne doore, reade 2 *King.* 25, 5.

5 But the Caldeans hoast pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wales of Ierusalem.

9 Then Nebuzar-adan the ‖ chiefe steward caried away captiue into Babel the remnant of the people that remained in the city, and those that were fled and fallen vnto him, with the rest of the people that remained.

‖ *Or, captaine of the guard.*

10 But Nebuz.r-adan the chiefe steward left the d poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

d For the rich and the mighty which put their trust in their thirts and meanes, were by Gods iust iudgement most rigorously handled.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe steward, saying,

† *Eb. by the hand of.*

12 Take him, and † looke well to him, and doe him no harme, but do vnto him e euen as he shall say vnto thee.

† *Eb set thine eyes vpon them.*

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward sent, and Nebushaz-ban, Rabsaris, and Neregal, Sharezar, Rab-mag, and all the King of Babels princes.

14 Euen they sent and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home, so he dwelt among the people.

f Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hoastes the God of Israel, Behold, I will bring my words vpon this city for euill, and not for good, and they shall be *accomplished* in that day before thee.

17 But I will deliuer thee in that day saith the Lord, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shalbe for a pray vnto thee, because thou g hast put thy trust in me, saith the Lord.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his trouble.

CHAP.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

a From this second verse vnto Chap. 41. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

2 a And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue b sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

b God vnbooued this infidell to speake this, to declare the great indurate and obstinate of the Iewes, which could not feele that which this heathen man confessed.

4 And now behold, I loose thee this day from the chaines which were on thine hands: if it † Ebr. ease. please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, † tarie still: beholde, all the land *is* ‖ before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

‖ Or, *at thy commandement.*

5 For yet he was not returned: therefore *hee sayd*, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whersoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to c Mizpah, and dwelt there with him among the people that were left in the land.

c Which was a citie of Iudah.

7 Now when all the captaines of the hoaste, d which were in the fields, *euen* they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

d Which were scattered abroad for feare of the Caldeans.

8 Then they came to Gedaliah to Mizpah, euen e Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iehaziah the sonne of Maachathi, they and their men.

e Who was of the kings blood and after slewe him, Chap. 41. 2.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

* 2. *King.* 25. 24.

10 As for me, Behold, I will dwell at Mizpah to ‖ serue the Chaldeans, which will come vnto vs: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities that ye haue ‖ taken.

‖ Or, *to receiue them, or to intreate them for you.*

11 Likewise when all the Iewes that were in f Moab, and among the Ammonites, and in Edom, and that were in all the countryes, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

‖ Or, *chosen to dwell in.*

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

f Which were fled also for feare of the Caldeans.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoast, that were in the fields, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that g Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them nôt.

g For vnder the colour of entertaining of Ishmael, he fought onely to make them to destroy one another.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt h not do this thing: for thou speakest falsly of Ishmael.

h Thus the godly, which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

a Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BVt in the a seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishamah of the seede royall, and the princes of the b king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did c eate bread together in Mizpah.

a The citie was destroyed in the fourth moneth, and in the seuenth moneth, which conteined part of September, and part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, *and* the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *euen* fourescore men hauing their beards shauen, and their cloathes rent and cut, with d offrings and incense in their hands to offer in the house of the Lord.

d For they thought that the Temple had not beene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorrow.

6 And Ishmael the sonne of Nethaniah went foorth from Mizpah to meete them, weeping as hee went: and when he met them, hee sayd vnto them, Come e to Gedaliah, the sonne of Ahikam.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem, and the Temple: but after slew them when they seemed to saue Gedaliah.

7 And when they came into the midst of the citie, Ishmael the sonne of Nethaniah slew them, *and cast them* into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had f made because of Basha king of Israel, *and* Ishmael the sonne of Nethaniah filled it with them that were slaine.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 2. *King.* 15. 22.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, *euen* the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all

g Which had bin captaines vnder Zedekiah.

all the 6 captaines of the hoaste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke *their* men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the hoaste, that were with him, they were glad.

14 So all the people that Ishmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the h Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoaste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *euen* the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth i Chimham, which is by Beth-lehem, to goe *and* to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoaste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most, came,

2 And sayd vnto Ieremiah the Prophet, † Heare our prayer we beseech thee, and pray for vs vnto the Lord thy God, *euen* for all this remnant (for we are left, *but* a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may k doe.

4 Ten Ieremiah the Prophet sayd vnto them, I haue heard *you* behold I will pray vnto the Lord your God according to your words, and whatsoeuer thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing back from you.

5 Then they sayd to Ieremiah, l The Lord be a witnesse of trueth, and faith betweene vs, if we doe not euen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom wee send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ m And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoast, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom yee sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy *you*, and I will plant you, and not roote *you* out: for I d repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you e from his hand,

12 And I will grant you mercy that hee may haue compassion vpon you, and he shall cause you to f dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hoastes, the God of Israel, If yee set your faces to enter into Egypt, and goe to dwell there,)

16 Then the sword that ye feared, shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine, nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hoasts, the God of Israel, As mine anger and my wrath hath beene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred foorth vpon you, when ye shall enter into Egypt, and ye shalbe a detestation, and an astonishment, and a n curse, and a reproach, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath sayd concerning you, Goe not into Egypt: know certainely that I haue admonished you this day

20 Surely ye o dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence p in the place whither ye desire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophecyeth the destruction of Egypt.

NOw when Ieremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, *euen* all these words,

2 Then spake q Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the r proud men, saying vnto Ieremiah, Thou speakest falsly: the Lord our God hath s not sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah t prouoketh

d Reade Chap. 18 8.

e Because all kings hearts and wayes are in his hands, he can tume them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 21 1.

f *Or, returne.*

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 5. and 44. 12. shewing that this should come vpon them for their infidelity and stubburnesse.

h For ye were fully minded to goe in to Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

a Who was also called Iezaniah. Chap. 42. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they braft forth into open rage: for they can abide nothing but flattery, reade 1 Kin. 22. to wit, to saine were assured that his from all obedience. e Thus the wicked doe not onely contemne and hurt the messengers of God, but slaughter, and speake wickedly of all them that suppose or say

Isa. 30. 10. d He sheweth what is the nature of the hypocrit that they would obey God and imbrace his word, if they messengers spake the truth: though indeede they be most fa

thee

thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoaste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoaste tooke all the remnant of Iudah that were returned from all nations, whither they had beene driuen, to dwell in the land of Iudah:

6 *Euen* men and women, and children, and the kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, & Ieremiah the e Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to f Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and g hide them in the clay in the bricke kill, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hoastes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel h my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: i such as are *appointed* for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a m shepheard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of k Beth-shemesh, that is in the land of Egypt, & the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIV.

Hee reproueth the people for their idolatry. 15 They that set light by the threatning of the Lord, are chastened. 26 The destruction of Egypt, and of the Iewes therein, is prophecied.

THe word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus sayth the Lord of hoastes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah, and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, *and* to serue other gods whom they knew not, *neither* they *nor* you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets b rising early, and sending *them*, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore c my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, *and* wasted, *as appeareth* this day.

7 Therefore now thus sayth the Lord of hoasts the God of Israel, Wherefore commit ye *this* great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproach among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the d kings of Iudah, and the wickednesse of their wiues, and your owne wickednesse, and the wickednesse of your wiues, which they haue committed in the land of Iudah, and in the streetes of Ierusalem?

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will set my face against you * to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that e haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed *and* fall in the land of Egypt: they shall *euen* be consumed by the sword, *and* by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment, and a f curse and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they † haue a desire to returne to dwell there: for none shall returne, but g such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of ỹ Lord, we will h not heare it of thee,

17 But wee will doe whatsoeuer thing goeth out of our owne mouth, *as* to burne incense vnto i the Queene of heauen, and to powre out drinke offrings vnto her, as we haue done, *both* we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for *then* † had wee k plenty of vitailes and were well and ‖ felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ scarcenesse of all things, and haue beene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes ‖ to make her glad,

satiate with bread. k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods worker, who sendeth both plenty and death, health and sickenesse, they attribute it to their idoles, and so dishonour God. ‖ Or, *saw.* ‖ Or, *want.* ‖ Or, *to appease her.*

and

f As from the Moabites, Ammonites, and Edomites, Chap 40. 11.

g Whom these wicked lead away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his buildings. k Reade Chap. 25. 9.

l Euery one shall be slaine by that meanes that God hath appoynted. Chap. 15 2.

m Meaning, most easily and suddenly shall he cary the Egyptians away. ‖ *Or, the house of that Sunne.*

a These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declareth that there is no hold so strong that can preserue them from Gods vengeance.

b Reade Chap 7. 25. and 25. 3. and 26. 5. and 29. 19 & 32. 33 c He setteth before their eyes Gods iudgements against Idols and Ierusalem for their idolatry, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes, and rulers, and also whole countreys, and nations for their sinnes, that we wilworines cannot looke to escape punishment for ours. ‖ *Or, beaten downe.* * *Amos* 9. 4.

e Which haue fully set their minds, and are gone thither on purpose, whereby he exceipteth the innocents, as Ieremiah and Baruch that were forced: therefore the Lord sheweth that he will set his face against them: that is, purposely destroy them. f Reade Chap. 26. 6. and 42. 18. † *Ebr, lift vp their soules.*

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantasies: for Satan euer-followeth such, and doeth not leaue them till he haue brought them to extreme impudencie and madnesse, euen to iustifie their wicked nesse against God and his Prophets.

i Reade Chap. 7. 18. it seemeth that the Papists gathered of this place *Salue Regina, and Regina cæli lætare*, calling the virgine Mary Queene of heauen, and so of the ‖ blessed virgine and mother of our Sauiour Christ, made an idole: for here the Prophet condemneth their idolatrie.

† *Ebr. we were*

and powre out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto all the people,to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ieruſalem, *both* you and your fathers, your kings,and your princes,and the people of the land, and hath he not conſidered it?

22 So that the Lord could no longer forbeare, becauſe of the wickednes of your inuentions,*and* becauſe of the abominations, which yee haue committed: therefore is your land deſolate, and an aſtoniſhment, and a curſe, *and* without inhabitant, as *appeareth* this day.

23 Becauſe you haue burnt incenſe, and becauſe yee haue ſinned againſt the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his ſtatutes, nor in his teſtimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreouer Ieremiah ſaid vnto all the people and to all the women, Heare the word of the Lord,all Iudah,that are in the land of Egypt.

25 ¶ Thus ſpeaketh the Lord of hoaſts,the God of Iſrael, ſaying, Yee and your wiues haue both ſpoken with your mouthes, and fulfilled with your m hand,ſaying, We will performe our vowes that wee haue vowed to burne incenſe to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes,and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt, Behold, I haue ſworne by my great Name, ſayth the Lord, that my Name n ſhall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt,ſaying,The Lord God liueth.

27 Behold,I will watch ouer them for euill,and not for good,and all men of Iudah that are in the land of Egypt, ſhall be conſumed by the ſword,& by the famine,vntill they be vtterly deſtroyed.

28 Yet a ſmall number that eſcape the ſword, o ſhall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into § land of Egypt to dwell there, ſhall know whoſe words ſhall ſtand,mine or theirs.

29 And this ſhall be a ſigne vnto you,ſayth the Lord, when I viſit you in this place, that ye may know that my wordes ſhall ſurely ſtand againſt you for euill.

30 Thus ſaith the Lord, Behold, I will p giue Pharaoh Hophra King of Egypt into the hand of his enemies,and into the hand of them that ſeeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie,who alſo ſought his life.

CHAP. XLV.

a Ieremiah comforteth Baruch, aſſuring him that hee ſhould not periſh in the deſtruction of Ieruſalem.

THe words that Ieremiah the Prophet ſpake vnto a Baruch the ſonne of Neriah, when hee had written theſe b wordes in a booke at the mouth of Ieremiah,in the fourth yeere of Iehoiakim,the ſonne of Ioſiah king of Iudah,ſaying,

2 Thus ſayth the Lord God of Iſrael vnto thee, O Baruch,

3 Thou diddeſt ſay, Woe is me now: for the Lord c hath laid ſorow vnto my ſorow: I e fainted in my mourning,and I can finde no reſt.

4 Thus ſhalt thou ſay vnto him, The Lord ſaith thus, Behold, that which I haue built, will I d deſtroy, and that which I haue planted, will I plucke vp,euen this whole land.

5 And ſeekeſt e thou great things for thy ſelfe? ſeeke them not: for behold, I will bring a plague vpon all fleſh, ſaith the Lord: but thy life will I giue thee for f a pray in all places, whither thou goeſt.

CHAP. XLVI.

1 He prophecieth the deſtruction of Egypt. 27 Deliuerance is promiſed to Iſrael.

THe Words of the Lord, which came to Ieremiah the Prophet againſt the a Gentiles,

2 *As* againſt Egypt,againſt the *army* of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemiſh, which Nebuchad-nezzar king of Babel ſmote in the fourth yeere of Iehoiakim the ſonne of Ioſiah king of Iudah.

3 c Make ready buckler and ſhield, and goe forth to battell.

4 Make readie the horſes,and let the horſemen get vp, and ſtand vp with *your* ſalletes, fourbiſh the ſpeares,and put on the brigandines.

5 d Wherefore haue I ſeene them afraid,*and* driuen backe? for their mighty men are ſmitten and are fled away, and looke not backe: *for* feare *was* round about, ſaith the Lord.

6 The ſwift ſhall not flee away,nor the ſtrong man eſcape: they ſhall ſtumble, and fall toward the e North by the riuer Perath.

7 Who is this that commeth vp as f a flood, whoſe waters are mooued like the riuers?

8 Egypt riſeth vp like the flood, and *his* waters are mooued like the riuers,and he ſaith, I will goe vp,*and* will couer the earth: I will deſtroy the city with them that dwell therein.

9 Come vp ye horſes,and rage ye charets,and let the valiant men come forth,g the blacke Mores and the Libyans that beare the ſhield, and the Lydians that handle *and* bend the bow.

10 For this is the day of the Lord God of hoaſtes, *and* a day of vengeance, that hee may auenge him of his enemies: for the ſword ſhall deuoure, and it ſhall be ſaciate, and made drunke with their blood: for the Lord God of hoaſts hath h a ſacrifice in the North countrey i by the riuer Perath.

11 Goe vp vnto Gilead, k and take balme, O virgine, the daughter of Egypt: in vaine ſhalt thou vſe many m medicines: *for* thou ſhalt haue no health.

12 The nations haue heard of thy ſhame, and thy cry hath filled the land: for the ſtrong hath ſtumbled againſt the ſtrong, *and* they are fallen both together.

13 ¶ The word that the Lord ſpake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel ſhould come and ſmite the land of Egypt.

14 Publiſh in Egypt and declare in Migdol, and proclaime in Noph, and in Taſpanhes *and* ſay, Stand ſtill and prepare thee; for the ſword ſhall deuoure round about thee.

15 Why are thy valiant men put backe? they could not ſtand,becauſe the Lord did driue them.

16 Hee made many to fall, and one fell vpon another: and they ſaid,Ariſe,and let vs goe againe to our n owne people, and to the land of our natiuitie from the ſword of the violent.

17 They did cry there,Pharaoh king of Egypt *and*

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f This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof they be not aſſured by Gods word: for thereby they take an occaſion to iuſtifie their doings, and their husbands ſhall giue an account thereof before God, reade Ia. 2.25.

† *Eſa, is it not come vp into his heart?*

m You haue committed double euill in making wicked vowes, and in performing the ſame.

n This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to haue his Name mentioned by ſuch as haue polluted it. We ſee therefore that God hath a perpetuall care ouer his, whereſoeuer they are ſcattered: for though they be hurt two or three, yet he will deliuer them when hee deſtroyeth his enemies.

p *He* ſheweth the meanes whereby they ſhould be deſtroyed, to aſſure them of the certaintie of the plague,and yet they remaine ſtill in their obſtinacie till they periſh: for Ioſephus lib. 10. de Antiq. cap. 11. writeth, that fiue yeeres after the taking of Ieruſalem, Nebuchad-nezzar the yonger hauing ouercome the Moabites and the Ammonites, went againſt Egypt, and ſlew the king, and ſo brought theſe Iewes and other into Babylon.

a Which was Ieremiahs diſciple, and wrote his prophecies vnder him.

b Wherefore reade Chap. 36.9. 10.

c Baruch mooued with an inconſiderate zeale of Ieremiahs impriſonment, but chiefly for the deſtruction of the people, and the Temple, maketh a lamentation, as Pſal. 6.6.

d Meaning, that God might deſtroy this people, becauſe he had planted them.

e Thinkeſt thou to haue honour and credite? wherein he ſheweth his infirmity.

f Reade chap. 21.9.

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. kings 23 29. and 24.7. and 2.chron. 35.20.

c He warneth the Egyptians to prepare themſelues to warre.

d The Prophet had this viſion of the Egyptians, which ſhould be put to flight by the Babylonians at Carchemiſh.

e The Babylonians ſhall diſcomfite them at the riuer Euphrates.

f He deſcribeth the boaſtings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerflowth the countrey of Egypt.

g For theſe nations tooke part with the Egyptians.

h He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doeth pleaſe him, Iſa. 34.6.

i That is, at Carchemiſh.

k For at Gilead did grow moſt ſoueraigne balme for wounds.

l So called, becauſe Egypt had not yet beene ouercome by the enemie.

m He ſheweth that no falue or medicine can preuaile where as God giueth the wound.

n As they that ſhould repent that they helped the Egyptians.

o Hee derideth them which shall impute their ouerthrow to lacke of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.

p To whom, that the Egyptians shalbe destroyed.

d They haue abundance of all things, and therefore are disobedient and proud.

r As verse 9.

f They shall be scarce able to speake for feare of the Caldeans.

t Meaning, Egypt.

u That is, they shall slay the great and mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Sone take the Ebrew word Amon for the Kings name of No, that is, of Alexandria.

z Meaning, that after the space of fourty yeares Egypt should be restored, Isa. 19.23. Ezek. 29.13.

a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa 44.2. Chap. 30 10.

b Reade chap. 10, 14.

and of a great multitude, o hath passed the time appointed.

18 As I liue, saith the King, whose Name is the Lord of hoastes, Surely as Tabor *is* in the mountaines, & as Carmel *is* in the sea: *so* shal p it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be watte and desolate, without an inhabitant.

20 Egypt *is like* a q faire calfe, *but* destruction commeth: out of the North it commeth.

21 Also her hired men r *are* in the middes of her like fat calues: they are also turned back and fled away together: they could not stand, because the day of their destruction was come vpon them, *and* the time of their visitation.

22 The voyce thereof shall goe foorth like a s serpent: for they shall march with an armie, and come against t her with axes, as hewers of wood.

23 They shall cut downe u her forest, saith the Lord: for they cannot be counted, because they are more then the x grashoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hoasts, the God of Israel, Behold, I will visite thy y common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward shee shall dwell as z in the old time, saith the Lord.

27 ¶ a But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre *countrey*, and thy seed from the land of their captiuitie, and Iaakob shall returne and be in rest, and prosperitie, and none shall make him afraide.

28 Feare thou not, O Iaakob my seruant, saith the Lord, for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe words of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote a Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the b North, and shalbe as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwelll therein: then the men shall cry, and all the inhabitants of the land shall howle,

3 At the noise *and* stamping of the hooues of his strong *horses*, at the noise of his charets, & at ȳ rumbling of his wheeles: ȳ fathers shall not looke backe to *their* children, for feebleues of c hands,

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, *and* all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of c Caphtor.

5 ¶ d Baldnesse is come vpon Azzah: Ashkelon is cut vp *with* the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long will it be or thou cease? turne againe into thy scabberd, rest and be still,

7 How can it b cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites. 26 Because of their pride and cruelties.

COncerning Moab, thus sayeth the Lord of hoastes, the God of Israel, Woe vnto a Nebo: for it is wasted: Kiriathaim is confounded *and* taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: *for* they haue deuised euill against it. b Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, c O Madmen, *and* the sword shall pursue thee.

3 A voyce of crying *shalbe* from Horonaim *with* desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of d Luhith, the mourners shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and saue your liues, and be like vnto the e heath in the wilderneſſe.

7 For because thou hast trusted in thy f works and in thy treasures, thou shalt also be taken, and g Chemosh shall go forth into captiuity with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no city shall escape: the valley also shall perish and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 h Cursed *be he* that doeth the worke of the Lord ‖ negligently, and cursed *be he* that keepeth backe his sword from blood.

11 Moab hath beene at rest from his youth, and hee hath setled on his lees, and hath not beene i powred from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shalbe ashamed of Chemosh, as the house of Israel was ashamed of k Bethel their confidence.

14 How thinke you *thus*, We are mightie and strong men of warre?

15 Moab is destroied, & his cities † burnt vp, & his chosen yong men are gone down to slaughter, saith the King, whose name *is*, The Lord of hoasts.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, ‖ How is the strong staffe broken, *and* the beautifull rod!

18 Thou daughter that doest inhabite Dibon, come downe from *thy* glory, and sit in thirst: for the destroyer of Moab shall come vpon thee, *and* he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, *and* say, What is done?

20 m Moab is confounded: for it is destroyed, howle and cry, tell ye it in Arnon, that Moab is made waste,

a Which was also called Gaza a citie of the Philistims.

b He meaneth the armie of the Caldeans, Isa. 8.7.8.

c The great feare shall take away their naturall affection.

d Their heart shall so faile them.

e Or, the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims, and dwelt in their land euen to Gaza, Deut. 2.23.

f They that pulled off their haire for sorow and beauties.

g As the heathen vsed in their mourning, which the Lord forbade his people to doe, Deut. 14.1.

h Meaning, that it is not possible that the wicked should by any meanes escape or slay the Lord, when he will take vengeance.

a These were cities of the Moabites, which Nebuchadnezzar tooke before he went to fight against Necho king of Egypt.

b Thus shall the Babylonians encourage one another.

c Reade Isa 25.10.

d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15.5.

e Hide your selues in barren places, where the enemy will not pursue after you, chap. 17.6.

f That is, the idoles which are the workes of thine hands. Some reade, in thy possessions: for so the word may signifie, as 1. Sam 25.2.

g Both thy great idole, and his maintainers shalbe led away captiues. So that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15.2.

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans fought another end, Isa. 10.12.

‖ Or, *deceitfully*.

i Hath not beene remooued as the Iewes haue, but haue liued at ease, and as a wine that feedeth it selfe on his lees.

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chimosh deliuer the Moabites.

† *Ebr. gone vp, or destroyed.*

l How are they destroyed that put their trust in their strength and riches?

m Thus they that flee, shall answer,

21 And

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah , and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo,and vpon the house of Diblathaim,

23 And vpon Kiriathaim , and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth,and vpon Bozrah,& vpon all the cities of the land of Moab far or neere.

25 The [n] horne of Moab is cut off , and his arme is broken, saith the Lord.

26 Make ye him [o] drunken: for hee magnified himselfe against the Lord : Moab shall ‖ wallow in his vomite, and hee also shall be in derision.

27 For diddest not thou deride Israel,as though hee had beene found among theeues ? for when thou speakest of him, thou art [p] mooued.

28 O yee that dwell in Moab , leaue the cities, and dwell in the rockes , and be like the doue that maketh her nest in the sides of the holes mouth.

29 * We haue heard the pride of Moab *(hee is exceeding proud)* his stoutnesse,and his arrogancie, and his pride , and the hautinesse of his heart.

30 I know his wrath, saith the Lord, [q] but it shall not *be so* : *and* his dissimulations , *for* they doe not right.

31 [r] Therefore will I howle for Moab, and I will cry out for all Moab; *mine heart* shall mourne for the men of Kir-heres.

32 O vine of Sibman, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpō thy summer fruits , & vpon thy vintage.

33 And ioy , and gladnesse is taken from the plentifull field , and from the land of Moab : and I haue caused wine to faile from the winepresse : none shall treade with shouting : *their* shouting *shall be* no shouting.

34 From the cry of Heshbon vnto Elaleh *and* vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim , the [s] heifer of three yeere old *shall goe lowing* : for the waters also of Nimrim shalbe wasted.

35 Moreouer , I will cause to cease in Moab, saith the Lord , him that offreth in the hie places, and him that burneth incense to his gods:

36 Therefore mine heart shall sound for Moab like a [u] shaume , and mine heart shall sound like a shaume for the men of Kir-heres , because the riches that he hath gotten is perished.

37 * For euery head shall be ‖ balde,and euery beard plucked : vpon all the hands shall be cuttings,and vpon the loynes sackecloath.

38 *And* mourning shall be vpon all the house tops of Moab , and in all the streets thereof : for I haue broken Moab like a vessell wherein is no pleasure , saith the Lord.

39 They shall howle , *saying*, How is hee destroyed ? how hath Moab turned the backe with shame ? so shall Moab be a derision , and a feare to all them about him.

40 For thus saith the Lord, Behold, [x] he shall flee as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken,and the strong holdes are wonne,& the mighty mens hearts in Moab at that day shalbe as the heart of a woman in trauaile.

42 And Moab shallbe destroyed from being a people , because hee hath set vp himselfe against the Lord.

43 [y] Feare , and pit , and snare *shall be* vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit,and he that getteth vp out of the pit,shalbe taken in the snare : for I will bring vpon it , *euen* vpon Moab,[z] yere of their visitation,saith the Lord.

45 They that fled, stood vnder the shadow [a] of Heshbon,because of the force : for [b] a fire came out of Heshbon , and a flame from Sihon, and deuoured the corner of Moab , and the top of the seditious children.

46 Woe [c] vnto thee,O Moab : the people of [d] Chemosh perisheth : for thy sonnes are taken captiues , and thy daughters *led* into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [e] latter dayes , saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites. 7 Idumea. 23 Damascus. 28 Kedar, 34 and Elam.

VNto the children of [a] Ammon thus saith the Lord,Hath Israel no sonnes ? or hath he none heire? Why *then* hath their king [b] possessed Gad? and his people dwelt in [c] his cities ?

2 Therefore behold, the dayes come,saith the Lord, that I will cause a noise of warre to be heard in [d] Rabbah of the Ammonites , and it shall be a desolate heape , and her daughters shall be burnt with fire : then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon,for Ai is wasted : cry yee daughters of Rabbah : gird you with sackecloath: mourne and runne to and fro by the hedges : for their king shall go into captiuity , *and* his Priests, and his Princes likewise.

4 Wherefore glorieſt thou in the [e] valleyes? thy valley floweth away, O rebellious daughter: thee trusted in her treasures , *saying* , Who shall come vnto me ?

5 Behold , I will bring [f] a feare vpon thee, saith the Lord God of hoastes , of all those that be about thee , and yee shall be scattered euery man right forth,and none shal gather him that fleeth.

6 And [g] afterward I will bring againe the captiuitie of the children of Ammon.

7 [h] To Edom thus saith the Lord of hoastes,Is wisdome no more in [i] Teman? is counsel perished from *their* children, is their wisdome vanished ?

8 Flee , ye inhabitants of Dedan [k] they are turned backe,and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, *and* the time of his visitation.

9 If the [l] grape gatherers come to thee,would they not leaue *some* grapes ? if theeues come by night , they will destroy till they haue enough.

10 For I haue discoured Esau : I haue vncouered his secrets , and he shall not be able to hide himselfe : his seed is wasted, and his brethren and his neighbours , and there shall be none *to say*,

11 Leaue thy [m] fatherles children,*and* I will preserue them aliue , and let thy widowes trust in me.

12 For thus saith the Lord , [n] Beholde , they whose iudgement was not to drinke of the cup, haue assuredly drunken , and art thou he that shall escape free ? thou shalt not go free , but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saieth the Lord , that [o] Bozrah shall be waste , and for a reproach , and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord,and an

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n That is, his power and strength.
o He willed the Caldeans to lay afflictions enough vpon them, till they be like drunken men that fall downe to their shame and are derided of all.
‖ Or, *shall be full, or clap his hands.*
p Thou reioycest to heare of his miserie. *Isa. 16.6.*

q He shall not execute his malice against his neighbours.
r Reade Esa.16.7.

s Which citie was in the vtmost border of Moab : and hereby he signifieth that the whole land should be destroyed, and the people caried away.

t Reade Isa.15.5.

u Their custome was to play on flutes or instruments, beauie and graue tunes at burials and in the time of mourning, as Matth.9.23.
* *Isa 15.2. 3. ezek. 7.18.*
‖ Or, *shaven.*

x That is , Nebuchad-nezzar,as Chap.49.22.

y He that escapeth one danger shalbe taken of an other, *Isa.24.17.*

z They fled thither thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power,the Moabites shall seeke to them for helpe.
b which vanted themselues of their idole,as though he could haue defended them.
c That is,they shall be destroied by the Messiah.

a They were separated from the Moabites by the riuer Arnon , and after that the ten tribes were caried away into captiuitie, they inuaded the kountrey of Gad.
b To wit , of the Ammonites.
c Meaning , of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai : there was also a citie called Heshbon among the Moabites.
e To thy plentifull countrey.
f Signifying , that power and riches cannot prevaile, when as God will execute his iudgements.
g That is , without looking backe, and as euery one can finde a way to escape.
h In the time of Christ when the Gentiles shall be called.
i Which was a citie of Edom called by the name of Teman Eliphaz soone who came of Esau.
k The enemies that shall dislemble as though they fled away, shall turne backe and inuade your land, and possesse it.
l Meaning,that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue enough. Obad. 1. 5.
m The destruction shallbe so great,that there shalbe none left to take care ouer the widowes and the fatherlesse.
n I haue not spared mine owne

o Which

ambassadour is sent vnto the heathen, *saying*, Gather you together, and come against P her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, *and* the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the egle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shalbe astonished, and shall hisse at all the plagues thereof.

18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof neere about, saieth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, q he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make *Israel* to rest, *euen* I will make r him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like me? and who will appoynt me the time? and who is the s shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, & his purpose that he hath conceiued against the inhabitants of Teman: surely the least t of the flocke shall draw them out: surely u he shall make their habitations desolate with them.

21 The earth is moued at the noise of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and fly as the egle, x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto y Damascus *hee saieth*, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted *as one* on the fearefull sea that cannot rest.

24 Damascus is discouraged, *and* turneth her selfe to flight, z and feare hath seised her: anguish & sorowes haue taken her as a woman in trauaile.

25 How is the glorious a citie not reserued, the citie of my ioy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shall be cut off in that day, saith the Lord of hoastes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Benhadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, *and* goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes shall they take away: yea, they shall take to themselues their d curtaines and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off, e they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, *and* get you vp vnto the wealthy nation that dwelleth without care, saieth the Lord, which haue neither gates nor barres, *but* dwell alone.

32 And their camels shall be a bootie, and the

P That is, Bozrah.

‖ Or, *idole*.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites whom the Edomites kept as prisoners, to haste away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

u To wit, the enemy.

x As Chap. 48.40. was said of Moab.

y Which was the chiefe city of Syria, whereby he meaneth the whole countrey.

z When they heard the sudden comming of the enemie.

a He speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chiefe city destroyed.

b Who was king of Syria, 1 King. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

multitude of their cattell a spoyle, *and* I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shalbe a dwelling for dragons, *and* desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hoastes, Behold, I will breake the h bow of Elam, *euen* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euen* the indignation of my wrath, saieth the Lord, and I will send the sword after them, till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy *both* the king & the princes from thence, saith the Lord: but k in the § latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee prophecieth the destruction of Babylon, and the deliuerance of Israel which was in captiuitie.

THe word that the Lord spake concerning Babel, *and* concerning the land of the Caldeans by the † ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a ‖ standart, proclaime it *and* conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, *and* their images are burst in pieces.

3 For out of the North c there commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, *and* depart, both man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, *saying*, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath beene *as* lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, *and* forgotten their resting place.

7 All that found them haue deuoured them, and their enemies said, Wee offend not, because they haue sinned against the Lord, h the habitation of iustice, euen the Lord the hope of their fathers.

8 i Flee from the middes of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates k before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselues in aray against her, whereby shee shall be taken: their arrowes *shalbe* as of a strong man, which is expert, *for* none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there, and in these prophecies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies where of Daniel maketh mention.

k That may be referred to the Empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 49 47.

† *Ebr. hand.*

a After that God had vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come so to be punished.

b These were two of their chiefe idoles.

c To wit the Medes and the Persians.

d When Cyrus shall take Babel.

e Reade Chap 31. 9.

f Their gouernours and ministers by their examples haue prouoked them to idolatry.

g They haue committed idolatry in euery place.

h For the Lord dwels among them in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shall deliuer you by Cyrus.

k That is, most forward and with out feare.

her, shalbe satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, *and* because ye are growen fat, as the calues in the grasse, [m] and neyed like strong *horses*,

12 *Therefore* your mother shalbe sore confounded, and she that bare you shall be ashamed: behold, the vttermost of the nations *shalbe a* desert, a drie land, and a wildernes.

13 Because of the wrath of the Lord it shall not be inhabited, but shalbe wholy desolate: euery one that goeth by Babel, shall be astonished, [n] and hisse at all her plagues.

14 [o] Put your selues in aray against Babel round about: all ye that bend the bowe, shoot at her, spare no arrowes: for she hath [p] sinned against the Lord.

15 Crie against her round about: she hath ‖ giuen her hand: her foundations are fallen, *and* her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, doe vnto her.

16 Destroy the [q] sower from Babel, and him that handleth the sieth in the time of harueſt: because of the sword of the oppressor they shal turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel *is like* scattered sheepe: the lions haue dispersed them: first the king of [r] Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his [s] bones.

18 Therefore thus saith the Lord of hoasts the God of Israel, Behold, I will visit the king of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: hee shall feed on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquity of Israel shalbe sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reserue.

21 Goe vp against the land of the [t] rebels, *euen* against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, saith the Lord, and doe accordiog to all that I haue commanded thee.

22 A cry of battell *is* in the land, and of great destruction.

23 How is the [u] hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lord God of hoasts in the land of the Caldeans.

26 Come against her † from the vtmost border: open her store houses, tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her [x] bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, *and* the time of their visitation.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bowe, beliege it round about: let none thereof escape: * recompense her according to her worke, *and* according to all that shee hath done, doe vnto her: for shee hath beene proud against the Lord, *euen* against the holy One of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Behold, I *come* vnto thee, O proude *man*, saith the Lord God of hoasts: for thy day is come, *euen* the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shal deuoure all round about him.

33 Thus saith the Lord of hoasts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, *and* would not let them goe.

34 *But* their strong redeemer, whose Name *is* the Lord of hoasts, he shall maintaine their cause, that he may giue rest to the land, [x] and disquiet the inhabitants of Babel.

35 A sword *is* vpon the Caldeans, saieth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword *is* vpon the† soothsayers, and they shall dote: a sword *is* vpon her strong men, and they shall be afraid.

37 A sword *is* vpon their horses, and vpon their charets, and vpon all the multitude that are in the midst of her, and they shalbe like women: a sword *is* vpon her treasures, and they shall be spoyled.

38 A [a] drought *is* vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the [b] Ziims with the Iims shall dwell *there*, and † the ostriches shall dwell therein: for it shalbe no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, saieth the Lord: *so* shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Behold, a people shall come from the North, and a great nation, and many kings shall be raised vp from [c] the coasts of the earth.

42 They shall hold the bow and the buckler: they are cruell and vnmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, *and* be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands [d] waxed feeble: sorow came vpon him, *euen* sorow as of a woman in trauaile.

44 Behold, he * shall come vp like a lion from the swelling of Iorden vnto the strong habitation: for I will make *Israel* to rest, and I will make them to haste away from her: and who is a chosen man that I may appoynt against her? for who is like me, and who will appoynt me the time? and who is the [e] shepheard that will stand before me?

45 Therefore heare the counsell of the Lord, that hee hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shall draw

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l Shalbe made rich thereby.

m For ioy of the victory, that ye had against my people.

n In signe of contempt and disdain.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice and to profit themselues, it is here called sinne.

‖ Or, *yeelded, or made peace.*

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

r Meaning, Tiglath-pilezar, who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

t That is, Babylon: thus the Lord raised vp Cyrus.

* *Ezek.23.23.*

§ Or, *of them that should be visited.*

u Nebuchadnezzar, who had smiten downe all the princes and people of the world.

† *Ebr. from the end.*

x Eet princes and mightie men.

y Of the Iewes which should be deliuered by Cyrus.

* *Reuel.18.6.*

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

† *Ebr. Ayers.*

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had beene no water: which thing hee did by the counsell of two of Belshazzars captaines, who conspired against their king, because he had gelded the sonne of them in despite, and slaine the sonne of the other.

b Reade Isa.13.21.

† *Ebr. sonnes of the ostriches, or yong,* *Gene.29.24.* *Isa.13.19.*

c Meaning, that the Persians should gather their army of many nations.

d Which is meant of Belshazzar, Dan.5.6.

* *Chap.49.19.c*

e Read Chap.49.19.

draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is mooued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The wonne confidence of the Babylonians. 43 The vanity of idolaters. 59 Ieremiah giueth his booke to Seraiah.

THus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants ‖ that lift vp *their* heart against me, a destroying a wind,

2 And will send vnto Babel fanners that shall fanne her, and shall empty her land, for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, *will I say*, Spare not her yong men, but destroy all her hoaste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust thorow in her streets.

5 For Israel hath beene no b widow, nor Iudah from his God, from the Lord of hoasts, though their land was filled with sinne against the holy one of Israel.

6 ¶ c Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel *hath beene as* a golden cup in the d Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations e rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed; forsake her, & let f vs go euery one into his owne countrey: for her iudgment is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought foorth our g righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the shieldes: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the h vengeance of the Lord, *and* the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skours: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many i waters, abundant in treasures, thine end is come, *euen* the ‖ end of thy couetousnes.

14 The Lord of hoastes hath sworne by † him * selfe, *saying*, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 * He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

16 Hee giueth by *his* voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by *his owne* k knowledge: euery founder is confounded by the grauen image; for his melting is but falsehood, and there is no breath therein.

18 They are vanity, *and* the worke of errours: in the time of their l visitation they shall perish.

19 The m portion of Iaakob *is* not like them: for he is the maker of all things, & *Israel is* the rod of his inheritance: the Lord of hoastes *is* his Name.

20 Thou art mine n hammer, *and* weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the chariot and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *euen* in your sight, saith the Lord.

25 Behold, I *come* vnto thee, O destroying o mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the P rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of q Ararat, Minni, and Ashchenaz against her; appoint the prince against her; cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes; their strength hath failed, *and* they were like women: they haue burnt her dwelling place, *and* her barres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that a citie is taken on a r side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hoastes the God of Israel, The daughter of Babel *is* like a threshing floore; the time of her threshing *is come*: yet a little while, and the time of her harueſt ſ shall come.

34 Nebuchad-nezzar the King of Babel hath t deuoured me, and destroyed mee; he hath made me an emptie vessell; hee swallowed me vp like a dragon, and filled his belly with my delicates, *and* hath cast me out.

35 The spoyle of me, and that which was left of mee, *is brought* vnto Babel, shall the inhabitant of Zion say; and my blood vnto the inhabitants

‖ Or, *of the land that riseth vp.*

a The Medes and Persians hat shall destroy them as the wind doth the chaffe.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

c He sheweth that there remaineth no hing for them that abide in Babylon, but destruction, Chap. 17.6 and 48 6.

d By whom the Lord powred out the drinke of his vengeance, to whom is pleased him.

e For the great afflictions that they haue felt by the Babylonians.

* *Isa.* 21. 9. *reuel.* 14. 8.

f Thus the people of God exhort one another to go to Zion and praise God.

g In approouing our cause and punishing our enemies.

‖ Or, *fill, or multiply.*

h For the wrong done to his people and to his Temple, Chap. 50. 28.

i For the land of Caldea was full of riuers, which ran into Euphrates.

‖ Or, *measures.*

† Ezr. *his soule.*

* *Amos* 6. 8.

* *Chap.* 10. 12.

k Read Chap. 10. 14.

l When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed inuincible.

p From thy strong holds and fortresses.

q By these three nations he meaneth Armenia the higher, and Armenia the lower and Scythia, for Cyrus had gathered an army of diuers nations.

r By turning the course of the riuer one side was made open, and the reedes that did grow in the water were destroyed, which Cyrus did by the counsell of Gobria and Gabatha Belshazzars captains.

ſ When she shall be cut vp and threshed.

t This is spoken in the person of the Iewes, bewailing their state and the cruelties of the Babylonians.

of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will maintaine thy [u] cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall be *as* heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelps.

39 In their [x] heat I will make them feasts, and I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, *and* like rams and goats.

41 How is y Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The [z] sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which [a] he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, go out of the mids of her, and deliuer yee every man his soule from the fierce wrath of the Lord.

46 Least your heart faint, and ye feare the rumour that shall be heard in the land; the rumour shall come *this* yeere, and after that in the *other* [b] yeere *shall come* a rumour, & cruelty in the land, and ruler against ruler.

47 Therefore, behold, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and [c] the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that [e] haue escaped the sword, go away, stand not still: remember the Lord afarre off, and let Ierusalem come into your mind.

51 Wee are [f] confounded, because wee haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though she should defend her strength on hie, *yet* from mee shall her destroyers come, saith the Lord.

54 A sound of a cry *commeth* from Babel: and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, *and* a sound was made by their noyse:

56 Because the destroyer is come vpon her, *euen* vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will [h] make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleep a perpetuall sleepe, and not wake, saieth the King, whose Name *is* the Lord of hosts.

58 Thus saith the Lord of hosts, The [i] thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shalbe weary.

59 The word which Ieremiah the Prophet commaunded Seraiah the sonne of Neriiah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne; and this Seraiah was a peaceable Prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel, *euen* all these things that are written against Babel.

61 And Ieremiah said to Seraiah, When thou commest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a [l] stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drowned and shall not rise from the euill, that I will bring vpon her: and they shall [m] be weary. Thus farre are the words of Ieremiah.

CHAP. LII.

1 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The city is burned, 31 Iehoiachin is brought forth of prison, and set like a king.

ZEdekiah * [n] was one & twenty yeere old when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and his mothers name *was* Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 [o] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 * But in the ninth yeere of his raigne, in the tenth moneth the tenth *day* of the moneth came Nebuchad-nezzar King of Babel, hee and all his hoast against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the city was broken vp, and all the men of warre fled, and went out of the citie by night, by the [p] way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans *were* by the city round about) and they went by the way of the wilderneſſe.

8 But the army of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all the hoaste was scattered from him.

9 Then they tooke the King and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [q] where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes, he slew also all the princes of

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u Thus the Lord auengeth the iniury done to his Church as done to himselfe, because their cause is his.

x When they are inflamed with surfeiting and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning Babel, as Chap. 25. 26.

z The great army of the Medes and Persians.

a That is, his gifts and presents which he had receiued as part of the spoile of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little and little, should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, & in the third yeere it was taken: yet this is not that horrible destruction which the prophets threatned in many places: for that was after this when they rebelled and Darius ouercame them by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce, and praise God for the destruction of Babylon the great enemy of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundred foote high.

h I will so astonish them by afflictions, that they shall not know which way to turne them.

i The thicknes of the wall was fiftie foote thicke.

k This was not in the time of his captiuity, but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saith that the Angel tooke a millstone and cast it into the sea: signifying thereby the destruction of Babylon, Reue. 18. 21. in They shall not be able to resist, but shall labour in vaine.

* 2 King. 24. 18. 2. chron. 36. 11.

a So the Lord punished sin by sinne, and gaue him vp to his rebellious heart, till he had brought the enemy vpon him to end him away and his people. * 2. King. 25. 1. and chap. 39. 1.

b Read Chap. 39. 4.

c Read 2 king. 25. 6. and Chap 39. 5.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the d tenth *day* of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward *which* e stoode before the king of Babel in Ierusalem,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue *certaine* of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left *certaine* of the poore of the land, to dresse the vines, and to till the land.

17 Also the f pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the g besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse where with they ministred, tooke they away.

19 And the bowles, and the ashpans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cuppes, *and all* that was of gold, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without h weight.

21 And concerning the pillars, the height of one pillar *was* eighteene cubites, and a threede of twelue cubites did compasse it, and the thicknesse thereof *was* foure fingers: *it was* hollow.

22 And a chapiter of brasse *was* vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters, round about, all of brasse: the second pillar also, and the pomegranates *were* like vnto these.

23 And there were ninetie and sixe pomegranates on a side: *and* all the pomegranates vpon the networke *were* an i hundreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah k the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and l seuen men that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoaste, who mustered the people of the land, and threescore men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yeere, *euen* three thousand Iewes, and three and twentie.

29 In the n eighteenth yeere of Nebuchadnezzar, he caried away captiue from Ierusalem eight hundreth thirtie and two † persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourty and fiue persons: all the persons *were* foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Ieboiachin King of Iudah, in the twelfth moneth, in the fine and twentieth *day* of the moneth, Euil-merodach king of Babel, in the *first* yeere of his reigne, o lifted vp the head of Ieboiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the Kings, that were with him in Babel,

33 And changed his prison p garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion *was* a q continuall portion giuen him of the king of Babel euery day a certain, all the dayes of his life vntill he died.

d In the 2. King. 25.8 it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25. 8.

f Of these pillars reade 1. king 7. 15.

g Which were also made of brasse, as 1. King. 7. 45.

h Iewes so much in quantitie.

i But because of the roundnesse, no more could be seene but ninety and fiue.

k Which serued in the high Priests stead if he had any necessarie impediment.

l In the 2 King. 25. 19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere, and the beginning of the nineteenth.

† *Ebr. soules.*

o That is, restored him to liberty and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

The Prophet bewaileth the miserable estate of Ierusalem. 5 And sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth 4 as the first.

a The Prophet wondreth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed and desolate. b Which had chiefe rule ouer many prouinces and countreyes. c Assyrians, which promised helpe. d Meaning, the Egyptians and

HOw doeth a the citie remaine solitary that was full of people? she is as a widow: she that was great among the nations, b *and*-princesse among the prouinces, is made tributarie.

2 She weepeth continually in the c night, and her teares *run downe* by her cheekes: among all her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, *and* are her enemies.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude: shee dwelleth among the heathen, *and* findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth f to the solemne feasts, all her gates are desolate: her Priests sigh: her virgins are discomfited, and she his in † heauinesse.

5 Her aduersaries g are the chiefe, *and* her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, *and* her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beauty is departed: her princes are become

e For her cruelnie toward the poore and oppression of seruants, Iet. 34. 17.

f As they vsed to come vp with mirth and ioy, Psal. 42. 4.

† *Ebr. bitternes.*

g That is, haue rule ouer her, Deut. 28. 44.

b As men pined away with sorow and that haue no courage.

i In her misery she considered the great benefits and commodities that she had lost.
k At her religion and seruing of God, which was the greatest griefe to the godly.
‖ Or, *Aduersarie.*
l She is most ashamed of her sinne, although it be manifest.
† *Ebr. hath magnified himselfe.*
m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them hee comprehendeth all enemies, Deut. 23.3.
n Thus Ierusalem lamenteth mouing others to pitie her, and to learne by her example.
o This declareth that we should acknowledge God to be the author of all our afflictions to the intent that we might seeke vnto him for remedy.
p Mine heauie sinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.
q He hath troden them vnder foot as they tread grapes in the wine-presse.
* *Ierem.14.17.cha.13.*

r Which because of her pollution was separate from her husband, Leu. 15.19 and was abhorred for the time.
† *Ebr. mouth.*

§ That is, they died for hunger.

b like harts that finde no pasture, & they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, *and* all her pleasant things that shee had in times past, when her people i fell into the hand of the enemie, *and* none did helpe her: the aduersarie sawe her, *and* did moke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is l in derision: all that honoured her, despise her, because they haue seene her filthines: yea, she sigheth, and turneth backward.

9 † Her filthinesse is in her skirts: she remembred not her last end, therefore shee came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemie † is proud.

10 The enemie hath stretched out his hande vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom m thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke *their* bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue yee no regard, all yee that passe by *this* way? behold and see, if there be anye sorow like vnto my sorowe, which is done vnto mee wherewith the Lord hath afflicted *mee* in the day of his fierce wrath.

13 From aboue hath o hee sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, *and* turned mee backe: he hath made me desolate, *and* dayly in heauinesse.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my strength to fall; the Lord hath deliuered me into *their* hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee; hee hath called an assembly against me to destroy my yong men: the Lord hath troden q the winepresse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, *euen* mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretched out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the middes of them.

18 The Lord is righteous; for I haue rebelled against his † commandement: heare, I pray you, all people, and, behold my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, *but* they deceiued me: my Priests and mine Elders perished in the citie, while they § sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoileth abroad, as death *doeth* at home.

21 They haue heard that I mourne, *but* there is none to comfort mee: all mine enemies haue heard of my trouble, *and* are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 t Let all their wickednes come before thee: ‖ do vnto them, as thou hast done vnto mee, for all my transgressions: for my sighes are many, and mine heart is heauy.

CHAP. II.

HOw hath the Lord a darkened the daughter of Zion in his wrath! *and* hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob: & not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the d horne of Israel: he hath drawen back his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He f hath bent his bowe like an enemie: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion, he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel *and* consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his Congregation: the Lord hath caused the Feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath, the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctu arie: hee hath giuen into the hand of the enemy the walles of her palaces: they haue made a g noise in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawe his hand from destroying: therefore hee made the rampart, h and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her King and her Princes *are* among the Gentiles: the Law *is* no more, neither can her Prophets ‖ receiue *any* vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselues with sackecloath: the virgins of Ierusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels swell; my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streets of the citie.

12 They haue said to their mothers, Where is † bread and drinke? when they swooned as the wounded in the streetes of the city, *and* when they † gaue vp the ghost in their mothers bosome.

13 i What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

t Of desiring vengeance against the enemie, read Ier. 11.20 and 18.21.
‖ Or, *gather them like grapes.*
a That is, brought her from prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footstoole of the Lord, because they should not set their mindes so low, but lift vp their hearts toward the heauens.
d Meaning, the glory and strength, as 1. Sam. 2.1.
e That is, his succour, which he was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedy but destruction, where God is the enemie.

g As the people were accustomed to praise God in the solemne feasts with a loud voyce, so now the enemie blaspheme him with shouting and cry.
h This is a figuratiue speech, as that was, when he said, the waues did lament, Chap. 1.4. meaning that the sorowe was so great, that the inanimate things had their part thereof.
‖ Or, *faint.*

† *Ebr. wheate and wine*
‡ *Ebr. powred out the soule.*
i Meaning, that her calamitie was so euident, that it needed no witnesse.

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy prophets haue k looked out vaine and foolish things for thee, and they haue not discouered thine iniquity, to turne away thy captiuity, but haue looked out for thee false ‖ prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, *saying*, Is this the city that men call, The perfection of beauty, *and* the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found *and* seene it.

17 * The Lord hath done that which he had purposed: he hath fulfilled his word that hee had determined of old time: he hath throwen downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart cried vnto the Lord, O wall of the daughter Zion, let teares run downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches, powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, and consider to whom thou hast done thus: shall the women eate their fruit, *and* children of a ‖ spanne long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The yong and the old lie on the ground in the streets: my virgins and my yong men are fallen by the sword: thou hast slaine *them* in the day of thy wrath: thou hast killed, and not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets & hypocrites when he declared the destruction of Ierusalem, as Ier. 20.1.

b He speaketh this, as one that felt Gods heauy iudgements, which he greatly feared, and therefore setteth them out with this diuersity of words

c This is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly & the oftner.

d And keepeth me in bold as a prisoner,

I Am the man that hath seene a affliction in the rod of his indignation.

2 He hath led me, and brought me into darknes, but not to light.

3 Surely he is turned against me: he turneth his hand *against me* all the day.

4 My flesh and my skinne hath he caused to waxe old, *and* he hath broken my bones.

5 He hath b builded against me, and compassed *me* with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heauy.

8 Also when I cry and shout, he shutteth out my c prayer.

9 He hath d stopped vp my wayes with hewen stone, *and* turned away my paths.

10 e He was vnto me *as* a beare lying in wait, *and as* a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and made me a marke for the arrow.

13 He caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with bitternes, *and* made me drunken with f wormewood.

16 He hath also broken my teeth with stones, & hath couered me with ashes.

17 Thus my soule was farre off from peace; I forgat prosperity.

18 And I said, My strength and my g hope is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled h in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords i mercies that we are not consumed, because his compassions faile not.

23 *They are* renewed k euery morning; great is thy faithfulnesse.

24 The Lord is my l portion, saith my soule; therefore will I hope in him.

25 The Lord is good vnto them that trust in him, *and* to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his m youth.

28 He sitteth alone, n and keepeth silence, because he hath borne it vpon him.

29 He putteth his o mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him; he is full with reproaches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.

33 For he doeth not p punish † willingly, nor afflict the children of men.

34 To stamping vnder his feete all the prisoners of the earth,

35 To ouerthrowing the right of a man before the face of the most High.

36 To subuerting a man in his cause; the Lord q seeth it not.

37 Who is he then that saith, & it commeth to passe, *and* the Lord r commandeth it not?

38 Out of the mouth of the most High proceedeth not s euill and good?

39 Wherefore *then* is the liuing t man sorowfull? man *suffereth* for his sinne.

40 Let vs search and try our waies, and turne againe to the Lord.

41 Let vs lift vp u our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, *therefore* thou hast not spared.

43 Thou hast couered *vs* with wrath, and persecuted vs; thou hast slaine, *and* not spared.

44 Thou hast couered thy selfe with a cloud, that *our* prayer should not passe thorow.

e He hath no pity on me.
† *Ebr. sonnes.*
f With great anguish and sorrow he hath made me to lose my sense.
g Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the spirit getteth the victory.
h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselues, and feele his mercies.
i Considering the wickednes of man, it is meruell that any remaineth alite: but only that God for his owne mercies sake, and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Isa. 1.9.
k We feele thy benefits dayly.
l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.
m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the affliction grow greater, our patience also by experience, may be stronger.
n He murmureth not against God, but is patient.
o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.
p He taketh no pleasure in it, but doeth if of necessity for our amendment, when he suffereth the wicked to oppresse the poore.
† *Ebr. with his heart.*
q He doeth not delight therein.
r He sheweth that nothing is done without Gods prouidence.
s That is, aduersity and prosperity, Amos 3.6.
t When God afflicted him.
u That is, both hearts and hands: for elfe to lift vp the hands, is but hypocrisie,

k Because the false prophets called themselues Seers, as the other were called, therefore he sheweth that they saw amisse, because they did not reprooue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.
‖ Or, *burdens.*

* Leuit. 26. 15. & Deut. 28. 15. &c.

* Ier. 14. 17. *chap.* 1. 16.

‖ Or, *brought vp in their owne hands.*

‖ Or, *enemies whom I feared.*

Gen. 4.13.

45 Thou hast made vs *as* the [a] off-scowring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs *with* desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not.

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye [x] breaketh mine heart because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They haue shut vp my life [y] in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, *then* thought I, I am destroyed.

55 I called vpon thy name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, *and* from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my [z] soule, *and* hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, *and* all their deuices against me.

61 Thou hast heard their reproach, O Lord, *and* all their imaginations against me.

62 The lips *also* of those that rose against me, & their whispering against me continually.

63 Behold, their sitting downe, and their rising vp, *how* I am their song.

64 * Giue them a recompense, O Lord, according to the worke of their hands.

65 Giue them ‖ sorrow of heart, *euen* thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

x I am ouercome with sore weeping for all my people.

y Reade Ier. 37.16. how he was in the miry dungeon.

z Meaning, the cause wherefore his life was in daoger.

* *Psa.28.4.*

‖ Or, *an obstinate heart.*

CHAP. IV.

a By the gold, he meaneth the princes, as by the stones he vnderstandeth the Priests.
‖ Or, *hid.*
‖ Or, *sonnes.*
b Which are of smal estimation, and haue none honour.
c Though the dragons be cruell, yet they pity their yong and nourish them: which thing Ierusalem doeth not.
d The women forsake their children, as the Ostrich doth her egges, Iob 39. 17.

HOw is the [a] gold become so ‖ dimme! the most fine gold is changed, *and* the stones of the Sanctuary are scattered in the corner of euery street.

2 The noble ‖ men of Zion comparable to fine gold, how are they esteemed as earthen [b] pitchers, *euen* the worke of the hands of the porter!

3 Euen the dragons [c] draw out the breast, and giue sucke to their yong: *but* the daughter of my people *is become* [d] cruell like the Ostriches in the wildernesse.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the young children aske bread, *but* no man breaketh it vnto them.

5 They that did feed delicately, perish in the streets: they that were brought vp in scarlet, embrace the dunghe.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, and ‖ none pitched camps against her.

7 Her *Nazarites were purer then the snow, *and* whiter then the milke; they were more ruddy in

* *Gen.19.25.*
‖ Or, *no strength was against her.*
* *Num.6.2.*

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of food they pine away and consume.

body then the red precious stones: they were *like* polished saphir.

8 *Now* their [e] visage is blacker then a coale: they cannot know them in the streetes: their skin cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they fade away *as* they were stricken thorow for the [f] fruits of the field.

10 The hands of the pitifull women haue sodden their owne children, *which* were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundation thereof.

12 The kings of the earth, and all the inhabitants of the world, would not haue beleeued that the aduersary and the enemy should haue entred into the gates of Ierusalem:

13 For the sinnes of her prophets, *and* the iniquities of her priests, that haue shed the blood of the iust in the mids of [g] her.

14 They haue wandred *as* blind men [h] in the streets, and they were polluted with blood, so that [i] they would not touch their garments.

15 *But* they cried vnto them, Depart ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The ‖ anger of the Lord hath scattered them, he will no more regard them: [k] they reuerenced not the face of the Priest, nor had compassion on the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for [l] a nation that could not saue vs.

18 They [m] hunt our steps, that we cannot go in our streets: our end is neere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laid wait for vs in the wildernes.

20 The [n] breath of our nostrels, the Anointed of the Lord was taken in their nets, of whom we said, Vnder his shadow we shalbe preserued aliue among the heathen.

21 Reioyce and be glad, [o] O daughter Edom: that dwellest in the land of Vz, the cup also shall passe thorow vnto thee: thou shalt be drunken ‖ and vomit.

22 Thy punishment is accomplished, O daughter Zion: he [p] will no more cary thee away into captiuity, *but* he will visit thine iniquity, O daughter Edom, he will discouer thy sinnes.

g He meaneth that these things are come to passe therefore, contrary to all mens expectations.
h Some referre this to the blind men, which as they went, stumbled on the blood, where of the city was full.
i Meaning, the heathen which came to destroy them, could not abide them.
‖ Or, *face.*
k That is, the enemies.
l He sheweth two principall causes of their destruction, their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians.
m Our king Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state, and life, was slaine, whom he calleth Anointed, because he was a figure of Christ.
n This is spoken by derision.
‖ Or, *Sow thy nakednesse.*
o He conforteth the Church, by that after seuenty yeeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] consider, and behold our reproach.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse euen without father, *and* our mothers are as widowes.

4 We haue drunken our [b] water for money: *&* our wood is sold *vnto vs.*

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our [c] hands to the Egyp-

a This prayer as it is thought, was made when some of the people were caried away captiue, others as the poorest remained, and some went into Egypt, and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.
b Meaning, their extremity with them, or

teeme seruitude and bondage. c We are ioyned in league as haue submitted our selues vnto them,

tians,

d As our fathers haue bin punished for their sinnes: so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernesse, and would not suffer vs to go and seeke our necessary food.

f That is, by the enemies hand.

g Their slauery was so great, that they were not able to abide it.

h There were no more lawes nor forme of commonwealth.

tians, *and* to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne d their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the *perill* of our liues, because of the sworde of the wildernes.

10 Our skinne was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, *and* the maids in the cities of Iudah.

12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.

13 Thy tooke the yong men to grind, and the children fell vnder g the wood.

14 The Elders haue ceased from the h gate, *and* the yong men from their songs.

15 The ioy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue sinned.

17 Therefore our heart is heauy for these things, our i eyes are dimme.

18 Because of the mountaine of Zion, which is desolate: the foxes run vpon it.

19 *But* thou, O Lord, remainest for k euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, *and* forsake vs so long time?

21 l Turne thou vs vnto thee, O Lord, and we shalbe turned: renew our dayes as of old.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs. and thus God worketh in vs before we can turne to him, Ier. 31, 18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuity with his mother, and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the things which they had prophecied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the city should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And least the godly should despaire in these great troubles, he assured them that God will deliuer his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioyced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophecied these things in Caldea, at the same time that Ieremiah prophecied in Iudah, and there began in the fift yeere of Iehoiachins captiuity.

CHAP. I.

1 The time wherein Ezekiel prophecied, in what place. 3 His kindred. 5 The vision of the foure beasties. 26 The vision of the throne.

m After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twenty yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel and many of the people, who the first yeere after saw these visions.

b Which was a part of Euphrates so called.

c That is, notable and excellent visions, for that it might be knowen, it was no natural dreame, but came of God.

d That is the spirit of prophecy. as Cha. 3, 22 and 37, 1.

e By this diuersity of words he signifieth the fearefull iudgement of God, and the great affliction that should come vpon Ierusalem.

‖ Or, *pale yehov.*

f Which were the foure Cherubims that represented the glory of God, as Chap. 3, 23.

IT came to passe in the a thirtieth yeere, In the fourth *moneth*, *and* in the fift *day* of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I saw visions of c God.

2 In the fift *day* of the moneth (which was the fift yeere of king Iehoiachins captiuity.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lord was vpon him.

4 And I looked, and behold, a e whirlewind came out of the North, a great cloud and a fire wrapped about it, and a brightnes *was* about it, and in the mids thereof, *to wit*, in the mids of the fire *came out* as the likenesse of ‖ amber.

5 Also out of the mids thereof *came* the likenes of f foure beasts, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feet *were* streight feete, and the sole of their feete *was* like the soles of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man *came out* from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, *and* when they went footh, they returned not, *but* euery one went streight forward.

10 And the similitude of their faces *was as* h the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings *were* spread out aboue: two *wings* of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their † spirit led them, *and* they returned not when they went foorth.

13 The similitude also of the beasts, *and* their appearance *was* like burning coales of fire, and like the appearance of lampes: *for the fire* ran among the beasts, and the fire gaue a glister, and out of the fire there went light ning.

14 And the beasts ranne, and i returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele *appeared* vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their worke *was* like vnto a k Chrysolyte: and they foure had one forme, and their fashion and their worke *was* as one wheele in *another* wheele.

17 When they went, they went vpon their foure sides, *and* they returned not when they went.

18 They had also ‖ rings, and height, and were *fearefull* to behold, and their rings were full of eyes, round about them foure.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side.

† *Ebr, whither their spirit or will was to goe.*

i That is, whether they had executed Gods will: for after they returned not, till God had changed the state of things.

k The Ebrew word is tarshish: meaning that the colour was like the Cilician sea, or a precious stone so called.

‖ Or, *the trent.*

THE VISION OF EZEKIEL.

A *The whirle wind that came out of the North, or Aquilon.*
B *The great cloud.*
C *The fire wrapped about it.*
D *The brightnesse about it.*
E *The likenesse of Amber, or the pale colour.*
F *The forme of the foure beasts.*
G *Their feet like calues feet.*
H *Hands stirring out from vnder their wings.*
I K L M *The fashion of the foure faces of euery beast.*
N *Their wings ioyned one to another.*
O *Their two wings which couered their bodies.*
P *Fire running among the beasts.*
Q *Wheeles hauing euery one foure faces.*
R *The rings of the wheeles which were full of eyes.*
S *The firmament like vnto Cryſtall.*
T *The throne which was set vpon the firmament.*
V *Where sate like the appearance of a man.*
X *The appearance of amber aboue, and beneath the man.*
Y *The fire about him.*
Z *The brightnesse of fire like the rainebow.*

Midi, Or the South.

19 And when the beasts went, the wheeles went with them; and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, *and* thither did the spirit of the wheeles lead them, & the wheeles were lifted vp besides them; for the spirit of the beasts *was* in the wheeles.

21 When the *beasts* went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them; for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts *was* wonderfull, like vnto crystall spread ouer their heads aboue.

23 And vnder the firmament *were* their wings streight the one toward the other; euery one had two which couered them, and euery one had two which couered their bodies.

24 And when they went foorth, I heard the noise of their wings like the noise of great waters, *and* as the voyce of the Almighty, *euen* the voyce of speach, as the noise of an hoast; *and* when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, *and* had let downe their wings.

26 And aboue the firmament that was ouer their heads, *was* the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne *was* by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, *and* as the similitude of fire a round about within it to looke too, euen from his loynes vpward: and to looke too, euen from his loynes downeward, I saw as the likeneſſe of fire, and brightnes round about it.

28 As

l Which declared the swiftnesse and the fearefulnes of Gods iudgements.

m Which signified that they had no power of themselues, but onely waited to execute Gods commandement.

n whereby was signified a terrible iudgement toward the earth.

23 As the likeneſſe of the bow, that is in the cloude in the day of raine, ſo was the apperance of the light round about.

29 This was the appearance of the ſimilitude of the glory of the Lord: and when I ſaw it, I fell o vpon my face, and I heard a voyce of one that ſpake.

o Conſidering the maieſtie of God, and the weakneſſe of fleſh,

CHAP. II.

The Prophet is ſent to call the people from their errour.

AND a he ſaid vnto me, b Sonne of man, ſtand vp vpon thy feete, and I will ſpeake vnto thee.

a That is, the Lord.
b Meaning, man which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate, and Gods grace.

2 c And the ſpirit entred into mee, when hee had ſpoken vnto me, and ſet me vpon my feete, ſo that I heard him that ſpake vnto me.

c So that he could not abide Gods preſence, till Gods Spirit did enter into him

3 And he ſayd vnto me, Sonne of Man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me; *for* they and their fathers haue rebelled againſt me, euen vnto this very day.

† *Ebr. hard of face.*

4 For *they are* † impudent children, and ſtiffe hearted; I do ſend thee vnto them, and thou ſhalt ſay vnto them, thus ſaith the Lord God.

d This declareth on the one part Gods great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his Prophets amoog them, and admoniſheth his miniſters on the other part that they ceaſe not to doe their dueſie, though the people be neuer ſo obſtinate: for the word of God ſhall be either to their ſaluation or greater condemnation.

5 But ſurely they will not heare, neither will they indeede ceaſe; for they are a rebellious houſe, yet ſhall they know that d there hath beene a Prophet among them.

e Reade Ieremi. 1. 17 he ſheweth that for none affliction ſhould ceaſe to doe their dueties.

6 And thou ſonne of man, e feare them not, neither be afraid of their words, although rebels and thornes *be* with thee, and thou remaineſt with ſcorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious houſe.

f Hee doeth not onely exhort him to his dueſie, but alſo encourage him, leſt he ſhould faint.

7 Therefore thou ſhalt ſpeake my words vnto them, *but* ſurely they will not heare, neither will they indeede ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay vnto thee: be not thou rebellious, like *this* rebellious houſe: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, a hand was ſent vnto me, and loe, a roule of a booke *was* therein.

10 And he ſpread it before me, and it was written within and without, and there was written therein, g Lamentations and mourning, and woe.

g Hee giueth him the meanes wherewith he may be able to execute it.

CHAP. III.

The Prophet being fed with the word of God, and with the conſtant boldneſſe of the ſpirit, is ſent vnto the people that were in captiuity. 17 The office of true miniſters.

MOreouer he ſaid vnto me, Sonne of man, eate that thou findeſt: a eate this roule, and goe *and* ſpeake vnto the houſe of Iſrael.

a Whereby is meant that none is meete to be Gods meſſenger before he haue receiued the word of God in his heart, as verſe 10. and haue a zeale thereunto, and delight therein, as Iere. 15. 16. Reuel. 10. 10.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he ſaid vnto mee, ſonne of man, cauſe thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as ſweete as hony.

4 And he ſaid vnto me, Sonne of man, goe *and* enter into the houſe of Iſrael, and declare them my words.

† *Ebr, deepe lips.*

5 For thou art not ſent to a people of an † vnknowen tongue, or of an hard language, *but* to the houſe of Iſrael,

6 Not to many people of an vnknowen tongue, or of an hard language, whoſe words thou canſt not vnderſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they will not obey mee: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Beholde, I haue made thy b face ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

b God promiſeth his aſſiſtance to his miniſters, and that he will giue them boldneſſe and conſtancie in their vocation, Iſai. 50. 7. Iere. 1. 18. Mich. 3. 8.

9 I haue made thy forehead as the adamant, *and* harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious houſe.

10 He ſaid moreouer vnto me, Sonne of man, c receiue in thine heart all my words that I ſpeake vnto thee, and heare *them* with thine eares,

c Hee ſheweth what is meant by the eating of the booke, which is, that the miniſters of God may ſpeake nothing as of themſelues, but that onely, which they haue receiued of the Lord.

11 And goe *and* enter to them that are led away captiues vnto the children of thy people, and ſpeake vnto them, and tell them, Thus ſaith the Lord God: *but* ſurely they will not heare, neither will they indeede ceaſe.

d Whereby he ſignifieth, that Gods glory ſhould not be diminiſhed, although he departed out of his Temple, for this declared that the citie and Temple ſhould be deſtroyed.

12 Then the ſpirit tooke me vp, and I heard behinde mee a noyſe of a great ruſhing, *ſaying*, d Bleſſed *be* the glory of the Lord out of his place.

13 *I heard* alſo the noyſe of the wings of the beaſts, that touched one another, and the rattling of the wheeles that were by them, euen a noyſe of a great ruſhing.

14 So the ſpirit lift me vp, and tooke me away, and I e went in bitternеſſe *and* indignation of my ſpirit, but the hand of the Lord was ſtrong vpon mee.

e This ſheweth that there is euer an infirmity of the fleſh which cannot be ready to render full obedience to God, and alſo Gods grace who euer aſſiſteth him, and ouercometh their rebellious affections.

15 Then I came to them that were led away captiues to f Tel-abib, that dwelt by the riuer Chebar, and I ſate where they ſate, and remained there aſtoniſhed among them g ſeuen dayes.

f Which was a place by Euphrates, where the Iewes were priſoners.

16 And at the ende of ſeuen dayes, the word of the Lord came againe vnto me, ſaying,

g Declaring hereby that Gods miniſters muſt with aduiſement and deliberation vtter his iudgements.

17 Sonne of man, I haue made thee a h watchman vnto the houſe of Iſrael: therefore heare the word at my mouth, and giue them warning from mee.

h Of this reade Chap. 33. 2.

18 When I ſhall ſay vnto the wicked, Thou ſhalt ſurely die, and thou giueſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may liue, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickednеſſe, nor from his wicked way, hee ſhall die in his iniquitie, but thou haſt delinered thy ſoule.

i If he that hath beene inſtructed in the right way turne backe.

20 Likewiſe if a i righteous man turne from his righteouſneſſe, and commit iniquity, I will lay a k ſtumbling blocke before him and hee ſhall die, becauſe thou haſt not giuen him warning, he ſhall die in his ſinne, and his l righteous deedes which hee hath done, ſhall not be remembred: but his blood will I require at thine hand.

k I will giue him vp to a reprobate mind, Rom. 1. 28.

l Which ſeemed ſo haue beene done in faith, and were not.

21 Neuertheleſſe, if thou admoniſh that righteous man, that the righteous ſinne not, and that he doeth not ſinne, he ſhall liue becauſe he is admoniſhed: alſo thou haſt delinered thy ſoule.

22 And the m hand of the Lord was there vpon mee, and he ſaid vnto me, Ariſe, *and* goe into the n field, and I will there talke with thee.

m That is, the Spirit of prophecie.
n Or, *valley.*

23 So when I had riſen vp, and gone forth into the field, behold, the o glory of the Lord ſtood there, as the glory which I ſaw by the riuer Chebar, and I fell downe vpon my face.

o Meaning, the viſion of the Cherubims, and the wheeles.

24 Then the Spirit entred into me, which o ſet mee

mee vp vpon my feete, and spake vnto mee, and sayd vnto mee, Come, *and* p shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue q cleaue to the roofe of thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and hee that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. IIII.

a The besieging of the citie of Ierusalem is signified. 9 *The long continuance of the captuitie of Israel.* 16 *An hunger is prophecied to come.*

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, *euen* Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the campe also against it, and lay engines of warre against it round about.

3 Moreouer, take an a yron pan, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: *according* to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, *euen* three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine d arme *shall be* vncouered, and thou shalt prophecie against it.

8 And behold, I will lay e bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, and fitches, and put them in one vessell, and make thee bread thereof *according* to the number of the dayes, that thou shalt sleepe vpon thy side: *euen* g three hundreth and ninetie dayes shalt thou eat thereof.

10 And the meate, whereof thou shalt eate *shalbe* by weight, *euen* h twentie shekels a day: *and* from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, *euen* the sixt part of i an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it *as* barley cakes, and thou shalt bake it k in the dung that commeth out of man, in their sight.

13 And the Lord sayd, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead or torne in pieces, neither came there any l vncleane flesh in my mouth.

15 Then he sayd vnto me, Loe, I haue giuen thee bullockes m dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreouer, he sayd vnto me, Sonne of man, behold, I will breake n the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor, and cause it a to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the *haire.*

2 Thou shalt burne with fire the third part in the mids of the b city, when the dayes of the siege are fulfilled, and thou shalt take the *other* third part, and smite about it with a knife, and the *last* third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy c lappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: d *for* thereof shall a fire come forth into all the house of Israel.

5 Thus sayth the Lord God, This is Ierusalem, I haue set it in the mids of the nations and countreys, *that* are round about her.

6 And she hath changed my e iudgements into wickednesse more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements, and my statutes, *and* they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus sayth the Lord God, Behold I, euen I *come* against thee, and will execute iudgement in the mids of thee, *euen* in the sight of the nations.

9 And I will do in thee that I neuer did *before*, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

p Signifying, that not onely he should not preach, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. * *Reuel.* 22.11.

a Which signified the stubbornesse and hardnesse of their heart.

b Hereby he represented the idolatry and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundreth and ninetie yeeres.

c Which declared Iuda, who had now from the time of Iosiah slept in their sinnes fourty yeeres.

d In token of a speedy vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was b sieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great scarcitie of fuell and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Isa. 3.1. chap. 5.16, and 14.13.

a To shaue thine head and thy beard, b To writ, of that citie which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar. By the sword, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt, and into other parties after the citie was taken. c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles and triall. d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel. e My word and law into idolatry and superstitions. f Because your idols are in greater number, and your superstitions more then among the professed idolaters, reade Isa. 65.11. or he condemneth their ingratitude in respect of his benefits. *Deut.* 26.29. *Deut.* 28.53. 2 *King.* 6.29. *Lament* 4.10. *Baruch* 2.3.

neither shall mine eye spare *thee*, neither will I haue any pitie.

f 12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and *another* third part shall fall by the sword round about thee: and I will scatter the *last* third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be g comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations that are round about thee, *and* in the sight of all that passe by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the ‖ euill h arrowes of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread

17 * So I will send vpon you famine, and euill beastes, and they shall spoile thee: and pestilence and blood shall passe through thee: and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

Hee foreweth that Ierusalem shall be destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face towards the * mountaines of Israel, and prophecie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the a mountaines and to the hils, to the riuers and to the valleys, Beholde, I, *euen* I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the b Sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their c idols, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shalbe broken and cease, and your images of the Sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue *some* that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you, shall remember me among the nations, where they shalbe in captiuitie, because I am grieued for their whorish hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their idoles, and they e shall be displeased in themselues for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, *and* that I haue not said in vaine, that I would do this euill vnto them.

11 Thus saith the Lord God, f Smite with thine hand, and stretch foorth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then g ye shall knowe, that I am the Lord, when their slaine men shall be among their idols round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, *which is* the place where they did offer sweete sauour to all their idoles.

14 So will I * stretch mine hand vpon them, and make the land waste and desolate h from the wildernesse vnto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also thou Sonne of man, thus saith the Lord God, An end *is* come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now *is* the end *come* vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all i thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, ‖ Behold, one euill, *euen one* euill is come.

6 An ende is come, the ende is come, it k watched for thee: behold, it is come.

7 The l morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the d sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare *thee*, neither will I haue pity, *but* I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone foorth, the e rod flourisheth: f pride hath budded.

11 g Cruelty is risen vp into a rod of wickednesse: none of them *shall remaine*, nor of their riches, nor of any of theirs, neither shall there be h lamentation for them.

12 The time is come, the day draweth neere: let not the buyer i reioyce, nor let him that selleth mourne:

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g That is, I will not be pacified, till I be reuenged, Isa. 1. 24.

‖ Or, *dangerous*. h Which were the grashoppers, mildew, and whatsoeuer were occasions of famine.
* *Chap.* 14. 13.

* *Chap.* 36. 1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.
b Reade 2 Kings 23. 12.
c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. *King.* 23. 20.

d Hee sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations when you shall see my iudgements.
* *Chap.* 5. 14.
h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning the whole countrey.

a I will punish thee as thou hast deserued for thine idolatry.

‖ Or, *behold, euill commeth after euill.*
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is already come, d Which was a voyce of ioy and mirth.
e The scourge is in a readinesse.
f That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.
g This cruell enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shall be so great, that they shall haue no regard to lament for others.
i For the present profit.

h For he shall lose nothing.
i In the yeere of the Iubile, meaning that none should enioy the priuiledge of the law, Leuit. 25. 13. for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this endeuoureth himselfe, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill.
o The Israelites made a brag, but their hearts failed them.
* *Isa. 13. 7. Iere. 6. 24.*
* *Isa. 15 3. Iere. 48, 37.*
* *Prou. 11, 4. Zephan. 1. 18. Eccles. 5. 8.*
p Meaning the Sanctuary.
q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple that was diuided into three parts, Psal. 68. 35.

k mourne: for the wrath is vpon all the multitude thereof.

13 For hee that selleth, shall not i returne to that which is sold, although they were yet aliue: for the m vision was vnto all the multitude thereof, *and* they returned not, n neither doeth any encourage himselfe in the punishment of his life.

14 o They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword *is* without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the city, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleyes: all they shall mourne, euery one for his iniquitie.

17 * All hands shall be weake, and all knees shall fall away *as* water.

18 * They shall also gird themselues with sackcloath, & feare shall couer them, and shame *shalbe* vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shall be *cast* farre off: their * siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for *this* ruine is for their iniquity.

20 He had also set the beauty of his p ornament in maiestie: but they made images of their abominations, *and* of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the q strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my r secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a s chaine: for the land is full of the t iudgement of blood, and the city is full of cruelty.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their u holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not *haue it*.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be cloathed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

a *An appearance of the similitude of God.* 3 *Ezekiel is brought to Ierusalem in the spirit.* 6 *The Lord sheweth the Prophet the idolatries of the house of Israel.*

AND in the a sixt yeere, in the b sixt *moneth, &* In the sixt *day* of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, *there was* a likenesse, as the appearance of c fire, to looke too, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, and tooke me by an hairy locke of mine head, and the spirit lift me vp betweene the earth and the heauen, and brought mee † by a Diuine d vision to Ierusalem, into the entrie of the inner e gate that lieth toward the North, where remained the idole of f indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel *was* there according to the vision, that I saw g in the field.

5 Then sayd hee vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the h altar, this idole of indignation *was* in the entry.

6 He sayd furthermore vnto mee, Sonne of man, seest thou not what they do? *euen* the great abominations that the house of Israel committeth here to cause *me* to depart from i my Sanctuary? but yet turne thee *and* thou shalt see greater abominations.

7 And hee caused mee to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then sayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he sayd vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *there was* euery similitude of creeping things, and k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie l men of the Ancients of the house of Israel, and in the middes of them stood Iaazzaniah, the sonne of Shaphan, with euery man his censor in his hand, and the vapour of the incense went vp *like* m a cloude.

12 Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel n doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto me, Turne thee againe, *and* thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for o Tammuz.

15 Then sayd he vnto me, Hast thou seene *this*, O sonne of man? Turne thee againe, *and* thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lordes house, and behold, at the doore of the Temple of the Lord, betweene the porch and the altar *were* about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then hee sayd vnto me, Hast thou seene *this*, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out p stinke before their noses.

18 Therefore will I also execute *my* wrath: mine

† *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirite, and not in body.
e Which was the porch or the court where the people assembled.
f So called, because it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap. 3. 22.
h That is, in the court where the people had made an altar to Baal.
i For God will not be where idols are.

k Which were forbidden in the Law, Levit. 11. 4.

l Thus they that should haue kept all the rest in the feare, and true seruice of God, were the ringleaders of all abomination, and by their example pulled others from God.
m It was in such abundance.
n For besides their common idolatry they had particular seruice, which they had in secret chambers.

o The Iewes write, that this was a Prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings and seruice of the idolaters, are but infection and vilenie before God.

* *Prou.1.28. Isa.46.7. Ier.11.11. Mich 3.4.*

mine eye shall not spare *them*, neither will I haue pity, and * though they cry in mine eares with a loud voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the city. 4 They that shalbe saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voyce in mine eares, saying, The visitations of a the citydraw neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, fiue b men came by the way of the hie gate, which lieth toward the c North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers d ynkehorne by his side, and they went in and stood beside the brasen altar.

3 And the glory of the God of Israel was e gone vp from the Cherub, where vpon he was *and stood* on the ‖ doore of the house, and he called to the man cloathed with linnen, which had the writers ynkhorne by his side.

4 And the Lord said vnto him, Goe through the mids of the city, *euen* through the mids of Ierusalem, and ‖ set a marke vpon the foreheads of them that f mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him through the city, and smite: let your eye spare none, neither haue pity.

6 Destroy vtterly the old, *and* the young, and the maide and the children, and the women, but touch no man, vpon whom *is* the marke, and begin at my Sanctuary. Then they began at the h ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fill the courts with the slaine, *then* go forth: and they went out and slew *them* in the city.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, i Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquity of the house of Israel, and Iudah *is* exceeding great, so that the land is full of k blood, and the city full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth *vs* not.

10 As touching me also, mine eye shall not spare *them*, neither will I haue pity, *but* will recompence their wayes vpon their heads.

11 And behold, the man cloathed with linnen which had the ynkehorne by his side, made report, and said, *Lord*, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

AND as I looked, behold, in the * firmament that was aboue the head of the a Cherubims, there appeared vpon them like vnto the similitude of a throne, as *it were* a saphir stone.

2 And he spake vnto the man cloathed with linnen, and said, Goe in betweene the wheeles, *euen* vnder the Cherub, and fill thine hands with coales of fire from between the Cherub, and scatter them ouer b the city. And he went in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord c went vp from the Cherub, *and stood* ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the d sound of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had commanded the man cloathed with linnen, saying, Take fire from betweene the wheeles, *and* from betweene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke *thereof*, and put it into the hands of him that was cloathed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles *were* beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles *was* as the colour of a e Chrysolite stone.

10 And their appearance (*for* they were *all* foure of one fashion) was as if one wheele had beene in *another* wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, *and* they f turned not as they went.

12 And their whole body, and their ‖ tings, and their hands, and their wings, and the wheeles were full of eyes round about, *euen* in the same foure wheeles.

13 And the *Cherub* cried to theses wheeles in mine hearing, *saying*, O wheele.

14 And euery *beast* had foure faces: the first face *was* the face of a Cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp; * this is the beasts that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherub, lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the *Cherub*, stood, they stood: & when they were lifted vp, they lifted themselues vp *also*: for the g spirit of the beasts *was* in them.

18 h Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also *were* besides them: and *euery one* stood at the entry of the gate of the Lords House at the East side, and the glory of the God of Israel *was* vpon them on hie.

20 * This is the i beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likeneſse of mans hands *was* vnder their wings.

22 And the likenes of their faces *was* the selfe same faces, which I saw by the riuer Chebar, *and* the appearance of the *Cherubims was* the selfe same, *and* they went euery one straight forward.

CHAP.

a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying, that the Babylonians should come from the North to destroy the city and the Temple.
d To make them that should be saued.
e Which declared that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes and worship him aright.
‖ *Or, Threshold.*
‖ *Or, marke with Thau.*
f He sheweth what is the maner of Gods children, whom he marketh to saluation: to wit, to mourne and cry out against the wickednes, which they see committed against Gods glory.
g Thus to all his plagues the Lord preferreth his small number, which he marketh, as Exod.12. 1 Kin.7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.
h Which were the chiefe occasion of all these euils, as Chap 8.11.
i This declareth that the seruants of God haue a compassion, when they see his iudgements executed.
k That is, with all kind of wickednes, reade Isa.1.15.
* *Chap.1.28.*

a Which in the first Chap.ver.5. he called the foure beasts.

b This signified, that the city should be burnt.

c Meaning, that the glory of God should depart from the Temple,

d Reade Chap.1.24.

e Reade Chap.1.16.

f Vntill they had executed Gods iudgements.
‖ Or, trenes.

* *Chap.1.5.*

g There was one consent betweene the Cherubims and the wheeles.
h Reade Chap.9.3.

* *Chap.1.15.*
i That is, the whole body of the foure beasts or Cherubims.

CHAP. XI.

a Who they were that seduced the people of Israel. 5 Against these he propheciath, shewing them how they shall be dispersed abroad. 19 The renewing of the heart promiseth God. 22 He threatneth them that leane vnto their owne counsels.

MOreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entry of the gate were fiue and twenty men: among whom I saw Iaazaniah the sonne of Azur, and Peletiah the sonne of Beneiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsel in this city.

3 *For* they say, a It is not neere, let vs build houses; this *city* is the b caldron, and we be the flesh.

4 Therefore prophecy against them, sonne of man prophecy.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, Oye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murthered in this city, and ye haue filled the streetes thereof with the slaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue laid in the mids of it, they are c the flesh, and this *city* is the caldron, but I will bring you foorth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into d the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of e Israel, and ye shall know that I am the Lord.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the mids thereof, *but* I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of Beneiah died: then fell I downe vpon my face, and cryed with a loud voyce, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy g brethren, *euen* thy brethren, the men of thy kindred, and all the house of Israel, wholy *are they* vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little b Sanctuary in the countries were they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreis where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new spirit within their bowels: & I will take the i stony heart out of their bodie, and will giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: & they shalbe my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel *was* vpon them on hie.

23 And the glory of the Lord went vp from the mids of the city, and stood vpon the mountaine which is toward the East side of the city.

24 Afterward the Spirit tooke me vp, & brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were k led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuity. 18 Another parable whereby the distresse of hunger and thirst is signified.

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, † prepare thy stuffe to goe into captiuity, and goe foorth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring foorth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuity: and thou shalt go forth at euen in their sight, as they that goe foorth into captiuity.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon *thy* shoulders, *and* cary it forth in the darke: thou shalt coner thy face that thou see not the earth: for I haue set thee *as a* b signe vnto the house of Israel.

7 And as I was cõmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuity: and by night I digged through the wall with mine hand, and brought it forth in the dark, *and* I bare it vpon *my* shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel the rebellious house, said vnto thee, What c doest thou?

10 *But* say thou vnto them, Thus saieth the Lord God, This ‖ burden *concerneth* the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage *and* captiuity.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall

a Thus the wicked deride the Prophets, or though they preached but errors, and therefore gaue themselues still to their pleasures.
b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.
c Contrary to their vaine confidence he sheweth in what sense the city is the caldron: that is, because of the dead bodies that haue beene murthered therein, and so lie as flesh in the caldron.
d That is, of the Caldeans.
e That is, to Riblah, reade 2 Kyng. 25, 6.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.
g They that remained still at Ierusalem thus reproched them that were gone into captiuity, as though they were cast off and forsaken of God.
h They shalbe yet a little Church shewing that the Lord will euer haue some to call vpon his Name, whom he will preserue and restore, though they be for a time afflicted.

* *Ier 32, 39. Chap 36, 29.*
i Meaning, the heart whereunto nothing can enter, and regenerate the new, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

† *Ebr. make thee vessels to goe into captiuity.*

a That is, they receiue not the fruit of that which they see and heare.

b That as they doeth, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings.

‖ Or, *prophesy.*

goe foorth: they shall digge through the wall, to cary out thereby: he shall couer his face, that he see not the ground with *his* eyes.

13 My net also will I spread vpon d him, and he shalbe taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, & disperse them in the countreis.

16 But I will leaue a e little number of them from the sword, from the famine, & from the pestilence, that they may declare all their abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Moreouer, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, *and* of the land of Israel, They shall eate their bread with carefulnes, and drinke their water with desolation: for the land shalbe desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shalbe left void, and the land shalbe desolate, and ye shall know that I am the Lord.

21 * And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes f are prolonged, and all visions g faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The daies are at hand, and the effect of euery vision.

24 For no vision shalbe any more in vaine, neither *shall there be* any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, *and* that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your daies, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that he seeth, is for g many daies *to come*, and he prophecieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophecy against the prophets of * Israel, that prophecy, and say thou vnto them, that prophecy out of their a owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes b in the wastes places.

5 c Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made *others* to hope that they would confirme the word *of their prophecy*.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? d ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because you haue spoken vanity and haue seene lies, therefore behold, I am against you, saieth the Lord God.

9 And mine hand shalbe vpon the Prophets that see vanity, and diuine lies, they shall not be in the assembly of my people, neither shall they be written in the e writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, f Peace, and there was no peace: & one built vp a g wall, and behold the others dabbed it with vntempered *morter*.

11 Say vnto them, which daube it with vntempered *morter*, that it shall fall: *for* there shall come a great showre, and I will send haile-stones, *which* shall cause it to fall, and a stormy wind shall breake it.

12 Loe, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to breake foorth in my wrath, and a great showre shalbe in mine anger, & haile-stones in *mine* indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered *morter*, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and ye shalbe consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with h vntempered *morter*, and will say vnto you, The wall is no more, neither the daubers thereof.

16 *To wit*, the Prophets of Israel, which prophecy vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecy out of their owne heart: and prophecy thou against them, and say,

18 Thus saith the Lord God, Woe vnto the *women* that sow i pillows vnder all arme holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfull of k barley, and for pieces of bread to slay the soules of them that should not die, and l to giue life to the soules that should not liue, in lying to my people, that heare *your* lies?

20 Wherefore thus saith the Lord God, Behold, I will *haue to doe* with your pillowes, wherewith

d When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

e which should beare his Name, and should be his Church, reade Chap. 11, 16.

f Because they did not immediatly see the prophecies accomplished, they esteemed them as though they should neuer be fulfilled.

g Or, *take none effect.*

g That is, it shall not come to passe in our daies, and therefore we care not for it: thus the wicked abuse Gods patience and benignity.

* *Chap.* 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Ier. 23, 16.

b Watching to deuoure the vineyard.

c He speaketh to the gouernors and true ministers that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life where in the true Israelites are written.

f Reade Ier 6. 14.

g Whereas the true Prophets prophecied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd (which is here called the building of the wall) no other false prophet would reforme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe deuiseth foorth vnder the authoritie of Gods word.

i These superstitious women for lucre would prophecie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one according as they prophecied.

with ye hunt the [m] soules to make them to flee, & I will teare them from your armes, and will let the soules go, *euen* the soules that yee hunt to make them to flee.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with *your* lies yee haue made the heart of the [n] righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

m To cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 12 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquity before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answere him [f] of my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, & I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be [g] deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel

10 And they shall beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asked.

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinned against me by [h] committing a trespasse, then will I stretch out mine hand vpon it, and will breake the staffe of the bread there of, and will send famine vpon it, and I will destroy man and beast foorth of it.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer *but* their owne soules by their [k] righteousnes, saith the Lord God.

15 If I bring noysome beasts into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beasts,

16 *Though* these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or *if* I bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beasts out of it,

18 Though these three men were in the mids thereof, As I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuer themselues.

19 Or *if* I send a pestilence into this land, and powre out my wrath vpon it in bloud, to destroy out of it man and beast.

20 And *though* Noah, Daniel and Iob *were* in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall *but* deliuer their owne soules by their righteousnesse.

21 For thus saith the Lord God, How much more when I send my * foure sore iudgements vpon Ierusalem, *euen* the sword and famine, and the noysome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a remnant of them that shalbe caried away *both* sonnes and daughters: behold, they shall come foorth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *euen* concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

a He sheweth the hypocrisie of the idolaters, who will dissemble to beare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindnes, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ier. 20, 15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shalbe left with lies according as he delighted therein, a Thes. 2, 10.

e That is, conuince them by their owne conscience.

f Or, *by my selfe*

g The prophet declareth that God for vnrighteousnesse taketh vp false Prophets to seduce them that delite in lies, rather then in the trueth of God, and thus he punisheth sinne by sinne, 1 Kin. 22, 20. 21. and destroyeth a wel thoght Prophets as their people.

h Reade Chap. 4. 16. and 5, 17 Isa. 3, 1.

i Though Noah and Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuity with Ezekiel) and so these three together should pray for this wicked people yet would I not heare them, reade Ier. 15, 1.

k Meaning, that a very few (which he calleth the remnant, vers. 22.) should escape these plagues, whom God hath sanctified and made righteous, for that his righteousnesse is a figure that they are the Church of God, whom he would preserue for his owne sake.

* *Chap. 5, 17.*

l Reade Chap. 5, 3.

CHAP. XV.

2 As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all *other* trees? and of the vine branch, which is among the [a] trees of the forest?

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt. Is it meet for *any* worke?

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, as the vine tree, *that is* among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from *one* [b] fire: and *another* fire shall consume them: and ye shall know, that I am the Lord,

a Which bringeth foorth no fruit, no more then the other trees of the forrest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring foorth fruit, it should be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

Lord, when I ſet my face againſt them,

8 And *when* I make the land waſte, becauſe they haue greatly offended, ſaith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ieruſalem. 15 Their vnkindnes. 46 He inſtructeth the wickednes of other people in compariſon of the ſinnes of Ieruſalem. 49 The cauſe of the abominations, into which the Sodomites fell. 60 Mercy is promiſed to the repentant.

AGaine, the word of the Lord came vnto mee, ſaying,

2 Sonne of man, cauſe Ieruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord God vnto Ieruſalem, Thine habitation and thy kinred is of the land a of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuity when thou waſt b borne, thy nauell was not cut: thou waſt not waſhed in water to ſoften *thee*: thou waſt not ſalted with ſalt, nor ſwadled in cloutes.

5 None eye pitied thee to do any of theſe vnto thee, for to haue compaſſion vpon thee, but thou waſt caſt out in the open fielde to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſaw thee polluted in thine c owne blood, and I ſaid vnto thee, when thou waſt in thy blood, Thou ſhalt liue: yea when thou waſt in thy blood, I ſayd vnto thee, Thou ſhalt liue.

7 I haue cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: *thy* breaſts are faſhioned, thine haire is growen, whereas thou waſt naked and bare.

8 Now when I paſſed by thee, and looked vpon thee, behold, thy time *was as* the time of loue, and I ſpred my skirts ouer thee, and couered d thy filthines: yea, I ſware vnto thee, and entred into a couenant with e thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with f water: yea, I waſhed away thy blood from thee, and I g anoynted thee with oyle.

10 I clothed thee alſo with broidered worke, and ſhod thee with badgers ſkin: and I girded thee about with fine linnen, & I couered thee with ſilk.

11 I decked thee alſo with ornaments, and I put braceletes vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and eare-rings in thine eares, and a beautifull h crowne vpon thine head.

13 Thus waſt thou decked with gold and ſiluer, and thy raiment was *of* fine linnen, and ſilke, and broydered worke: thou didſt eate fine flowre, and hony and oyle, and thou waſt very beautifull, and thou didſt grow vp into a kingdome.

14 And thy name was ſpread among the heathen for thy beautie: for it was perfite through my i beautie which I had ſet vpon thee, ſaith the Lord God.

15 Now thou didſt k truſt in thine owne beauty, and playedſt the harlot, becauſe of thy renowme, and haſt powred out thy fornications on euery one that paſſed by, *thy deſire* was to him.

16 And thou didſt take thy garments, and deckedſt thine hie places with diuers colours, [m] and playedſt the harlot thereupon: the like things ſhal not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire iewels *made* of my golde and of my ſiluer, which I had giuen thee, and n madeſt to thy ſelfe images of men, and diddeſt commit whoredome with them,

18 And tookeſt thy broydered garments, and couereſt them: and thou haſt ſet mine oyle and my perfume before them.

19 My meate alſo, which I gaue thee, *as* fine flowre, oyle and hony, *wherewith* I fed thee, thou haſt euen ſet it before them for a ſweete ſauour: thus it was, ſaith the Lord God

20 Moreouer thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne vnto mee, and theſe haſt thou ſacrificed vnto them, to o be deuoured: is *this* thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, and deliuered them to cauſe them to paſſe *thorow fire* for them?

22 And in all thine abominations and whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And beſide all thy wickednes (wo, wo vnto thee, ſaith the Lord God.)

24 Thou haſt alſo built vnto thee an hie place, and haſt made thee an high place in euery ſtreet.

25 Thou haſt built thine high place at euery ‖ corner of the way, and haſt made thy beautie to be abhorred: thou haſt opened thy feete to euery one that paſſed by, and multiplied thy whoredome.

26 Thou haſt alſo committed fornication with the p Egyptians thy neighbours, which haue great members, and haſt increaſed thy whoredome, to prouoke me.

27 Behold, therefore I did ſtretch out mine hand ouer thee, and will diminiſh thine ordinary, and deliuer thee vnto the will of them that hate thee, *euen* to the ‖ daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt plaied the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weake is thine heart, ſayth the Lord God, ſeeing thou doeſt all theſe things, *euen* the worke of a ‖ preſumptuous whoriſh woman?

31 In that thou buildeſt thine hie place in the corner of euery way, and makeſt thine hie place in euery ſtreet, and haſt not beene as an harlot q that deſpiſeth a reward,

32 But *as a* wife that playeth the harlot, *and* taketh others for her husband:

33 They giue gifies to all *other* whores, but thou giueſt gifts vnto all thy louers, and rewardeſt them that they may come vnto thee on euery ſide for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neitheir *the like* fornication *ſhalbe* after thee: for in that thou giueſt a reward and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord,

36 Thus ſayeth the Lord God, Becauſe thy ‖ ſhame was powred out, and thy filthineſſe diſcouered through thy fornications with thy louers,

a Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate and followeſt the abominations of the wicked Canaanites, as children do the maners of their fathers. Iſa. 1. 4 and 57 3.

b When I firſt brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthineſſe and forſaken of all men, I tooke thee, and gaue thee life: whereby is meant that before God waſh his Church, and giue life, there is no hing but filthines and death

d Theſe words, as blood, pollution, nakednes, and filthines, are oftentimes repeated to beat downe their pride, and to cauſe them to conſider what they were before God receiued them to mercy, fauoured them, and couered their ſhame.

e That thou ſhouldeſt be a chaſte wife vnto me, and that I ſhould maintaine thee & cedue thee with all graces.

f I waſhed away thy ſinnes.

g I ſanctified thee with mine holy Spirit.

h Hereby he ſheweth how he ſaued his Church, ſanctified it, and gaue it power and dominion to reigne.

i He declareth wherein the dignity of Ieruſalem ſtood: to wit, in that that the Lord gaue them of his beauty and excellency.

k In abuſing my gifts, and in putting thy confidence in thine owne wiſdom and dignity, which were the occaſions of thine idolatry.

l There was none idolatry ſo vile wherewith thou diddeſt not pollute thy ſelfe.

m This declareth how the idolaters put their chiefe delight in thoſe things, which pleaſe the eyes and outward ſenſes.

n Thou haſt conuerted my veſſels and inſtruments, which I gaue thee to ſerue me with, to the vſe of thine idoles.

o Meaning, by fire, vnleade Leu. 18. 21. 2. Kings. 23. 10.

‖ *Or, head.*

p He noteth the great impiety of this people, who firſt falling from God to ſeeke help at ſtrange nations, did alſo at length embrace their idolatry, thinking thereby to make their ſtate more ſtrong.

‖ *Or, cities.*

‖ *Or, that will beare rule.*

q Meaning, that ſome harlots contemne ſmall reward, but no lucre gaue a reward to Iſrael, but they gaue to all others: ſignifying, that the idolaters beſtow all their ſubſtance, which they receiue of God for his glory, to ſerue their vile abominations.

‖ *Or, nether parties.*

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them.

37 Behold, therefore I will gather all [r] thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that they may see all thy filthinesse.

38 And I will iudge thee *after* the manner of them that are [s] harlots, and of them that shead blood, and I will giue thee the blood of wrath, and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy cloathes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they * shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my [t] ielousie shall depart from thee, and I will cease, and be no more angry.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue [u] brought thy way vpon thy head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that vse prouerbs, shall vse *this* prouerbe against thee, saying, As *is* the mother, [x] *so is* her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her [z] daughters, that dwell at thy left hand, and † thy younger sister, that dwelleth at thy right hand, *is* Sodom, and her daughters.

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it *had beene* a very little *thing*, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, *neither* she nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, [b] pride, fulnesse of bread & abundance of idlenes was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away as pleased me.

51 Neither [c] hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in all thine abominations which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they *which* are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe [e] their captiuity, with the captiuity of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the mids of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast [f] comforted them.

55 And thy sister Sodome and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom † was not heard of [h] by thy report in the day of thy pride,

57 Before thy wickednes was [i] discouered, as in the same time of the reproch of [k] daughters of Aram, and of all the Philistims round about [l] her, which despise thee on all sides.

58 Thou hast borne *there fore* thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise [m] oath, in breaking the couenant.

60 Neuertheles, I will [n] remember my couenant *made* with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting Couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue [o] thy sisters, *both* thy elder & thy yonger, and I will giue them vnto thee for daughters, but not [p] by thy couenat.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be [q] ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

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r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

s I will iudge thee to death, as the adulterers and murtherers.

* 2. King. 25. 9.

t I will vtterly destroy thee, and so my ielouse shall cease.

u I haue punished thy faults, but thou wouldest not repent.

x As were the Canaanites, and the Hittites and others your predecessors, so are you their successors.

y That is, of Samaria and Sodome.

z That is, her cities. † *Or, thy sister younger then thou.*

a But done farre worse.

b He alleadgeth these foure vices, pride, excesse, idlenesse and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19. 24.

c Which worshipped the calues in Bethel and Dan.

d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

e This he speaketh in comparison, seeing, that he would restore Ierusalem when Sodome should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughest to escape punishment.

g Meaning, that it should neuer come to passe.

† *Ebr, was not a rumour vs thy mouth.*

h Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her example to feare my iudgements.

i That is, till thou were brought vnder by the Syrians and Philistims.

k 2 Chron. 28. 19.

l Which ioyned with the Syrians, or compassed about Ierusalem.

m When thou brakest the couenant which was made betweene thee and me, as verf. 8.

n That is, of mercy and loue I will pitie thee, and so stand to my couenant.

o Whereby he shewes that among the wicked he had euer some seed of his Church, which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

p But of my free mercy.

q This declareth what fruit in his, to wit, sorrow and repentance for their former life.

Gods mercies worke

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great [a] egle with great wings, *and* long wings, *and* full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake of the top of his twigge, *and* caried it into the land of [b] merchants, *and* set it in a citie of merchants.

5 Hee tooke also of the [c] seed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it *as* a willow tree.

6 And it budded vp, and was like [d] a spreading vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shot foorth buds.

7 There was also [e] another great Egle with great wings and many feathers, and behold, this vine did turne her rootes toward it, & spred forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soyle by great [g] waters, that it should bring forth branches, and beare

a That is, Nebuchad-nezzar, who had great power, riches, and many countreyes vnder him, shall come to Ierusalem, and take away Ieconiah the King, as verf. 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood and was left at Ierusalem, and made King in stead of Ieconiah, 2. King. 24. 17. Ierem. 37. 1.

d This was Zedekiahs long time.

e That is, might not haue power to rebell against Babylon, as verf. 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

g They thought to be moistened by the waters of Nilus &

beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall [b] he not pull vp the roots thereof and destroy the fruit thereof, and cause them to dry? all the leaues of her bud shall wither without great power, or many people, to pluck it out by the roots thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, & wither? [i] when the East wind shall touch it, it shall wither in the trenches, where it [j] grew.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things *meane?* tell them, behold, the King of Babel is come to Ierusalem, and hath taken [k] the King thereof and the princes thereof, and led them with him to Babel.

13 And had taken *one* of the Kings seed, and made a couenant with him, and hath taken [l] an oath of him: he hath also taken the princes of the land.

14 That the kingdome might be in subiection, and not lift it selfe vp, *but* keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape that doth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the midst of Babel, in the place of the king that had made him king, whose oath he despised, and whose couenant *made* with him, he brake.

17 Neither shall Pharaoh with his mightie host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons,

18 For he hath despised the oath, and broken the couenant (yet lo, he hath giuen [m] his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I will spread my net vpon him, and he shalbe taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shalbe scattered toward all the winds: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take of the top [o] of his high cedar, and will set it, and cut off the [o] top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 *Euen* in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery [p] foule shall dwell in the shadow of the branches thereof.

24 And all the [q] trees of the field shall know that I the Lord haue brought downe the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the dry tree to florish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

a How sheweth that euery man shall beare his owne sinne. 21 To him that auoideth, saluation is promised. 24 Death is prophecied to the righteous, which turneth backe from louing his way.

THe word of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe concerning the land of Israel, saying, [a] The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull and right.

6 *And* hath not eaten [b] vpon the mountains, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath * defiled his neighbours wife, neither hath † lien with a * menstruous woman,

7 Neither hath oppressed any, *but* hath restored the pledge to his debtour: he that hath spoiled none by violence, * *but* hath giuen his bread to the hungry, and hath couered the naked with a garment.

8 And hath not giuen foorth vpon * vsury, neither hath taken any increase, *but* hath withdrawen his hand from iniquity, and hath executed true iudgement betweene man and man

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a ‖ thiefe, or a shedder of blood, if he do any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 *Or* hath oppressed the poore and needy, *or* hath spoiled by violence, *or* hath not restored the pledge, *or* hath lift vp his eyes vnto the idoles, *or* hath committed abomination,

13 *Or* hath giuen foorth vpon vsury, *or* hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, he shall die the death, *and* his blood shalbe vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 *Neither* hath withdrawen his hand from the afflicted nor receiued vsury nor increase, *but* hath executed my iudgements, *and* hath walked in my statutes, he shall not die in the iniquity of his father, *but* he shall surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquity.

19 Yet say ye, Wherefore shall not the sonne beare the iniquity of the father? because the sonne hath executed iudgement and iustice, *and* hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne, *but* the righteousnes of the righteous shall

[m] Because he tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand: therefore the Prophet declareth that God would not suffer such periury and infidelity to escape punishment.
* *Chap.12,13. and 32,3.*

[n] This promise is made to the Church which shalbe as a small remnant, and as the top of a tree.
[o] I will trim it, and dresse it.
[p] Both the Iewes & Gentiles shalbe gathered into it.
[q] All the world shall know that I haue plucke downe the proud enemies and set vp my Church which was low and contemned.

[a] The people murmured at the chastisings of the Lord, & therefore vsed this prouerbe, meaning, that their fathers had sinned, and their children were punished for their transgressions, reade Ier.31,29.
[b] If he hath not eaten of the flesh that hath beene offered vp to idols, to honour them thereby.
* *Leuit.18.20.*
† *Ebr. come nere,*
* *Leuit.20,18.*
* *Isa.58,7.*
Mat.25,35.
* *Exod.22,25.*
Leuit.25,37.
Deut 23,19.
Psal.15,5.

‖ Or, *actuell man.*

[c] He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doeth not repent, he shalbe punished as his father was, or else not.

* *Deut.24,16.*
† *Kings 14,6.*
‡ *Chro.25,4.*

be vpon him, and the wickednes of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hat committed, and keepe all my d statutes, & do that which is lawfull and right, he shall surely liue, *and* shall not die.

22 All his transgressions that he hath committed they shall not be ‖ mentioned vnto him, *but* in his e righteousnes that he hath done, he shall liue.

23 f Haue I any desire that the wicked should die, saith the Lord God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquity, *and* doe according to all the abominations that the wicked man doth, shall he liue? all his g righteousnes that he hath done, shall not be mentioned: *but* in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equall: heare now, O house of Israel. Is not my way equall? *or* are not your waies vnequall?

26 *For* when a righteous man turneth away from his righteousnes, and committed iniquity, he shall euen die for the same, he shall *euen* die for his iniquity that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, hee shall saue his soule aliue.

28 Because he consi dereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, *and* not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my waies equall? *or* are not your waies vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne *therefore*, and cause *others* to turne away from all your transgressions: so iniquity shall not be your destruction.

31 Cast away from you all your transgressions, wherby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God, cause therefore *one another* to returne, and liue ye.

CHAP. XIX.

1 *The captiuity of the kings of Iudah signified by the lions whelps and by the lion.* 10 *The prosperity of the city of Ierusalem that is in paii, and the misery thereof that is to come.*

Thou also take vp a lamentation for the a princes of Israel,

2 And say, Whereforelay thy b mother *as a* lionesse among the lions? she nourished her yong ones among the lions whelps,

3 And she brought vp one of her whelps, *and* it became a lion, and it learned to catch the pray, *and* it deuoured men.

4 The c nations also heard of him, *and* he was taken in their nets, & they brought him in chaines vnto the land of Egypt.

5 Now when she saw that she had waited and her hope was lost, she tooke another of her d whelps, and made him a lion,

6 Which went among the lions, *and* became a lion, and learned to catch the pray, *and* he deuoured men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noyse of his roaring.

8 Then the f nations set against him on euery side of the countreies, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison in chaines, and brought him to the king of Babel, *and* they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy g mother *is* like a vine in thy blood, planted by the waters: she brought foorth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the h East wind dried vp her fruit: *her branches* were broken and withered: *as for* the rod of her strength, the fire consumed it.

13 And now she is planted in the wildernes in a dry and thirsty ground.

14 And fire is gone out i of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod *to be* a scepter to rule: this is a lamentation, and shalbe for a lamentation.

CHAP. XX.

1 *The Lord denieth that he will answer them when they pray, because of their vnkindnesse* 33 *He promiseth that his people shall returne from captiuity.* 46 *By the forest that should be burnt, is signified the burning of Ierusalem.*

And in the k seuenth yeere, in the fift *moneth*, the tenth *day* of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them?* cause l them to vnderstand the abominations of their fathers.

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and m lift vp mine hand vnto the seed of the house of Iacob, & made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them, to bring them foorth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, & defile not your selues with the idoles of Egypt: *for* I am the Lord your God.

8 But they rebelled against me, & would notheare me: *for* none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my f Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them foorth of the land of Egypt.

Gentiles for the punishment that his people deserued, in contempt of godly euer prayed, as Exo, 32, 12. Num, 14, 13.

10 Now

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deed, except he labour to keepe the law.
‖ Or, *not lay to his charge.*
e That is, in the fruits of his faith which declare that God doth accept him.
f He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, Chap 33, 11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approoue same, therefore it is here said that he would haue them to turne away from it, that they might liue.
‖ Or, *rather that he may returne from his wayes and liue.*
g That is, the false opinion that the hypocrites haue of their righteousnes.
h In punishing the father with the children, it sheweth that into can not forsake his wickednesse, till his heart be changed, which is onely the worke of God.

a That is, Iehoahaz & Iehoiakim Iosiahs sonnes, who for their pride and cruelty are compared vnto lions.
b To wit, Iehoahaz mother, or Ierusalem.

c By Pharaoh Necho king of Egypt, 2 Kings 23, 33.

d Which was Iehoiakim.
e He shew of the Prophets, and them that despised God, and so ratified their words.

f Nebuchadnezzar with his great army which was gathered of diuers nations.

g He speaketh this in the person of this wicked king, in whose blood, that is, in the race of his predecessours, Ierusalem should haue beene beliefd, according to Gods promise, and flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion,

a Of the captiuity of Iechoniah.

b This declareth the great lenity and patience of God, which calleth sinners to repentance before he condemne them.
c I sware that I would be their God, which maner of oath was obserued from all antiquity, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be vntrueth.
d God had forbidden them to make mention of the idols Ex. 23, 13. Deu 16, 4. e Which thing declareth the wickednes of mens heart, which iudge Gods seruice by their eyes, and ouward fences.
f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the Gentiles whereof the

10 Now I caried them out of the land of Egypt, and brought them into the wildernesse.

11 And I gaue them my ſtatutes, and declared my iudgements vnto them, * which if a man doe, he ſhall liue in them.

12 Moreouer I gaue them alſo my * Sabbaths to be a ſigne betweene me and them, that they might know that I am the Lord, that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt mee in the wildernes: they walked not in my ſtatutes, & they caſt away my iudgements, which if a man doe, he ſhall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernes to conſume them,

14 But I had reſpect to my name, that I ſhould not be polluted before the g heathen in whoſe ſight I brought them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wildernes, that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleaſant aboue all lands.

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my h Sabbaths: for their heart went after their idols.

17 Neuertheleſſe, mine eye ſpared them, that I would not deſtroid them, neither would I conſume them in the wildernes.

18 But I ſaid vnto their children in the wildernes, Walke ye not in the ordinances of your i fathers, neither obſerue their maners, nor defile your ſelues with their idoles.

19 I am the Lord your God: walke in my ſtatutes, and keepe my iudgements and do them.

20 And ſanctifie my Sabbaths, and they ſhalbe a ſigne betweene me and you, that ye may know that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, nor kept my iudgements to do them, which if a man do, he ſhall liue in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, *and* to accompliſh my wrath againſt them in the wildernes.

22 Neuertheleſſe, I withdrew mine hand and had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernes, that I would ſcatter them among the heathen, and diſperſe them through the countreis.

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eies were after k their fathers idoles.

25 Wherefore I gaue l them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not liue.

26 And I polluted them in their owne m gifts in that they cauſed to paſſe *by the fire* all that *firſt* openeth the wombe, that I might deſtroy them, to the end that they might know that I am the Lord.

27 Therefore, ſonne of man, ſpeake vnto the houſe of Iſrael and ſay vnto them, Thus ſaith the Lord God, Yet in this your fathers haue blaſphemed me, though they had *before* grieuouſlie tranſgreſſed againſt me.

28 n For when I had brought them into the land, for the which I lift vp mine hand to giue it to them, then they ſaw euerie high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſweet ſauour, and powred out there their drinke offerings.

29 Then I ſaid vnto them, What is the high place whereunto ye goe? And the name thereof was called o Bamah vnto this daie.

30 Wherefore, ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted † after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your ſonnes to paſſe thorow the fire, you pollute your ſelues with all your idols vnto this day: ſhall I anſwer you when I am asked, O houſe of Iſrael? As I liue, ſaith the Lord God, p I will not anſwer you when I am asked.

32 Neither ſhall that be done that commeth into your mind: for ye ſay, we will be as the heathen, and as the families of the countreis, and ſerue wood and q ſtone.

33 As I liue, ſaith the Lord God, I will ſurely rule you with a mighty hand, and with a ſtretched out arme, and in *my* wrath powred out.

34 And will bring you from the people, and will gather you out of the countreies, wherein ye are ſcattered, with a mighty hand, & with a ſtretched out arme, and in *my* wrath powred out.

35 And I will bring you into the r wildernes of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the land of Egypt, ſo will I plead with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into the bond of the couenant.

38 And I will ſ chuſe out from among you the rebels, & them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I am the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, t Goe you, and ſerue euery one his idole, ſeeing, that ye will not obey me, and pollute mine holie Name no more with your gifts, and with your idoles.

40 For in mine holy mountaine, *euen* in the hie mountaine of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, and all the land ſerue mee: there will I accept them, and there will I require your offrings, and the firſt fruits of your oblations, with all your holie things.

41 I will accept your ſweet ſauour, when I bring you from the people, and gather you out of the countreyes, wherein ye haue beene ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhall know that I am the Lord, when I ſhall bring you into the land of Iſrael, into the land for the which I lifted vp mine hand to giue it to your fathers.

43 And there ſhall ye remember your waies, and all your workes, wherein ye haue bin defiled, and ye u ſhall iudge your ſelues worthie to be cut off, for all your euils that ye haue committed.

44 And yee ſhall know that I am the Lord, when I haue reſpect vnto you for my Names ſake, *and* not after your wicked waies, nor according to your corrupt workes, O yee houſe of

* *Luke 18.5. Rom.10.5. Galat.3.12.* * *Exod. 20,8. and 31.13. Deut.5,12.*

* *Num.14,28,29. and 26.65.*

g Who might thereby take an occaſion to blaſpheme my Name and to accuſe me of lacke of ability, or elſe that I had fought a meanes to deſtroy them more commodiouſly.

h That is, my true religion, which I had commanded them, and gaue themſelues to ſerue me according to their owne fantaſies.

i Whereby the holy Ghoſt confuteth them that ſay that they will follow the religion and example of their fathers, and yet not meaſure their doings by Gods word whether they be approoueable thereby or no.

k Meaning, that they ſet their deſire vpon them.

l Becauſe they would not obey my lawes, I gaue them vp to themſelues that they ſhould obey their owne fantaſies, as ver.39 Rom.1,21,24.

m I condemned thoſe things, and counted them as abominable, which they thought had beene excellent, and to haue declare moſt zeale, Luke 16,15. for that which God required, as moſt excellent, that I gaue they to their idoles.

n Not onely in the wildernes, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to Idolatry. ſeeing that by no admonitions he can be drawen backe,

o Which ſignifieth an high place, declaring that they vaunted themſelues of their idolatry, and were not aſhamed thereof, though God had commanded them expreſly that they ſhould haue no altar lifted vpon high places, Ex.20,25.

† *Ebr. in the way.*

p He ſheweth that the ingratitude of the people deſerueth that God ſhould cut them off, and that they ſhould not haue the comfort of his word.

q He declareth that mao of nature is wholly enemy vnto God, and to his owne ſaluation, and therefore God calleth him to the eight way, partly by chaſtiſing, but chiefly by his mercy in forgiuing his rebellion, and wicked nes.

r I will bring you among ſtrange nations as mine wilderneſs, and there will viſite you, & to call you to repentance, and then bring the godly home againe, Iſa. 65.9.

ſ Signifying, that he will not burne the coine with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his.

t This is ſpoken to the hypocrites.

u Your owne conſciences ſhall conſtraine you after that you haue felt my mercies.

Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, Set thy face toward the way of Teman, and drop *thy word* toward x the South, and prophecie toward the foreſt of the field of the South,

47 And say to the foreſt of the South, Heare the word of the Lord, thus saith the Lord God, Behold, I will kindle a fire in thee, and it ſhall deuoure all the y greene wood in thee, and all the dry wood: the continuall flame ſhall not be quenched, and, euery face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, *and* it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of me, Doeth not hee ſpeake z parables?

CHAP. XXI.

3 *He threatneth the ſword and deſtruction to Ieruſalem.* 23 *He ſheweth the fall of King Zedekiah.* 28 *Hee commaunded to prophecy the deſtruction of the children of Ammon.* 30 *The Lord threatneth to deſtroy Nebuchadnezzar.*

THe word of the Lord came to me againe, saying,

2 Sonne of man, ſet thy face toward Ieruſalem, a and drop *thy word* toward the holy places, and prophecy againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I *come* againſt thee, and will draw my ſword out of his ſheath, and cut off from thee *both* the b righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous & wicked, therefore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the c North.

5 That all fleſh may know that I the Lord haue drawen my ſword out of his ſheath, *and* it ſhall not returne any more.

6 Mourne therefore thou ſonne of man, *as* in the paine of *thy* d reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? Then anſwer, Becauſe e of the bruit: for it commeth, and euery heart ſhall melt, and all hands ſhalbe weake, and all minds ſhall faint, and all knees ſhall goe vnder as water: behold, it commeth, and ſhalbe done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, prophecy, and ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword both ſharpe and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, *and* it is fourbiſhed that it may f glitter: how ſhall we reioyce *for it* contemneth the g rod of my ſonne, *as* h all other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharp, & is fourbiſhed that he may giue it into the hand of the i ſlayer.

12 Cry and howle, ſonne of man: for this ſhall come to my people, *and* it ſhall come vpon all the princes of Iſrael: the terrors of the ſword ſhalbe vpon my people, k ſmite therefore vpon thy thigh.

13 For *it is* a triall, l and what ſhall this be, if *the ſword* contemne euen the rod? It ſhalbe *no more*, ſaith the Lord God.

14 Thou therefore, ſonne of man, prophecy and ſmite m hand to hand, and let the ſword be doubled: let the ſword that hath killed, *returne* the third time: it is the ſword of the great ſlaughter entring into their priuy chambers.

15 I haue brought the feare of the ſword into all their gates to make *their* heart to faint, and to multiply *their* ruines. Ah, it is made bright, *and* it is dreſſed for the ſlaughter.

16 Get thee n alone: goe to the right hand, *or* get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

16 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe, I the Lord haue ſaid it

18 ¶ The word of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee o two waies, that the ſword of the King of Babel may come, both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the waie of the citie.

20 Appoint a waie, that the ſword may come to Rabbah of the Ammonites, and p to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtood at the q parting of the waie, at the head of the two wayes, conſulting by diuination, *and* made his arrowes bright: he conſulted with idoles, *and* looked in r the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captains to open *their* mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt among, *and* to build a fortreſſe.

23 And it ſhalbe vnto them ſas a falſe diuination in their ſight for the oathes made vnto them: t but he will call to remembrance *their* iniquity, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye haue made your iniquitie to be remembred in diſcouering your rebellion, that in all your works your ſinnes might appeare: becauſe I ſay, that ye are come to remembrance, ye ſhalbe taken with the hand

25 And thou u Prince of Iſrael polluted, *and* wicked, whoſe day is come, when iniquitie *ſhall haue* an end.

26 Thus ſaith the Lord God, I will take away the x diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it ſhalbe no more vntill he y come, whoſe right it is, and I will giue it him.

28 ¶ And thou ſonne of man, prophecie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemy: ſay thou, I ſay, The ſword, the ſword is drawen foorth *and* fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering.

29 Whiles they ſee z vanity vnto thee, and prophecied a lye vnto thee to bring thee vpon the neckes of the wicked that are ſlaine, whoſe day is come, when their iniquitie *ſhall haue* an end.

30 Shall I cauſe it to returne into his ſheath? I will iudge thee in the place were thou was created, *euen* in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow againſt thee in the fire of my wrath, and deliuer thee into the hand of beaſtlie men, *and* skilfull to deſtroy.

32 Thou ſhalt be in the fire to be deuoured: thy blood ſhalbe in the mids of the land, *and* thou ſhalt be no more remembred: for I the Lord haue ſpoken it.

CHAP.

x For Iudah Rood South from Babylon.

y Both ſtrong and weake in Ieruſalem.

z The people ſaid that the Prophet ſpake darkly: therefore he deſireth the Lord to giue them a plaine declaration thereof.

a Speake ſenſibly, that all may vnderſtand.

b That is, ſuch which ſeeme to haue an outward ſhew of righteouſnes, by obſeruation of the ceremonies of the law. Meaning, thorow all the land.

c From the South to the North.

d As though thou were in extreme anguiſh.

e Becauſe of the great noiſe of the army of the Caldeans.

f And ſo cauſe a feare.

g Meaning, the ſceptre: ſhe ſaying that it will not ſpare the King, who ſhould be as the ſonne of God, and in his place.

h That is, the reſt of the people.

i To wit, vnto the army of the Caldeans.

k Reade Ier. 31, 19.

l Ezekiel mooued with compaſſion, thus complaineth, fearing the deſtruction which God had confirmed to David and his poſterity by promiſe, which promiſe God performed, although there ſeemed to many eye that it ſhould vtterly periſh.

m That is, encourage the ſword.

n Prouide for thy ſelfe; for thou ſhalt ſee Gods plague of all parts in this countrey.

o This was ſpoken, becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Iudah.

p That is, to the tribe of Iudah that kept themſelues in Ieruſalem.

q To know whether he ſhould goe againſt the Ammonites or them of Ieruſalem.

r Hee vſed coniuring and ſorcery.

ſ Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe, then that this King ſhould come to paſſe.

t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and ſo come vpon them. Meaning Zedekiah, who practiſed with the Egyptians to make himſelfe able and able to reſiſt the Babylonians.

x Some referre this to the Prieſts attire: for Iehoiadah the Prieſt went into captiuity with the King.

y That is, vnto the comming of Meſsiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes and Romanes, yet this reſtitution was not till Chriſts comming, and at length ſhould be accompliſhed, as was promiſed, Gen 49.10.

z Though the Iewes and Ammonites would not beleeue that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſaid, that the Prophets, which threatned, ſpake lies, yet, thou ſhalt as ſurely come, as though thou weereſt already vpon their neckes.

CHAP. XXII.

1 *Ierusalem is reproued for cruelty.* 25 *Of the wicked doctrine of the false prophets and priests, and of their insatiable couetousnesse.* 27 *The tyranny of rulers.* 29 *The wickednesse of the people.*

MOreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The city sheddeth blood in the mids of it, that her [b] time may come, and maketh idoles [c] against her selfe, to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy daies to draw neere, and art come vnto thy terme: therefore haue I made thee a reproach to the heathen, and a mocking to all countreis.

5 Those that be neere, and those that be farre from thee, shall mocke thee, *which art* vile in [d] name *and* sore in affliction.

6 Behold, the princes of Israel euery one in thee was *ready* to his power, to shed blood.

7 In thee haue they despised father and mother: in the mids of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in *her* flowres.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, *euen* his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue [f] smitten mine hands vpon thy couetousnesse, that thou hast vsed, and vpon the blood, which hath beene in the mids of thee,

14 Can thine heart endure, or can thine hands [g] be strong, in the daies that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreis, and will cause thy [h] filthinesse to cease from thee,

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as [k] drosse: all they are brasse, and tinne, and yron, and lead in the mids of the fornace: they are *euen* the drosse of siluer.

19 Therefore thus saith the Lord God, Because ye are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you *there* and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shalbe melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shall yee be melted in the mids thereof, and ye shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] *and* not rained vpon in the day of wrath.

25 *There is* a conspiracy [n] of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof *are* like wolues, rauening the pray to shed blood, *and* to destroy soules for their owne couetous lucre.

28 And her [p] Prophets haue dawbed them with vntempered *morter*, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and stand in the gap before mee for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the Idolatry of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication in [b] Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of [c] them *were* Aholah the elder, and Aholibah her sisters and they were mine, and they bare sonnes and daughters: thus *were* their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot † when [d] shee was mine, and she was set on fire with her louers, *to wit*, with the Assyrians *her* neighbours.

6 Which were cloathed with blew silke, *both* captaines and princes they were all pleasant yong men, *and* horsemen riding vpon horses.

were named the people of God, they became idolaters, and their trust in the Assyrians.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets and them that are godly?
b That is, the time of her destruction.
c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

* *Leuit.* 20, 11, 18.

* *Ierem.* 5, 8.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe.

h I will thus take away the occasion of thy wickednesse.
i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning, whereby that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

* *Mich.* 3, 11. *Zepha.* 3, 3.

p They which should haue reproued them, flattered them in their vices, and couered their doings with lyes, Chap. 23, 40.

q Which would shew himselfe zealous in my cause by resisting vice. *Isa.* 59, 16. and 63, 5. and also pray vnto me with bold my plagues, *Psal.* 106, 23.

a Meaning, Israel and Iudah, which came both out of one family.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in herselfe, meaning Samaria, which was the royall city of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem, where Gods Temple was.
† *Ebr.* vnder me,
d When the Israelites forsooke God, and put

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Asshur, and with all on whom she doted, & defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they [e] lay with her, and they bruised the breasts of her virginity, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *euill* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians *her* neighbours, *both* captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that she was defiled, *and* that they were both after one fort.

14 And that she increased her fornications: for when she saw men [g] painted vpon the wall, the images of the Caldeans painted with vermilion.

15 And girded with girdles vpon their loines, & with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie.)

16 Assoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and discloſed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the daies of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are *as* the members of asses, and whose issue is *like* the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, Thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 *To wit*, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, *and* all the Assyrians with them: they were all pleasant young men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with charets, wagons, and wheeles, and with a multitude of people, *which* shall set against thee buckler and shield, and helmet round about: and [†] I will leaue the punishment vnto them, & they shall iudge thee according to their [‖] iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shall fall by the sword: they shall cary away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy cloathes, and take away thy faire iewels.

27 Thus will I make thy [k] wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest, *euen* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy [l] labour, and shall leaue thee naked and bare, and the shame of thy fornications shalbe discouered, both thy wickednes, and thy whoredome.

30 I will do these things vnto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with [n] drunkennesse and sorrow, *euen* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out *to the dregges*, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood *is* in their hands, & with their idoles haue they committed aduulterie, and haue also caused their sonnes, whom they bare vnto me, to passe *by the fire* to be their [o] meat.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuarie in the same daie, and haue prophaned my Sabbaths.

39 For when they haue slaine their children to their idoles, they came the same daie into my Sanctuarie to defile it: and loe, thus haue they done in the mids of my house.

40 And how much more *is it* that they sent for men to come from [p] farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eies, & deckedst thee with ornaments.

41 And satest [q] vpon a costlie bed, and a table prepared before it, wherevpon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, *was* with her: and with the men to make the companie great, were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shal she and her fornications come to an end.

e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lusts dote vpon the images and paintings of them after whom they lust.

h These were the names of certaine princes and captaines vnder Nebuchadnezzar.

† *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They shall destroy the princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater seuerity.

n Meaning, that the afflictions should be so great that they should cause them to loose their senses and reason.

o That is, to be sacrifices to their idoles, teade Chap. 16, 20.

p They sent into other countries to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r which should teach the maner of worshipping their gods.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them after the manner of f harlots, and after the maner of murtherers: for they are harlots, and blood *is* in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult and to the spoyle,

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all g women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and ye shall know that I am the Lord God.

f That is, worthy death, reade Chap. 16. 38.

g Meaning, all other cities and countries.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaine in the a ninth yeere, in the tenth moneth, in the tenth *day* c of the b moneth, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *euen* c of this, same day: *for* the King of Babel set him selfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and ‖ y vnto them, Thus sayth the Lord God, Prepare a e pot, prepare it, and also powre water into it.

4 Gather the d pieces thereof into it, *euen* euery good piece, *as* the thigh and the shoulder, *and* fill it with the chiefest ones.

5 Take one of the best sheepe, and ‖ burne also the e bones vnder it, *and* make it boyle well, and seeth the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloodie city, *euen* to the pot, f whose skum is therein, & whose skum is not gone out of it: bring it out g piece by piece: let no h lot fall vpon it.

7 For her blood is in the midst of her: she set it vpon an high i rocke, *and* powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: *euen* I haue set her blood vpon an hie rocke that it should not be couered.

9 Therefore thus saith the Lord God,* Woe to the bloody city, for I will make ‖ § burning great.

10 Heape on much wood: k kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coales thereof, that ‖ the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, *and* that the skum me of it may be consumed.

12 l She hath wearied her selfe with lies, and her great skum me went not out of her: *therefore* her skum me *shall be consumed* with fire.

13 *Then remaineth* in thy filthinesse *and* wickednesse: because I would m haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall a they iudge thee, saith the Lord God.

a Of Iechoniahs captiuitie, and of the reigne of Zedekiah, 2. king. 25. 1.

b Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men thereof

‖ Or, *heape*.

e Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities and wicked citizens there yet remaine.

g Signifying that they should not be deliuered alat once, but by little and little.

h Spare none estate or condition.

i The citie shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it.

* *Nah* 3 1. *Habak.* 2 12.

‖ Or, *an heape of wood*.

k Meaning, that the citie should be vtterly destroyed, and that he would giue the enemies an appetite therevnto.

‖ Or, *fetter*.

l The citie hath flattered herselfe in vaine.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the n pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, *and* binde the tire of thine head vpon thee, ‖ and put on thy shooes vpon thy feete, *and* couer not thy lips, and eat ‖ not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

19 And the people said vnto mee, Wilt thou not tell vs what these things meane toward vs that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will s pollute my Sanctuary, *euen* the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And ye shall doe as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

23 And your tire *shalbe* vpon your head, and your shooes vpon your feet: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honor, the pleasure of their eyes, & the † desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come vnto thee *to tell thee* that which hee hath heard with *his* eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dum be, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

n That is, the Babylonians.

o Meaning, his wife, in whom he delited, as verse. 18.

p For in mourning they went bare headed and barefooted, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following

s By sending the Chaldeans to destroy it, as Chap. 7. 22.

t wherein you boast and delight.

† *Ehr lifting vp of their soules.*

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem.* 8 *Against Moab and Seir, Idumea and the Philistims.*

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidest, a Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke:

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheepe-cote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast

a Because ye reioyced when the enemie destroyed my citie and Temple.

b That is, to the Babylonians.

c They shall chase thee away, and take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduites 2. Sam. 12. 27.

haſt clapped the hands, and ſtamped with the feet, and reioyced in heart with all thy deſpite againſt the land of Iſrael,

7 Beholde, therefore I will ſtretch out mine hand vpon thee, and will deliuer thee to be ſpoyled of the heathen, and I will root thee out from the people, and I will cauſe thee to be deſtroyed out of the couutries, *and* I will deſtroy thee, and thou ſhalt know that I am the Lord.

8 Thus ſaith the Lord God, Becauſe that Moab and Seir doe ſay, Behold, the houſe of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the ſide of Moab, *euen* of the cities [e] of his cities, *I ſay*, in his frontiers with the pleaſant countrey, Beth-ieſhimoth, Baal-meon, and Kiriathaim.

10 *I will call* the men of the Eaſt againſt the Ammonites, and will giue them in poſſeſſion; ſo that the Ammonites ſhall no more be remembred among the nations.

11 And I will execute iudgements vpon Moab, and they ſhall know that I am the Lord.

12 ¶ Thus ſaith the Lord God, becauſe that Edom hath done *euill* by taking vengeance vpon the houſe of Iudah, and hath committed great offence, and reuenged himſelfe vpon them,

13 Therefore thus ſaith the Lord God, I will alſo ſtretch out mine hand vpon Edom, and deſtroy man and beaſt out of it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword.

14 And I will execute my vengeance vpon Edom by the hand of my people Iſrael, & they ſhall doe in Edom according to mine anger, and according to mine indignation, and they ſhall know my vengeance, ſaith the Lord God.

15 Thus ſaith the Lord God, Becauſe the Philiſtims haue executed vengeance, and reuenged themſelues with a deſpiteſull heart, to deſtroy it for the old hatred,

16 Therefore thus ſaith the Lord God, behold, I will ſtretch out mine hand vpon the Philiſtims, and I will cut off the [f] Cherethims, and deſtroy the remnant of the ſea coaſt.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they ſhall know that I am the Lord, when I ſhall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophecieth that Tyrus ſhalbe ouerthrowen, becauſe it reioyced at the deſtruction of Ieruſalem. 15 The wondring and aſtoniſhment of the marchants for the deſtruction of Tyrus.

AND in the [a] eleuenth yeere in the firſt *day* of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, becauſe thath Tyrus hath ſaid againſt Ieruſalem, Aha, the [b] gate of the people is broken: it is turned vnto me: *for* ſeeing ſhe is deſolate, I ſhalbe [c] repleniſhed,

3 Therefore thus ſaith the Lord God, Behold, I come againſt thee, O Tyrus, and I will bring vp many nations againſt thee, as the ſea mounteth vp with his waues,

4 And they ſhall deſtroy the walles of Tyrus and breake downe her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rocke.

5 Thou ſhalt be for the ſpreading of nets in the mids of the ſea: for I haue ſpoken it, ſaith the Lord God, and it ſhall be a ſpoile to the nations.

6 And her [d] daughters which are in the field, ſhall be ſlaine by the ſword, and they ſhall know that I am the Lord.

7 For thus ſaith the Lord God, Behold, I will bring vpon Tyrus Nebucad-nezzar king of Babel, a king of kings from the North, with horſes and with charets, and with horſemen, with a multitude and much people.

8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift vp the buckler againſt thee.

9 He ſhall ſet engines of warre before him againſt thy walles, and with his weapons breake downe thy towres.

10 The duſt of his horſes ſhall couer thee, for their multitude: thy wals ſhall ſhake at the noiſe of the horſemen, and of the wheeles, and of the charets, when he ſhall enter into thy gates as into the entry of a citie that is broken downe.

11 With the hooues of his horſes ſhall he tread downe all thy ſtreetes: he ſhall ſlay the people by the ſword, and the [e] pillars of thy ſtrength ſhall fall downe to the ground.

12 And they ſhall robbe thy riches, and ſpoyle thy marchandiſe, and they ſhall breake downe thy walles, and deſtroy thy pleſant houſes, and they ſhall caſt thy ſtones and thy timber and thy duſt into the mids of the water.

13 * Thus will I cauſe the ſound of thy ſongs to ceaſe, and the ſound of thine harpes ſhalbe no more heard.

14 I will lay thee like the toppe of a rocke: [f] thou ſhalt be for a ſpreading of nets: thou ſhalt be built no more: for I the Lord haue ſpoken it, ſaith the Lord God.

15 Thus ſaith the Lord God to Tyrus, ſhall not the yles tremble at the ſound of thy fall? and at the cry of the wounded, when they ſhall be ſlaine and murthered in the mids of thee?

16 Then all the princes of the [g] ſea ſhall come downe from their thrones: they ſhall lay away their robes, and put off their broidered garments: and ſhall cloathe themſelues with aſtoniſhment: they ſhall ſit vpon the ground and be aſtoniſhed at *euery* moment, and be amazed at thee.

17 And they ſhall take vp a lamentation for thee, and ſay to thee, How art thou deſtroyed, that waſt inhabited [h] of the Sea *men*, the renowmed citie which was ſtrong in the ſea, *both* thee and her inhabitants, which cauſe their feare to be on all that haunt therein!

18 Now ſhall the yles be aſtoniſhed in the daie of thy fall: yea, the yles that are in the ſea, ſhall be troubled at thy departure.

19 For thus ſaith the Lord God, when I ſhall make thee a deſolate citie, like the cities that are not inhabited, and when I ſhall bring the deepe vpon thee, and great waters ſhall couer thee,

20 When I ſhall caſt thee downe with them that deſcend into the pit, with the people [i] of old time, and ſhall ſet thee in the lowe parts of the earth, like the old ruines, with them, *I ſay*, which goe downe to the pit, ſo that thou ſhalt not be inhabited, and I ſhall ſhew my glorie in the land of the [k] liuing.

21 I wil ‖ bring thee to nothing, and thou ſhalt be no *more*: though thou be ſought for, yet ſhalt thou neuer be found againe, ſaith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the deſolation of Tyrus, ſhewing what were the riches, power, and authoritie thereof in time paſt.

The

e So that no power or ſtrength ſhould be able to reſiſt the Babylonians.

f Which were certaine garriſons of Philiſtims, whereby they oft times moleſted the Iewes, of the Cherethims Dauid alſo had a gard, 2. Sam. 8. 18.

a Either of the captiuitie of Ieconiha, or of the reigne of Zedekiah.

b That is, the famous citie Ieruſalem, whereunto all people reſorted.

c My riches and fame ſhall increaſe: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art and by labour of men was wonne out of the Sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renowme, *Ieremy 7. 34.*

f I will make thee ſo bare that thou ſhalt haue nothing to couer thee.

g The gouernours and rulers of other countries that dwell by the ſea: whereby he ſignifieth that her deſtruction ſhould be ſo horrible, that all the world ſhould heare thereof and be afraid.

h Meaning marchants which by their traffique did enrich her wonderfully and increaſe her power.

i Which were dead long agoe.

k Meaning, in Idea, when it ſhall be reſtored.

‖ Or, *make thee a terrour.*

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus that is situate at the entry of the sea, which is the mart of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast said, I am of perfite beauty.

4 Thy borders are in the † mids of the sea, *and* thy builders haue made thee of perfit beautie.

5 They haue made all thy *ship* boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yuory *brought* out of § yles of [c] Chittim.

7 Fine linnen with broydered worke, *brought* from Egypt, was spread ouer thee to be thy saile, blew silke and purple, *brought* from the yles of Elishah was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the ships of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set foorth thy beautie.

11 The men of Aruad with thine armie *were* vpon thy walles round about, and the [e] Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beauty perfit.

12 They of Tarshish *were* thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, *which* they brought to thy faires.

13 They of Iauan, Tubal and Meshech were thy marchants, [g] concerning the liues of men, and they brought vessels of braste for thy marchandise.

14 They of the house of [h] Togarmah brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan *were* thy marchants: and the marchandise of many yles *were* in thine hands: they brought thee for a present, [i] hornes, teeth, and peacockes

16 They of Aram *were* thy marchants for the multitude of thy ‖ wares: they occupied in thy faires, with ‖ emeraudes, purple, and broydred worke, and ‖ finne linnen, and corall, and peatle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of [k] Minnith, and Pannag, and hony, and oyle, and ‖ balme.

18 They of Damascus *were* thy marchants in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, casſia and calamus were among thy marchandise.

20 They of Dedan *were* thy marchants in precious cloathes for the charets

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in these were they marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold,

23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur *and* Chilmad *were* thy marchants.

24 These were thy marchants in all sorts *of things*, in rayment of blew silke, and of broydered worke, and in coffers for the rich apparell, which were bound with coardes: chaines also *were* among thy marchandise.

25 The ships of Tarshish ‖ were thy chiefe in thy marchandise, and thou waſt replenished and made very glorious in the mids of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the [l] East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The [m] suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners *and* all the pilots of the sea shall come downe from their ships, *and* shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselues in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackecloth, and they shall weepe for thee with sorow of heart *and* bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, *saying*, What *city* is like Tyrus so destroyed in the mids of the sea!

33 When thy wares went foorth of the seas, thou filledst many people, *and* thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by § seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shalbe astonished at thee, and all their Kings shall be sore afraid *and* troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalbe a terrour, and neuer shalt be [n] any more,

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, [a] I am a god, I sit in the seat of God in the mids of § sea, yet thou art but a man & not God, & † though thou diddest thinke in thine heart, that thou waſt equall with God,

3 Behold, thou art wiser then [b] Daniel: there is no secret that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisedome *and* by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, because thou diddest thinke in thine heart, that thou waſt equall with God,

7 Behold

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a Which serueth all the world with thy marchandise. † *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir. Deut. 3 9

c Which is taken for Grecia and Italy.

‖ Or, *shipmasters.*

d Meaning, that they built the walles of the city, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. Kings. 5, 18.

e That is, they of Cappadocia, or Pigmies and dwarfes, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italy and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ Or, *workes.*
‖ Or, *carbuncle.*
‖ Or, *silke.*

k Where the best wheat growed.
‖ Or, *turpentine, or, tyndale.*

‖ Or, *were marchants whose marchandise passed through thine hands.*

l Or, *came in company toward thee.*

‖ Or, *rowers.* That is, Nebuchad-nezzar.

m That is, the cities here about thee as was Zidon, Aruad, and others.

n Whereby is meant a long time: for it was prophecied to be destroyed but seuentie yeeres, as Isa. 23, 15.

a I am sure that none can come to hurt me, as God in the heauen.
† *Ebr. though thou set thine heart as the heart of God.*

b Thus he speaketh by derision: for Daniel had declared notable figues of his wisedome in Babylon, when Ezechiel wrote this,

7 Behold, therefore I will bring ſtrangers vpon thee, *euen* the terrible nations: and they ſhall draw their ſwords againſt the beautie of thy wiſdome, and they ſhall defile thy brightneſſe.

8 They ſhall caſt thee downe to the pit, and thou ſhalt die the death of them, that are ſlaine in the mids of the ſea.

9 Wilt thou ſay *then* before him that ſlayeth thee, I am a god: but thou ſhalt be a man, and no god, in the hands of him that ſlaieth thee.

c Like the reſt of the heathen and infidels, which are Gods enemies.

10 Thou ſhalt die the death of the c vncircumciſed by the hands of ſtrangers: for I haue ſpoken it, ſaith the Lord God.

11 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and ſay vnto him, Thus ſaith the Lord God, Thou ſealeſt vp the ſumme, *and* art full of d wiſedome, and perfite in beauty.

d He deſideth the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures

13 Thou haſt beene in Eden the garden of God: euery precious ſtone *was* in thy garment, the ruby, the topace, and the ‖ diamond, the chryſolite, the onix, and the iaſper, the ſaphir, ‖ emeraud, and the carbuncle and golde: the workemanſhip of thy timbrels, and of thy pipes was prepared in thee in the day that thou waſt created.

‖ Or, *iaſper.*

‖ Or, *carbuncle.*

14 Thou art e the anoynted Cherub, that couereth, and I haue ſet thee f *in honour*: thou waſt vpon the holy mountaine of God: thou haſt walked in the mids of the g ſtones of fire.

e He meaneth the royall ſtate of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the Arke: and by this word *anoynted* he ſignifieth the ſame.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram ſent vnto Salomon things neceſſary for the worke.

g To wit, among my people Iſrael, which ſhined as precious ſtones.

15 Thou waſt perfit in thy waies from the day that thou waſt h created, till iniquitie was found in thee.

h Which was when I firſt called thee to this dignitie

16 By the multitude of thy marchandiſe, they haue filled the middes of thee with crueltie, and thou haſt ſinned: therefore I will caſt thee as prophane out of the i mountaine of God: and I will deſtroy thee, O couering Cherub, from the mids of the ſtones of fire.

i Thou haſt had the honour to be one of the builders of my people.

17 Thine heart was lifted vp becauſe of thy beautie, *and* thou haſt corrupted thy wiſedome by reaſon of thy brightneſſe: I will caſt thee to the ground. I will lay thee before kings that they may behold thee.

18 Thou haſt defiled thy k ſanctification by the multitude of thine iniquities, *and* by the iniquitie of thy merchandiſe: therefore will I bring forth a fire from the mids of thee, which ſhall deuoure thee: and I will bring thee to aſhes vpon the earth, in the ſight of all them that behold thee.

k That is, the honour, wherewnto I called them

19 All they that know thee among the people, ſhall be aſtonished at thee: thou ſhalt be ‖ a terrour, and neuer ſhalt thou be any more.

‖ Or, *brought to nothing.*

20 ¶ Againe the word of the Lord came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and prophecie againſt it,

22 And ſay, Thus ſayeth the Lord God, Behold, I *come* againſt thee, O Zidon, and I will be l glorified in the mids of thee: and they ſhall know that I am the Lord, when I ſhall haue executed iudgements in her, and ſhalbe ſanctified in her.

l By executing my iudgements againſt thy wickednesſe.

23 For I will ſend into her peſtilence, and blood into her ſtreetes, and the ſlaine ſhall fall in the mids of her: m *the enemy ſhall come* againſt her with the ſword on euery ſide, and they ſhall knowe that I am the Lord.

m That is, Nebuchad-nezzar.

24 And they ſhalbe no more a pricking thorne vnto the houſe of Iſrael, not *any* grieuous thorne of all that are round about them, & deſpiſed them, and they ſhall know that I am the Lord God.

25 Thus ſayth the Lord God, When I ſhall haue gathered the houſe of Iſrael from the people where they are ſcattered, and ſhall be n ſanctified in them in the ſight of the heathen, then ſhall they dwell in the land, that I haue giuen to my ſeruant Iaakob.

n He ſheweth for what cauſe God will aſſemble his Church, and preſerue it ſtill, though he deſtroy his enemies, to wit, that they ſhould praiſe him, and giue thanks for his great mercies.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell ſafely, when I haue executed iudgements vpon all round about them that deſpiſe them, and they ſhall know that I am the Lord their God,

CHAP. XXIX.

He prophecieth againſt Pharaoh and Egypt. 13 The Lord promiſeth that he will reſtore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke againſt Tyrus.

IN the a tenth yeere *and* in the tenth moneth, in the twelfth *day* of the moneth, the word of the Lord came vnto me, ſaying,

a To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of theſe prophecies, and how the former ſometimes ſtandeth after the latter, reade Iere. 27. 1. b He compareth Pharaoh to a dragon which bideth himſelfe in the riuer Nilus, as Iſa. 51. 9.

2 Sonne of man, ſet thy face againſt Pharaoh the king of Egypt, and prophecie againſt him, and againſt all Egypt.

3 Speake, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, Pharaoh king of Egypt, the great b dragon, that lieth in the mids of his riuers, which hath ſaid, The riuer is mine, and I haue made it for my ſelfe.

4 But I will put c hookes in thy iawes, and I will cauſe the fiſh of the riuers to ſticke vnto thy ſcales, and I will draw thee out of the midſt of thy riuers, and all the fiſh of thy riuers ſhall ſticke vnto thy ſcales.

c I will ſend enemies againſt thee, which ſhall plucke thee, and thy people which truſt in thee, out of thy ſure places.

5 And I will leaue thee in the wildernes, *both* thee and all the fiſh of thy riuers: thou ſhalt fall vpon the open field: thou ſhalt not be brought together, nor gathered: *for* I haue giuen thee for meate to the beaſts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt ſhall know that I am the Lord, becauſe they haue bin a ſtaffe of d reede to the houſe of Iſrael.

d Reade 2 King. 18. 21. Iſa. 36. 6.

7 When they tooke holde of thee with their hand, thou diddeſt breake and rent all their ſhoulder: and when they leaned vpon thee, thou brakeſt and madeſt all their loynes to ‖ ſtand e vpright.

‖ Or, *ſhake.*

e When they felt their hurt, they would ſtay no more vpon thee, but ſtood vpon their feet, and put their truſt in others.

8 Therefore thus ſaith the Lord God, Behold, I will bring a ſword vpon thee, and deſtroy man and beaſt out of thee.

9 And the land of Egypt ſhalbe deſolate, and waſte, & they ſhall know y I am the Lord: becauſe he hath ſaid, f The riuer is mine, & I haue made it,

f Thus God cannot ſuffer that man ſhould arrogate any thing to himſelfe, or put his truſt in any thing ſaue in him alone.

10 Behold, therefore g I *come* vpon thee, and vpon thy riuers, and I will make ŷ land of Egypt vtterly waſte & deſolate from the towre of Seueneh, euen vnto the borders of the † blacke Moores.

† Eor. *Caſh*, or *Ethiopia.*

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhall paſſe by it, neither ſhall it be inhabited fortie yeeres.

12 And I will make the land of Egypt deſolate in the midſt of the countreyes that are deſolate, and her cities ſhall be deſolate among the cities that are deſolate for fortie yeeres: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreyes.

13 Yet thus ſaith the Lord God: * At the ende of fortie yeeres will I gather the Egyptians from the people, where they were ſcattered,

* *Iere.* 46. 26. g Meaning, that they ſhou'd not haue full dominion, but be vnder the Perſians, Grecians and Romans, and the cauſe is that the Iſraelites ſhould no more put their truſt in them, but learne to depend on God.

14 And I will bring againe the captiuitie of Egypt, and will cauſe them to returne into the land of Pathros, into the land of their habitation, and they ſhall be there a ſmall kingdome.

15 It shalbe the smalest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring *their* [b] iniquity to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first *moneth, and* in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchadnezzar king of Babel caused his army to serue a great seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet he had no wages, nor his army for Tyrus, for the service that hee serued against it.

19 Therefore thus saith the Lord God, Behold I will giue the land of Egypt vnto Nebuchadnezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his army.

20 I haue giuen him the land of Egypt for his labour, that he serued [‖] against it, because they wrought [‖] for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophecy, and say, Thus saith the Lord God, Howle *and cry*, Woe *be* vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, *and* it shalbe the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shalbe in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and *when* her foundations shalbe broken downe.

5 [a] Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of [b] Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreis that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, *and when* all her helpers shalbe destroyed.

9 In that day shall there messengers go foorth from me in ships, to make the careleſſe Moores afraid, and feare shall come vpon them, as in the day of Egypt, for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, *euen* the terribles nations shalbe brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will made the riuers dry, and sell the land into the hands of the wicked, and I will make the land wast, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of [‖] Noph, and there shalbe no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [‖] Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon [‖] Sin, *which is* the strength of Egypt: and I will destroy the multitude of [‖] No.

16 And I will set fire in Egypt, Sin shall haue great sorrow, and No shalbe destroyed, and Noph shall haue sorrowes daily.

17 The yong men of [‖] Auen, and of [‖] Phibeseth shall fall by the sword: and these *cities* shall go into captiuity.

18 At Tehaphnehes the day [c] shall restraine *his light*, when I shall breake there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captiuity.

19 Thus will I execute iudgements in Egypt, & they shall know that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the first *moneth, and* in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, [f] I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roule to bind it, and *so* make it strong to hold the sword.

22 Therefore thus saith the Lord God, Behold, I *come* against Pharaoh king of Egypt, and will breake [g] his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, [h] when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians. 10 He prophecied alike destruction to them both.

AND in the [a] eleuenth yeere, in the third *moneth, and* in the first *day* of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatnesse?

3 Behold, Asshur *was like* a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe ex-

b Least I should by this meanes punish their sinnes.

i Counting from the captiuity of Iechoniah.

k He tooke great paines at the siege of Tyrus, and his army was sore handled.

l Signifying that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

‖ Or, *in it.*
‖ Or, *vnto against me.*

a By Phut and Lud are meant Aphrica and Libya.

b Which was a strong city of Egypt, Chap. 29. 10.

‖ Or, *Memphis, or Alcaira.*

‖ Or, *Tanis.*

‖ Or, *Pelusium.*

‖ Or, *Alexandria.*

‖ Or, *Heliopolis.*
‖ Or, *Pubastium.*

c Meaning, that there shalbe great sorrow and affliction.

d That is, the strength and force.

e Of the captiuity of Iechoniah, or of Zedekiahs reigne.

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchamish, Ier. 46. 2.

g His force and power.

h Whereby we see that tyrants haue no power of themselues, neither can do any more harme then God appointeth: and when he will they must cease.

a Of Zedekiahs reigne, or of Iechoniahs captiuity.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

exalted him on hie with her riuers running round about his plants, and sent out her c little riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which *the deepe* sent out.

6 All the foules of the heauens made their nestes in his boughes, and vnder his branches did all the beastes of the field bring foorth their young, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, *and* in the length of his branches: for his root was neere great waters.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beauty.

9 I made him faire by the multitude of his branches: so for all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the e mightiest among the heathen: hee shall handle him, *for* I haue cast him away for his wickednesse.

12 And the strangers haue destroied him, *euen* the terrible nations, and they haue left him vpon the mountaines, and in all the valleis his branches are fallen, and his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches.

14 So that none of all the trees by the water shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men: among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, *and* I g couered the deepe for him, and I did restreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourn for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shall h be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that were slaine with the sword, & his arme, *and* they that dwelt vnder his shadow in the mids of the heathen.

18 To whom i art thou thus like in glory and in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the k vncircumcised, with them that be slaine by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 Hee prophecied that destruction shall come vnto Egypt through the King of Babylon

AND in the a twelfth yeere in the twelfth moneth, *and* in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a ‖ lion of the nations, and art as a ‖ dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, *and* I will cast thee vpon the open field, and I will cause all the foules of the heauen to remain vpon thee, and I will fill all the beastes of the wild with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleies d with thine height.

6 I will also water with thy blood the land wherein thou e swimmest, *euen* to the mountains, and the riuers shalbe full of thee.

7 And when I shall f put thee out, I will couer the heauen, and make the starres thereof darke. * I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of the heauen will I make darke for thee, and bring darknes vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, *and* vpon the countries which thou hast not knowen.

10 Yea, I will make my people amazed at thee, and their Kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shalbe afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mighty will I cause thy multitude to fall: they all shalbe terrible nations, and they shall destroy the h pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I will destroy also all the beasts thereof from the great waterfides, neither shall the foot of man trouble them any more, nor the hooues of beasts trouble them.

14 Then will I make i their waters deep, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be laid waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

c Many other nations were vnder their dominion.
‖ *Or, countrey.*

d Signifying, that there was no greater power in the world then his was.

‖ *Or, thou was lift vp.*

e That is, of Nebuchadnezzar, who after ward was the monarch and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mourn for him (meaning his great abundance and pompe) shall now lament as though they were couered with sackcloath.
h To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.
i Meaning, that Pharaohs power was nothing so great as his was.
k Reade Chap. 28,10.

a Which was the fifth yeere of the generall captiuity vnder Zedekiah.
b Thus the scriptures compare tyrants to cruell and huge beastes which deuoure all that be weaker then they, and such as they may ouercome.
‖ *Or, whale.*
c Thou preparedst great armies.
* *Chap.12,13. and 17,20.*

d With heaps of the carkases of thine army.
e As Nilus ouerfloweth Egypt so will I make the blood of thine host to ouerflow it.
f The word signifieth to be put out as a candle is put out.
* *Isa.13,10. Ioel 2,31. and 3,15. Mat 24,29*
g By this maner of speech is meant the great sorow that shalbe for the slaughter of the king and his people.

h This came to passe not lesse then foure yeeres after this prophecy.

i To wit, of the Caldeans those enemies: which shall quietly enioy all thy commodities.

Egypt, and k cast them downe, *euen* them and the daughters of the mighty nations vnder the nether parts of the earth, with them that go downe into the pit.

19 Whom doest thou passe l in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: m these is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty *and* strong shall speake to n him out of the middes of hell with them that helpe her: they are gone down, *and* sleepe with the vncircumcised that be slaine by the sword.

22 Assur is there and all his company: their graues are about him: all they are slaine *and* fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine *and* fallen by the sword, which caused feare *to be* in the land of the liuing.

24 There *is* o Elam and all his multitude round about his graue: all they are slaine *and* fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselues to be feared in the land of the p liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues *are* round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that go downe to the pit: they are laid in the middes of them that be slaine.

26 There *is* q Methech, Tubal, and all their multitude: their graues *are* round about them: all these vncircumcised were slaine by the sword, though they caused their feare *to be* in the land of the liuing.

27 And they shall not lie with the valiant r of the vncircumcised, that are fallen, which are gone downe to the graue with their weapons of warre, and haue laid their swords vnder their heads, but their iniquity shall be vpon their bones: because *they were* the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There *is* Edom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There *be* all the princes of the s North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall be t comforted ouer all his multitude: Pharaoh, and all his armie *shalbe* slaine by the sword, saith the Lord God.

32 For I haue caused my u feare *to be* in the land of the liuing: and he shalbe laid in the mids of the vncircumcised with them, that are slaine by the sword, *euen* Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

a *The office of the gouernours and ministers.* 14 *He strengtheneth them that despaire, and beldeneth them with the promise of mercy.* 30 *The word of the Lord against the mockers of the Prophets.*

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their a watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: *therefore* his blood shall be vpon him: but he that receiueth warning shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his b iniquity, but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my c mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I d require at thine hand.

9 Neuerthelesse, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speaks and say, If our transgressions and our sinnes *be* vpon vs, and wee are consumed because of them, e how should wee then liue?

11 Say vnto them, As I liue, saith the Lord God, f I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil ways, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The g righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked *shall cause* him to fall therein, in the day that hee returneth from his wickednesse, neither shall the righteous liue for *his righteousnesse* in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if hee trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death, If he turne from his sinne, and doe that which is lawfull and h right,

15 To wit, if the wicked restore the pledge, *and* giue againe that he had robbed, *and* walke in the statutes of life, without committing iniquitie, he shall surely liue, *and* not die.

16 None of his sinnes that he hath committed, shalbe mentioned vnto him: *because* he hath done that

k That is, prophecie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade Iere. 1. 10. l Haue not other kingdomes more beautifull then thou, perished? m That is, Egypt. n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meet and marueile at him, reade Isa. 14. 9.

o Meaning, the Persians.

p Whom in his life all the world feared.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth. r Which died not by a vuell death, but by the course of nature, and are honourably buried with their coat armour, and signes of honour.

s The Kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries. u I will make the Egyptians afraide of me as they caused others to feare them.

a Or, *of their coasts.* a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blowe the trumpet, and then he will not obey, he shall deserue double punishment. * *Chap.* 3. 17. c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie, and not a true watchman. d The watchman shall answere for the blood of all that perish through his negligence. e Thus the wicked when they heare Gods iudgements, for their sinnes, dispaire of his mercies, and murmure. f Reade Chap. 18, 23 g Reade of this righteousnesse, Chap. 18, 22, 24.

h Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednes, and yet declare no themselues such by their fruits, that is, in obeying God in commandements and by godly life.

that which is lawfull and right, he ſhall ſurely liue.

17 Yet the children of thy people ſay, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteouſnes, and committeth iniquity, hee ſhall euen die thereby.

19 But if the wicked returne from his wickednesſe, and doe that which is lawfull and right, he ſhall liue thereby.

20 Yet ye ſay, The way of the Lord is not equall. O ye houſe of Iſrael, I will iudge you euery one after his wayes.

21 Alſo in the twelfth yeere of our i captiuity, in the tenth *moneth*, *and* in the fift *day* of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaid, The citie is ſmitten.

22 Now the k hand of the Lord had beene vpon mee in the euening before hee that had eſcaped, came, & had opened my mouth vntill he came to me in the morning: and when he had opened my l mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and ſaid,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, m Abraham was but one, and hee poſſeſſed the land, but we are many, *therefore* the land ſhalbe giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus ſaith the Lord God, Yee eate with the n blood, and lift vp your eyes toward your idoles, and ſhed blood: ſhould ye then poſſeſſe the land?

26 Yeleane vpon your o ſwords, ye worke abomination, and ye defile euery one his neighbours wife: ſhould ye then poſſeſſe the land?

27 Say thus vnto them, Thus ſayeth the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſword: and him that is in the open field, will I giue vnto the beaſts to be deuoured: and they that be in the forts and in the caues, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the * pompe of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhalbe deſolate, and none ſhall paſſe through.

29 Then ſhall they know that I am the Lord, when I haue laid the land deſolate and waſte, becauſe of all their abominations, that they haue committed.

30 Alſo thou ſonne of man, the children of thy people that p talke of thee by the walls and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people *vſeth* to come: and my people ſit before thee, and heare thy words, but they will not doe them: for with their mouthes they make q ieſtes, *and* their heart goeth after their couetouſneſſe.

32 And lo, thou art vnto them, as a r ieſting ſong of one that hath a pleaſant voice, & can ſing well: for they heare thy words, but they doe them not.

33 And when this commeth to paſſe (*for* loe, it will come) then ſhall they know, that a Prophet hath beene among them.

CHAP. XXXIV.

1 *Against the ſhepheards that deſpiſed the flocke of Chriſt, and ſeeke their owne gaine.* 7 *The Lord ſaith that hee will viſite his diſperſed flocke, and gather them together.* 23 *Hee promiſeth the true Shepheard Chriſt, and with him peace.*

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, prophecie againſt the ſhepheards of Iſrael, prophecie and ſay vnto them, Thus ſayeth the Lord God vnto the ſhepheards, * Who *be* vnto the a ſhepheards of Iſrael, that feede themſelues, ſhould not the ſhepheards feede the flocke?

3 Ye eate the b fat, and ye cloath you with the wooll: ye kill them that are fed, but ye feede not the ſheepe.

4 The c weake haue ye not ſtrengthened: the ſicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee ſought that which was loſt, but with cruelty, and with rigour haue ye ruled them.

5 And they were ſcattered without a ſhepheard: and when they were diſperſed, they were d deuoured of all the beaſts of the field.

6 My ſheepe wandered through all the mountaines, and vpon euery hie hill: yea, my flocke was ſcattered throw all the earth, and none did ſeeke or ſearch *after them*.

7 Therefore ye ſhepheards, heare the word of the Lord.

8 As I liue, ſaith the Lord God, ſurely becauſe my flocke was ſpoyled, and my ſheepe were deuoured of all the beaſts of the field, hauing no ſhepheard, neither did my ſhepheards ſeeke my ſheepe, but the ſhepheards fedde themſelues, and fedde not my ſheepe,

9 Therefore, heare ye the word of the Lord, O ye ſhepheards.

10 Thus ſaith the Lord God, Behold, I *come* againſt the ſhepheards, and will require my ſheepe at their hands, and cauſe them to ceaſe from feeding the ſheepe; neither ſhall the ſhepheards feede themſelues any more: for I will deliuer my ſheepe from e their mouthes, and they ſhall no more deuoure them.

11 For thus ſaith the Lord God, Behold, I will ſearch my ſheepe, and ſeeke them out.

12 As a ſhepheard ſearcheth out his flocke, when he hath bin among his ſheepe that are ſcattered, ſo will I ſeeke out my ſheepe & will deliuer them out of all places, where they haue bin ſcattered in f the cloudy and darke day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feed them vpon the mountaines of Iſrael, by the riuers, and in all the in inhabited places of the countrey.

14 I will feede them in a good paſture, and vpon the hie mountaines of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and in fat paſture ſhall they feede vpon the mountaines of Iſrael.

15 I will feed my ſheepe, and bring them to their reſt, ſaith the Lord God.

16 I will ſeeke that which was loſt, and bring againe that which was driuen away, and will bind vp that which was broken, and will ſtrengthen the weake, but I will deſtroy the fat and the g ſtrong, *and* I will feed them with h iudgement.

17 Alſo you my ſheepe, thus ſayth the Lord God, Behold, I iudge betweene ſheepe & ſheepe, *betweene* the rams and the goats.

18 Seemeth it a ſmall thing vnto you to haue eaten vp the good paſture, but yee muſt treade downe with your feet, the reſidue of your paſture? and

* *Chap* 18.25.

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the Spirit of prophecie, Chap. 8 l Whereby is ſignified that the miniſters of God can not ſpeake till God giue them courage, and open their mouthes, Chap. 24.27. and 29 21. Ephe. 6.19.

m Thus the wicked thinke themſelues more worthy to enioy Gods promiſes then the Saints of God, to whom they were made, and would binde God to be ſubiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14 o As they that are ready ſtill to ſhed bood.

* *Chap* 7 24. *and* 24.21. *and* 30.6,7.

p In deriſion.

q This declareth that we ought to heare Gods word with ſuch zeale and affection, that we ſhould in all points obey it elſe we abuſe the word to our own condemnation and ſcathe of his miniſters, as though they were ieſts to ſerue mens fooliſh fantaſies.

r Or, *pleaſant, and ſweet ſong.*

* *Ierem.* 23.1.

a By the ſhepheards he meaneth the king, the Magiſtrates, Prieſts, and Prophets.

b Ye ſeeke to enrich your ſelues by their commodities, and to ſpoile their riches and ſubſtance.

c He deſcribeth the office, and duety of a good paſtour, who ought to loue and ſuccour his flocke, and not to be cruell toward them.

d For lacke of good gouernment and doctrine they periſhed.

e By deſtroying the couetous hirelings, and reſtoring true ſhepheards, whereof we haue a ſigne ſo oft as God ſendeth true preachers, who both by doctrine and life labour to feede his ſheepe in the pleaſant paſtures of his word.

f In the day of their affliction and miſery: and this promiſe is to comfort the Church in all daogers.

g Meaning, ſuch as liſt vp themſelues aboue their brethren, and thinke they haue no need to be gouerned by iuſtice.

h That is, by putting difference betweene the good and the bad, and ſo giue to either as they deſerue.

i By good paſture and deepe waters is meant the pure word of God and the adminiſtration of iuſtice, which they did not diſtribute to the poore till they had corrupted it.

and to haue drunke of the deepe waters, but yee must trouble the residue with your feet.

19 And my sheepe eat that which ye haue troden with your feete, and drinke that which yee haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pushed all the weake with your hornes, till ye haue scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them, *euen* my seruant [k] Dauid, he shall feede them, & he shalbe their shepheard.

24 And I the Lord will be their God, and my seruant Dauid *shall be* the Prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and I will cause the euill beast to cease out of the land, and they shall dwell safely in the wildernes, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine; and I will cause raine to come downe in due season: and there shall be raine of blessing.

27 And the [m] tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coardes of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And will raise vp for them a [n] plant of renowme, and they shalbe no more consumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they *euen* the house of Israel are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, *and* I am your God, saith the Lord God.

CHAP. XXXV.

1 The destruction that shall come on mount Seir, because they troubled the people of Israel.

MOreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount [a] Seir, and prophecie against it,

3 And say vnto it, Thus saith the Lord God, Behelde, O mount Seir, I *come* against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to slight by the force of the sword in the time of their calamitie, when *their* [b] iniquitie had an end.

6 Therefore as I liue, saieth the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleyes, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast said, [e] These two nations and these two countries shalbe mine, and we will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saith the Lord God, I will euen doe according to thy [g] wrath, and according to thine indignation, which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them, when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouths ye haue boasted against me, and I haue multiplied your words against me: I haue heard *them*.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholy, and they shall know that I am the Lord.

CHAP. XXXVI.

1 Hee promiseth to deliuer Israel from the Gentiles. 21 The benefites done vnto the Iewes, are to be ascribed to the mercy of God, and not vnto their deseruings. 26 God reneweth our hearts that wee may walke in his commandements.

ALso thou sonne of man, prophecie vnto the [*] mountaines of Israel, and say, Ye mountaines of Israel, heare the word of the Lord,

2 Thus saith the Lord God, Because the [a] enemie hath said against you, Aha, euen the [b] high places of the world are ours in possession.

3 Therefore prophecy and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side that ye might be a possession vnto the residue of the heathen, and yee are come vnto the lips and [c] tongues *of men*, and vnto the reproach of the people.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hils, to the riuers and to the valleys, & to the waste *and* desolate places, and to the cities that are forsaken, which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue [d] taken my land for their possession, with the ioy of all *their* heart: *and* with despitefull minds to cast it out for a prey.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines and to the hils, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because ye haue suffered the [e] shame of the heathen.

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are

k Meaning Christ, of whom Dauid was a figure, Iere. 23. 5 Ezek. 34. 23.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church, where they should neuer perish. m The fruits of Gods grace shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the root of Iesse, Isai. 11, 1.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquity. c Except thou repent thy former cruelty.

d To wit, to their former estate.

e Meaning, Israel and Iudah. f And so by fighting against Gods people, they should goe about to put him out of his owne possession. g As thou hast done cruelly, so shalt thou be cruelly handled. h Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and to praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

* Chap. 6. a.

a That is, the Idumean b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of raike and derision to all the world.

d They appointed with themselues to haue it as theirs before come with Nebuchadnezzar against Ierusalem for this purpose. e Because you haue beene a laughing stocke vnto them. f By making a solemne oathe, reade Chap. 20. 5.

about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall
g shoot forth your branches, and bring forth your
fruit to my people of Israel: for they are ready to
come.

9 For beholde, I *come* vnto you, and I will
turne vnto you, and ye shall be tilled and sowen.

10 And I will multiply the men vpon you, *euen*
all the house of Israel wholly, and the cities shalbe
inhabited, and the desolate places shallbe builded.

11 And I will multiplie vpon you man and
beast, and they shall increase, and bring fruit, and
I will cause you to dwell after your old estate, and
I will bestow benefites vpon you more then
h at
the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon
i you,
euen my people Israel, and they shall possesse ‖ you
and ye shall be their inheritance, and ye shall no
more henceforth deprive them *of men*.

13 Thus saith the Lord God, Because they say
vnto you, Thou
k *land* deuourest vp men, and hast
beene a waster of thy people.

14 Therefore thou shalt deuoure men no more,
neither waste thy people henceforth, saith the
Lord God.

15 Neither will I cause men to heare in thee
the shame of the heathen any more, neither shalt
thou beare the reproach of the people any more,
neither shalt cause thy folke to fall any more, saith
the Lord God.

16 ¶ Moreouer, the word of the Lord came
vnto me, saying,

17 Sonne of man, when the house of Israel
dwelt in their owne land, they defiled it by their
owne wayes, and by their deedes: their way was
before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them,
for the blood that they had shed in the land, and
for their idoles, *where with* they had polluted it.

19 And I scattered them among the heathen,
and they were dispersed through the countreys:
for according to their wayes, and according to
their deeds, I iudged them.

20 * And when they entred vnto the heathen,
whither they went, they polluted mine holy
Name, when they said of them, These are the peo-
ple of the Lord, and are gone out of his land.

21 But I fauoured mine holy
l Name, which
the house of Israel had polluted among the hea-
then, whither they went.

22 Therefore say vnto the house of Israel, Thus
saith the Lord God, I doe not this for your sakes,
O house of Israel, but for mine
m holy Names
sake, which ye polluted among the heathen, whi-
ther ye went.

23 And I will sanctifie my great Name, which
was polluted among the heathen, among whom
you haue polluted it, and the heathen shall know
that I am the Lord, saith the Lord God, when I
shall be sanctified in you before ‖ their eyes.

24 For I will take you from among the hea-
then, and gather you out of all countreys, and
will bring you into your owne land.

25 Then will I powre cleane
n water vpon you,
and ye shall be cleane: *yea*, from all your filthines,
and from all your idoles will I cleanse you.

26 * A new heart also will I giue you, and a
new spirit will I put within you, and I will take
away the stony heart out of your body, and I will
giue you an heart of flesh.

27 And I will put my spirit within you, and
cause you to walke in my statutes, and yee shall
keepe my iudgements and doe them.

28 And ye shall dwell in the land that I gaue
to your fathers, and ye shall be my people, and I
will be your God.

29 I will also deliuer you from all your filthi-
nesse, and I will call for
o corne, and will increase
it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees,
and the increase of the field, that ye shall beare no
more the reproach of famine among the heathen.

31 Then shall ye remember your owne wicked
wayes, and your deeds that were not good, & shall
iudge your selues worthy to haue bin
p destroyed
for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this
for your sakes, saith the Lord God: *therefore*, O ye
house of Israel, be ashamed and confounded for
your owne wayes.

33 Thus saith the Lord God, What time as I
shall haue cleansed you from all your iniquities, I
will cause *you* to dwell in the cities, and the deso-
late places shall be builded.

34 And the desolate land shall be tilled, where-
as it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the
garden of Eden, and these waste, and desolate, and
ruinous cities were strong, *and* were inhabited.

36 Then the residue of the heathen, that are
left round about you, shall
q know that I the Lord
build the ruinous places, *and* plant the desolate
places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this
be sought of the house of Israel, to performe it vn-
to them: I will increase them with men like a
flocke.

38 As the holy flocke, as the flocke of Ierusa-
lem in their solemne feasts, so shall the desolate ci-
ties be filled with flockes of men, and they shall
know that I am the Lord.

CHAP. XXXVII.

He propheciеth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried
me out in the Spirit of the Lord, and set mee
downe in the mids of the ‖ field, which was full of
a bones:

2 And he led mee round about by them, and
behold, there *were* very many in the open field,
and loe, *they were* very dry.

3 And he said vnto mee, Sonne of man, can
these bones liue? And I answered, O Lord God,
thou knowest.

4 Againe he said vnto mee, Prophecie vpon
these bones, and say vnto them, O yee dry bones,
heare the word of the Lord.

5 Thus saith the Lord God vnto these bones,
Behold, I will cause breath to enter into you, and
ye shall liue.

6 And I will lay sinewes vpon you, and make
flesh grow vpon you, and couer you with skinne,
and put breath in you, that yee may liue, and yee
shall know that I am the Lord.

7 So I prophecied as I was commanded: and
as I prophecied, there was a noyse, and beholde,
there was a shaking, and the bones came together,
bone to his bone.

8 And when I beheld, lo, the sinewes, and the
flesh grew vpon them, and aboue the skinne co-
uered them, but there was no breath in them.

9 Then said he vnto mee, Prophecie vnto the
winde:

g God declareth his mercies and goodnesse toward his Church, who still preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

‖ Or, *shee*.

k This the enemies imputed as the reproach of the land, which God did for the sinnes of the people according to his iust iudgements.

* *Isa. 52. 5. rom. 2. 24.*

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproached me, if I had suffred my Church to perish.

m This excludeth from man all dignity, and meane to deserue any thing by, seeing that God reserueth the whole to himselfe, and that onely for the glory of his holy Name.

‖ Or, *sight*.

n That is, his spirit, whereby he reformeth the heart, and regenerateth him, *Isa. 44. 3.*

* *Iere. 32. 39. chap. 11. 19.*

o Vnder the abundance of temporall benefits he concludeth the spirituall graces.

p Ye shall come to true repentance, and thinke your selues vnworthy to be of the number of Gods creatures, for your ingratitude against him.

q He declareth that it ought not to be referred to the fertilitie or plentifulnesse of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren.

‖ Or, *valley*.

a He sheweth by a greater miracle that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure [b] winds, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, *and* we are cleane cut off.

12 Therefore prophecie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And yee shall knowe that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your sepulchers.

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a *piece* of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take [d] another *piece* of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I will take the tree [e] of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him *euen* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the *pieces* of wood whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, * and one king shallbe king to them all: and they shallbe no more two peoples, neither be diuided any more hencefoorth ioto two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my * seruant *shall be* king ouer them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the [f] land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they shall dwell therein, *euen* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid *shall be* their prince for euer.

26 Moreouer, I will make * a couenant of peace with them: it shall be an euerlasting couenant with them, and I will place them, and multiplie them, and will set my sanctuarie among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

a *He prophecieth that Gog and Magog shall fight with great power against the people of God.* 21 *Their destruction.*

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against [a] Gog *and against* the land of Magog, the chiefe prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lord God, Behold, I *come* against thee, O Gog, the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth and all thine hoaste, *both* horses and horsemen, all cloathed with all sorts of *armour*, *euen* a greate multitude with bucklers and shields, all [b] handling swords.

5 They of [c] Paras, of Cush, and Phut with them, *euen* all they *that beare* shield and helmet.

6 [d] Gomer and all his bands, *and* the house of Togarmah of the North quarters, and all his bands, *and* much people with thee.

7 Prepare thy selfe, and make thee e readie, *both* thou, and all thy multitude that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: *for* in the latter yeeres thou shalt come into the land that hath beene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet ‖ they haue beene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, *and* shalt be like a cloud to couer the land, *both* thou, and all thy band, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall *many* things come into thy mind, and thou shalt thinke f euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towers: g I will goe to them that are at rest and dwell in safety, which dwell all without walles, and haue neither barres nor gates,

12 *Thinking* to spoile the prey, and to take a booty, to turne thine hand vpon the desolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell, and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the lyons thereof shall say vnto thee, [h] Art thou come to spoile the prey? hast thou gathered thy multitude to take a booty? to carie away siluer and golde, to take away cattell and goods, *and* to spoile a great prey?

14 Therefore, sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel [i] dwelleth safe, shalt thou not know it?

b Signifying, all parts whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnity of spirit and doctrine, wheresoeuer they are scattered throwe the world.

k That is, when I haue brought you out of those places, and townes where you are captiues.

d Which signifieth the ioyning together of the two houses, of Israel, and Iudah.

e That is, the house of Israel.

* *Iohn.10.16.*

* *Isa.40.11. ierem.23.5 chap.34. 23. dan.9.24.*

f Meaning, that the elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan.

* *Psal.109.4. and 136.8.*

a Which was a people that came of Magog the sonne of Iaphet, Gen. 10. b. Magog also here signifieth a certaine countrey, so that by these two countreys which had the gouernement of Grecia and Italie, are meant both the principall enemies of the Church, Reuel. 20. 8.

b He sheweth that the enemies should bend themselues against the Church, but it should be to their owne destruction.

c The Persians, Ethiopians and men of Africa.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia Minor.

e Signifying, that all the people of the world should assemble themselues against the Church and Christ their head.

‖ Or, it: *meaning, the land of Israel.*

f That is, to inuolest and destroy the Church.

g Meaning Israel, which had now bio destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not to fortifie themselues by outward force, as to depend on the prouidence and goodnesse of God.

h One enemie shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

i Shall not thou spie thine occasions to come against my Church when they suspect nothing?

15 And come from thy place out of the North parts, thou and much people with thee? all *of them* ride vpon horses, *euen* a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the [h] latter dayes, and I will bring thee vp on my land, that the heathen may know mee, when I [i] shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, [m] by the hands of my seruants the Prophets of Israel which prophecied in those dayes *and* yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, *and* in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the Sea, and the foules of the heauen, and the beasts of the fielde, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, & the mountains shall be ouerthrowen, and the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him [o] throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a foreraine, and haile-stones, fire, and brimstone.

23 Thus will I be * magnified, and sanctified, and knowen in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

a He foreweth the destruction of Gog, and Magog. 11 The graues of Gog and his host. 17 They shall be deuoured of birdes and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore thou sonne of man, prophecie against Gog & say, Thus saith the Lord God, Behold, I *come* against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaine of Israel, and all thy bands and the people, that is with thee: *for* I will giue thee vnto the birds, *and* to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, [d] it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall [e] goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues *in their* hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe *any* out of the forrests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time will I giue vnto Gog [f] a place there for buriall in Israel, *euen* the valley, whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their [g] noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of || Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually thorow the land with them that trauaile, to bury those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the trauailers that passe through the land, if *any* see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And also the name of the citie *shall be* || Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eate flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, *and* of bullocks, *euen* of all beasts of Bashan.

19 And ye shall eat fat till ye be full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so foorth.

23 And the heathen shall know that the house of Israel went into captiuitie for [i] their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 There-

h Meaning, in the last age and from the comming of Christ vnto the end of the world. i Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies as Chap. 36. 23. and 37. 28. m Hereby he declareth, that none affliction can come to the Church, whereof they haue not beene aforetold and forewarned, to teach them to endure all things with all patience, when they know that God hath so ordeined. n All means whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible. o Against the people of Gog and Magog.

* *Chap. 36 23. and 37 28.*

a Or, destroy thee with fiue plagues, as Chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemie shall be destroyed where-soeuer he assaileth his Church.

c That is, among all nations where the enemies of my people dwell, from they neuer so farre separate.

d That is, this plague is fully determined, in my counsell, and cannot be changed.

e After this destruction the Church shall haue great peace and tranquilitie and burne all their weapons because they shall no more feare the enemies, and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ, all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

|| Or, *the multitude of Gog.*

h Meaning a long time.

i Partly that the holy land should not be polluted, and partly for the commission that the children of God haue, vpon the enemies.

|| Or, *multitude.*

k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shall know that they ouercame not my people by their strength neither yet by the weekenes of mine arme, but that this was for my peoples sinnes.

25 Therefore thus saith the Lord God, Now will I bring again the captiuity of Iaakob, and haue compassion on the whole house of Israel, and will be iealous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any,

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations.

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

* *Chap. 36, 23.*

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth *day* of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a very high mountaine, whereupon *was* as the building of a citie, toward the South.

3 And he brought mee thither, and beholde, there *was a* [b] man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

4 And the man said vnto me, Sonne of man, behold with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest vnto the house of Israel.

5 And behold, *I saw* a wall on the outside of the house round about: and in the mans hand *was* a reed to measure with, of sixe cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the ‖ post of the gate, *which was* one reed broad, and ‖ the other post of the gate, *which was* one reed broad.

7 And *euery* chamber was one reed long, and one reed broad, and betweene the chambers *were* fiue cubits: and the post of the gate by the porch of the gate within *was* one reed

8 Hee measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubits: and the ‖ postes thereof, of two cubits, and the porch of the gate *was* inward.

[a] The Iewes counted the beginning of the yeere after two sorts: for their feasts, they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

‖ *Or, visions of God.*

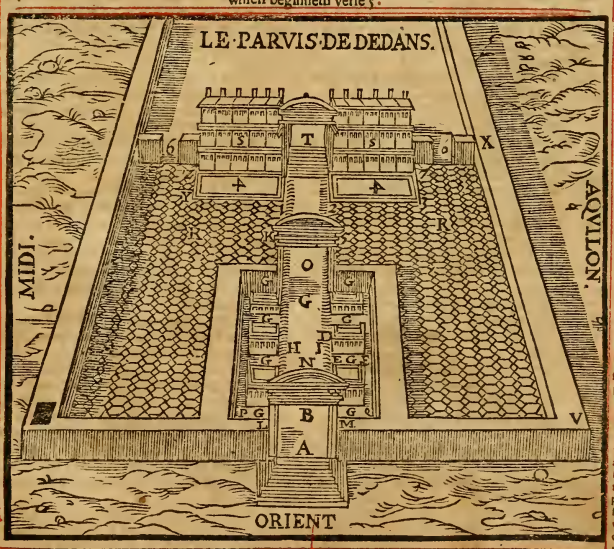
[b] Which was an Angel in forme of a man, that came to measure out this building.

‖ *Or, threshold.*

‖ *Or, vpper post.*

‖ *Or, pentises.*

THE DESCRIPTION OF THE FIGVRE
which beginneth verse 5.



Le Paruis de dedans: or, The inner court.

verse 5. The wall that compasseth about the Temple and the courts as appeareth in the second, and in the great figure.

A B The thicknesse of the wall was sixe cubites: for so long the reede was.

A C The height of the wall, which was also sixe cubits: this wall conteined 2000 cubites, that is, on the East side 500.

C H And on the North side 500.

H I As much on the South side.

C K And 500. on the West side.

I K This wall did separate the Temple from the city, Chap. 42. 20.

Vers. 6 This gate in the great figure is marked with D vnto the which appertaine seuen steps E. Thence they goe into the porch, where are fiue chambers F, which porch was closed with a wall G.

Vers. 7. E F G The length. The breadth. E O G. The space of fiue cubits betweene the chambers and so much space was on this side, and beyond the chambers. G from the threshold toward to the porch was sixe cubits. A B B C The porch.

Verse 9. C D The vpper posts. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

10 And the Chambers of the gate Eastward, *were* three on this side, and three on that side: they three *were* of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, *and* the height of the gate thirteene cubits.

12 The space also before the chambers *was* one cubite *on this side*, & the space *was* one cubite on that side, and the chambers *were* sixe cubites on this side, and sixe cubits on that side.

13 He measured then the gate from the roofe of a chamber to the top of *the gate*: the breadth *was* fiue and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the posts of the court, *and* of the gate, *had one measure* round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within *were* fiftie cubits.

16 And *there were* narrowe windowes in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windowes *were* round about within: and vpon the posts *were* palme trees.

17 ¶ Then brought hee me into the outward court, and loe, *there were* chambers, and a pauement made for the court round about, *and* thirtie chambers *were* vpon the pauement.

18 And the pauement *was* by the side of the gates ouer against the length of the gates, *and* the pauement *was* beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof *were* three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fiftie cubits, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, *were* after the measure of the gate that looketh toward the East, and the going vp vnto it *had* seuen steps, and the arches thereof *were* before them.

23 And the gate of the inner court *stood* ouer against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, *there was* a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And *there were* windowes in it, and in the arches thereof round about, like those windowes: the height *was* fiftie cubites, and the breadth fiue and twentie cubits.

26 And there were seuen steps to goe vp to it, and the arches thereof *were* before them, & it had palme trees, one on this side, and another on that side vpon the postes thereof.

27 ¶ And *there was* a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there were* windowes in it, and in the arches thereof round about, *it was* fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about *were* fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof *were* toward the vtter Court, and palme-trees *were* vpon the postes thereof, and the going vp to it *had* eight steps.

32 ¶ Againe hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and *there were* windowes therein, and in the arches thereof round about: *it was* fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof *were* toward the vtter court, and palme trees *were* vpon the posts thereof, on this side and on that side, and the going vp to it *had* eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and *there were* windowes therein round about: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof on this side, and on that side, and the going vp to it *had* eight steps.

38 And *euery* chamber, and the entrie thereof *was* vnder the posts of the gates: there they washed the burnt offering.

39 And in the porch of the gate *stood* two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate *stood* two tables, and on the other side, which was at the porch of the gate *were* two tables.

41 Foure tables *were* on this side, and foure tables on that side by the side of the gate, *euen* eight tables whereupon they slew *their sacrifice*.

42 And the foure tables *were* of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and a halfe broad, and one cubite high: wherevpon also they laide the instruments wherewith they slew the burnt offring and the sacrifice.

43 And within *were* borders an hand broad, fastened round about, and vpon the tables *lay* the flesh of the offring.

44 And without the inner gate *were* the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect *was* toward the South, and one *was* at the side of the East gate, hauing the prospect toward the North.

45 And

Verse 11. L. M. the breadth of the gate and the height A N. *Verse* 12 The space before the chambers, as a little gallerie O.

Verse 13. The breadth of the whole porch from the vttmost chamber to the gate 25 cubits P Q.

In the 14 *verse* he speaketh of the vpper postes, or pentises which in all were 60 cubits: for euery chamber had sixe, and the threshold, and finiel of the doore, either 12 K figures.

Verse 15. A D The fiftie cubits

Verse 17. The outward court R. So called, because it was the outward court in respect of the Temple, as appeareth in the great figure N. but it is the inner court in respect of the porch which hath beene described. S. The thirtie chambers, fifteene on a side. The two little gates 6. which are by the great gate T.

Verse 19. The lower gate A which hath seuen steps, and the gate within eight T. betweene A T were 100 cubits, and had as much from South to North V X.

Verse 20. Toia must be conferred in the great figure. The outward court in respect of the Temple M R. The North side. The porch S The court within out T. The length of the porch with the chambers as in the Eastside V X. The breadth 25. cubits Y Z.

Verse 23 The gate of the inner court B ouer against the gate of the outward court R and 20 ward the East C an hundred cubits B. B

Verse 24 The South gate in the great figure D. The outward court.

Verse 27 The inner court gate E An hundred cubits D E which was the length of the court and his chambers.

Verse 28. The inner court G. The eight steps are bid with the building, but they are like them of the East gate Q. for all the courts were of one measure, quantitie and fashion.

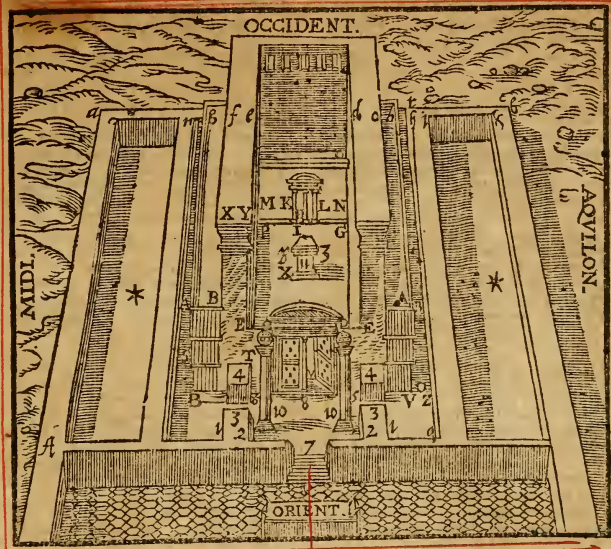
Verse 32 The inner court on the East side N. and so in all he maketh sixe courts, two on the East side, two on the North and two on the South side, looke in the great figure.

Verse 38 He speaketh of sixe chambers, which were in the porch of the inner court on the North side I. The entry of the chambers, that is, the doores were vnder the vpper posts or pentises, which hanged ouer the cambus, as also did ouer the gate. Looke in the great figure.

Verse 39. In the porch of the inner court were foure tables K, and as many in the outward court S, a cubite and an halfe long, and as broad, and one cubite high.

Verse. 44 The chambers in the inner porch on the North side for the singers L, but the perfection is seene in the figure, therefore behold them which are in the East court for they are all alike: likewise on the South side. The Prophet was now in the East court, where hee saw the altar measured, and describeth one row of chambers, which was for the Priests

THE FIGVRE OF THE TEMPLE.



45 And he said vnto me, This chamber whose prospect is toward the South *is* for the Priestes, that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, *is* for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come nere to the Lord to minister vnto him.

47 So he measured the court an hundreth cubites long, and an hundreth cubites broad, *euen* foure square: likewise the Altar *that was* before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate *was* three cubites on this side, and three cubites on that side.

49 The length of the porch *was* twentie cubits, and the breadth eleuen cubits, and *hee brought me* by the steps whereby they went vp to it, and *there were* pillars by the postes, one on this side and another on that side.

Verſ. 45 He speaketh of the two rowes of chambers, which were in the inner court N, whereof they on the North side were for Priests that sacrificed O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O were East and by North. These must be seene in the great figure.

Verſ. 47. The Altar P.

Verſ. 48. He entred by the gate Q to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned might the better be vnderstood. *verſ.* 48. By the postes of the porch hee meaneth the wall which was fiue cubites thicke on either side of the alley or porch 1. a. The two litle gates in the side of the porch 34. which were to goe to the Priests chambers that were by the Temple A B. *Verſ.* 49. The length of the porch 20. cubites 5. 6 And the breadth eleuen, 7. 8. The steppes whereby the Prophet came into the porch of the Temple 9 7. The two pillars 10

CHAP. XLI.

1 *The disposition and order of the building of the Temple, and the other things thereto belonging.*

AFterward, hee brought mee to the Temple and measured the postes, fixe cubites broad on the one side, and fixe cubites broad on *the* other side, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie *was* ten cubites, and the sides of the entrie *were* fiue cubites on the one side, and fiue cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of *euery* chamber foure cubites round about the house, on euery side.

6 And the chambers *were* chamber vpon chamber, three and thirtie foote *high*, and they entred into the wall made for the chambers which was round about the house, that *the postes* might be fastened *therein*, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house *was* mounting vpward, round about the house: therefore the house was larger vpward: for they went vp from the lowest *chamber* to the hiest by the mids.

Verſ. 1. The vpper postes or pestles, meaning the tops of the chambers on the sides of the Temple A B, The second chamber G goeth out more then the first R, and the third A more then the second,

Verſ. 2. The breadth of the entrie or gate seuen cubites, C D. Fiue cubites from the Temple wall to the gate on either side E C D F. The length of fourty cubites from the Temple gate to the most holy place S. 1. The breadth of the Temple twentie cubites E F. or G P. He speaketh not here of the height: therefore it is made of thirty cubits according to Salomons.

Verſ. The Angel went into the most holy place. The post of the entrie, that is, the threshold, or thicknesse of the wall 11 I. The gate sixe cubites K L. The breadth on either side of the gate seuen cubits M K and I N, which make in all twentie cubites.

Verſ. 4. The length twentie cubites G O, for it was square. * *Verſ.* 5. The first chamber was foure cubites Q R. The second fiue S T and the third sixe A B. There were three heights or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceiued.

Verſ 8. The foundations of ſixe cubites, meaning, the bie chamber was ſo, and the neither from thence ſeemed ſo likewiſe, by a perpendicular line or plummet B Z.

verſ. 9. The chamber without was the bie chamber, and from that chamber the wall was but ſixe cubits thicke, B X Y: for downe ward it was ſixe Q S.

verſ. 10 The chambers on the one ſide were diſtant from them on the other ſide twentie cubites, which was the breadth of the Temple.

verſ. 11. The doores of the chambers on the North ſide, opened toward the North V, and they on the South ſide toward the South R, for there was an alley of ſixe cubits round about the Temple V Z, and was ſo cloſed with a wall 11.

verſ 12. The building, or the great place compaſſed with a wall, of ſixe cubits thicke, and was further off the Temple then the alley, or ſeparate place *, and this is more plainely ſet forth in the great figure.

Verſ 16. He declareth that wharſoeuer was of ſtone worke from the bottome to the top, was couered with wood on the Eaſt, South and North ſide.

verſ 22. The altar V, which was three cubits high Y X, and two cubites long Y Z.

8 I ſaw alſo the houſe high round about: the foundations of the chambers *were* a full reede of ſixe great cubits.

9 The thickeneſſe of the wall which was for the chamber without, *was* ſixe cubites, and that which remained, *was* the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubits round about the Houſe on euery ſide.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* ſixe cubites round about.

12 Now the building that was before the ſeparate place toward the Weſt corner, *was* ſeuentie cubits broad, and the wall of the building was ſixe cubits thicke round about, and the length ninetie cubites.

13 So he meaſured the houſe an hundreth cubits long, and the ſeparate place and the building with the walles thereof *were* an hundreth cubits long.

14 Alſo the breadth of the forefront of the houſe and of the ſeparate place toward the Eaſt, *was* an hundreth cubits.

15 And he meaſured the length of the building ouer againſt the ſeparate place, which was behind it, and the chambers on the one ſide and on the other ſide an hundreth cubites with the Temple within, and the arches of the court.

16 The poſtes and the narrow windowes, and the chambers round about, on three ſides ouer againſt the poſtes, ſieled with *cedar* wood round about, and from the ground vp to the windowes and the windowes were ſieled.

17 And from aboue the doore, vnto the inner houſe and without, and by all the wall round about within, and without it *was ſieled according* to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree *was* betweene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man *was* toward the palme tree on the one ſide, and a face of a lion toward the palme tree on the other ſide: *thus* was it made through all the houſe round about.

20 From the ground vnto aboue the doore *were* Cherubims, and palme trees made as in the wall of the Temple.

21 The poſts of the Temple were ſquared, *and* thus to looke vnto *was* the ſimilitude *and* forme of the Sanctuarie.

22 The altar of wood *was* three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the ſides thereof *were* of wood. And he ſaid vnto me, This is the Table that ſhall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *euen* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there were* thicke planks vpon the forefront of the porch without.

26 And *there were* narrowe windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and *vpon* the ſides of the houſe, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Prieſts, and the holy things.

THen brought he me into the vtter court by the way toward the North, and he brought mee into the chamber that was ouer againſt the ſeparate place, and which was before the building toward the North.

2 Before the lenght of an hundreth cubits, *was* the North doore, and it was fifty cubits broad.

3 Ouer againſt the twenty *cubites* which were for the inner court, and ouer againſt the pauement, which was for the vtter court, was chamber againſt chamber in three rowes.

4 And before the chambers *was* a gallery of ten cubits wide, *and* within *was* a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for thoſe chambers *ſeemed* to eate vp theſe, *to wit*, the lower, and thoſe that were in the midſt of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, *euen* from the ground.

7 And the wall that was without ouer againſt the chambers, toward the vtter court on the forefront of the chambers, *was* fifty cubits long.

8 For the length of the chambers that were in the vtter court, *was* fifty cubits, and loe, before the Temple *were* an hundreth cubites.

9 And vnder theſe chambers *was* the entry, on the Eaſt ſide, as one goeth into them from the outward court.

10 The chambers *were* in the thickeneſſe of the wall of the court toward the Eaſt, ouer againſt the ſeparate place, and ouer againſt the building.

11 And the way before them *was* after the manner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their faſhions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, *was* a doore in the corner of the way, *euen* the way directly before the wall toward the Eaſt, as one entreth.

13 Then ſaid he vnto me, The North chambers *and* the South chambers which are before the ſeparate place, they be holy chambers, wherein the Prieſts that approach vnto the Lord, ſhall eate the moſt holy things: there ſhall they lay the moſt holy things, and the meat offring, and the ſinne offering, and the treſpaſſe offring: for the place *is* holy.

14 When the Prieſts enter therein, they ſhall not go out of the holy place into the vtter court, but there they ſhall lay their garments wherein they miniſter, for they are holy, *and* ſhall put on other garments, and ſo ſhall approach to thoſe things, which are for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect is toward the Eaſt, and meaſured it round about.

16 He meaſured the Eaſt ſide with the meaſuring rodde, ſiue hundreth reedes, *euen* with the meaſuring reede round about.

17 He meaſured *alſo* the North ſide, ſiue hundreth

verſ. 1. Hauing deſcribed the length and breadth of the Temple, he commeth to the outward court on the Northſide T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the ſeparate place Weſtward.

Verſ. 2. He meaneth that the North was an hundreth cubites long X Y, and in breadth fiftie, B X.

verſ. 4. This gallerie appeareth in the great figure by this number 12.

verſ. 5. Theſe chambers were contrary faſhioned to them of the Temple.

verſ. 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

verſ. 9 Vnder theſe chambers were entries, or doores to paſſe from one place to another, which are noted ouer by Z in the great figure.

verſ. 10. 11. The chambers P of the Eaſt court M were like to the chambers of the North court.

verſ. 13. Which chambers were in the Eaſt gate toward the North and South 3. and toward the ſeparate place or back building 4. which chambers are called holy, becauſe they were by the Temple.

dreth reeds, *euen* with the measuring reede round about.

18 And he measured the South ‖side fiue hundreth reedes with the measuring reede.

19 He turned about *also* to the West side, *and* measured fiue hundreth reeds with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth *reedes* long, and fiue hundreth broade to make a separation betweene the Sanctuary, and the prophane place.

‖ Or, *winde.*

CHAP. XLIII.

2 He setteth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 He commaundeth to call them againe to repentance.

AFterward he brought me to the gate, *euen* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* * like the vision, *euen* as the vision that I saw *when* I came to destroy the city: and the visions *were* like the vision that I saw by the riuer Chebar, *and* I fell upon my face.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto mee out of the house: and there stood a man by me,

7 Which said vnto mee, Sonne of man, *this* place is my throne, & the place of the soles of my feete, whereas I will dwell among the children of Israell for euer, & the house of Israel shall no more c defile my holy Name, neither they, nor their kings by their fornication, nor by the carkeises of d their kings *in* their hie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there *was but* a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeises of their kings far from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion therof, and all the ordinances thereof, and do them.

12 This is the † description of the house, *It shalbe* vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar after the cubites, the cubite *is* a cubite, and a hand breadth, euen the bottome *shall be* a cubite, and the breadth a cubite, and the border thereof by the

* *Chap.* 9.3. a When I prophecied the destruction of the citie of the Caldeans.

b Which *was* departed afore, Chap. 10.4 and 11, 23.

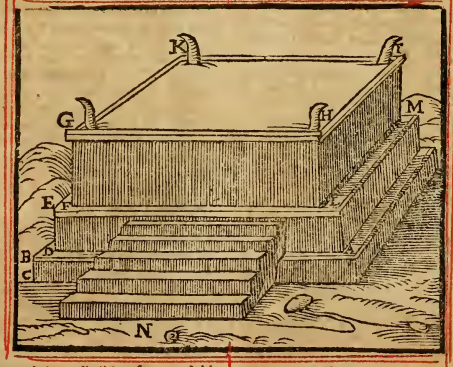
c By their idolatries.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

† *Ebr. law.*

Vers. 13. The midst or bottome A, which was a cubite high B C and a cubite broad B D.

THE FIGVRE OF THE ALTAR.



edge thereof round about *shall be* a span: and this *shalbe* the height of the Altar.

14 And from the bottome *which toucheth* the ground to the lower piece *shalbe* two cubits, and the breadth one cubite, and from the little piece to the great piece *shall be* foure cubites, and the breadth one cubite.

15 So the Altar *shalbe* foure cubites, and from the altar vpward *shalbe* foure hornes.

16 And the Altar *shall be* twelue *cubites* long and twelue broad, *and* foure square in the foure corners thereof.

17 And the frame *shalbe* fourteene *cubits* long, and fourteene broad in the foure square corners thereof, and the border about it *shalbe* halfe a cubite, and the bottome thereof *shalbe* a cubit about, & the steps thereof *shalbe* turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shal make it to offer the burnt offring thereon, & to sprinkle blood theron.

19 And thou shalt giue to the Priestes, *and* to the

Vers. 14. The lower piece which standeth on the bottome and is the middlemost place and vnder the highest is two cubites D E. The breadth one cubite E F. From the little piece which was the second to the highest foure cubites F G.

Vers. 15. Foure cubites meaning the higher part of the altar F G.

Vers. 16. Length and breadth G H. I K. Which note also the 4. hornes of the altar.

Vers. 17. The frame wherevpon the first piece stood, is fourteene cubites: for on every side it is longer by a cubite than the vppermost E I, L M.

the Leuites that be of the seede of Zadok, which approach vnto mee, to minister vnto mee, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and † consecrate it.

† *Eor fill his hand.*

27 And when these dayes are expired vpon the eight day and so forth, the Priests shall make your burnt offrings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

Hee reproueth the people for their offence, 7. The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Verse 1, The East gate D in the great figure.

THen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto me, This gate shall be a shut, *and* shall not be opened, and no man shal enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

a Meaning, from the common people, but not from the Priests, nor the Prince, reade Chap. 46. 8, 9.

3 *It appertaineth* to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought he mee toward the North gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

† *Ebr. set thine hearts.*

5 And the Lord sayd vnto me, Sonne of man, † marke well & behold with thine eyes, and heare with thine eares, all ỹ I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, & marke well ỹ entring in of the house with euery going forth of the Sanctuarie.

6 And thou shalt say to the rebellions, *euen* to the house of Israel, Thus sayth the Lord God, O house of Israel, yee haue enough of all your abominations.

b For they had brought idolaters which were of other countreys, to teach them their idolatry, Chap 23.49. c Ye haue not offered vnto mee according to my Law.

7 Seeing that ye haue brought into my Sanctuary b strangers vncircumcised in heart and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, *euen* fat, and blood: and they haue broken my couenant, because of all your abominations

8 For yee haue not kept the c ordinances of mine holy things: but you your selues haue set *other* to take the charge of my Sanctuary

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel.

10 Neither yet the d Leuites that are gone backe from me, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused ỹ house of Israel to fall into iniquity, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that e kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

e Which obserued the Law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue mee, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be cloathed with linnen garmens, & no wool shall come vpon them while they serue in the gates of ỹ inner court, & within.

18 They shal haue linnē bonets vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird thēselues in the sweating *place*.

19 But when they goe foorth into the vtter court, *euen* to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

f As did the infidels and heathen.

20 They shall not also f shaue their heads, nor suffer their lockes to grow long, *but* round their heads.

21 * Neither shall any Priests drinke wine when they enter into the inner court.

* *Leuit.* 10.9.

22 Neither shall they take for their * wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath beene the widow of a Priest.

* *Leuit.* 21, 13, 14

23 And they shall teach my people *the difference* betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 *And they shal come at no dead person to defile them selues, except at *their* father or mother, or sonne or daughter, brother or sister, that hath had yet none husband: *in these* may they g be defiled,

* *Leuit.* 21, 1, 2, 11.

g They may be at their burial, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 * And

Deut. 18. 1. *Numb.* 18. 20.

28 * And the *Priesthood* shall be their inheritance, *yea*, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meat offering, and the sinne offering, and the trespasse offering, and euery delicate thing in Israel shalbe theirs.

* *Exod.* 13. 2. *and* 22. 29 *and* 34. 19. *Numb.* 3. 13.

30 * And all the first of all the first borne, and euery oblation, *euen* all of euery sort of your oblations shalbe the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

* *Exod.* 22. 31. *Leuit.* 22. 8.

31 The Priests shall not eat of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 *Out of the land of promise are three seperate foure portions, of which the first is giuen to the Priestes and to the Temple, the second to the Leuites, the third to the city, the fourth to the prince.* 9 *An exhortation vnto the heads of Israel.* 10 *Of iust weights and measures.* 14 *Of the first fruits, &c.*

MOreouer, when yee shall diuide the land for inheritance, yee shall offer an oblation vnto the Lord an [a] holy portion of the land, fiue and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the city and for the Prince.

2 Of this there shall be for the Sanctuary fiue hundreth *in length*, with fiue hundreth *in breadth*, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, *and* the most holy place.

4 The holy portion of the land shall be the Priestes, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And *in* the fiue and twenty thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoint the possession of the city, fiue thousand broad, and fiue and twenty thousand long ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And *a portion shalbe* for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *euen* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length *shalbe* by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and *the rest* of the land shall they giue to the house of Israel, according to their tribes.

b The Prophet sheweth that the heads must be first reformed alone any good order can be established among the people.

9 Thus sayeth the Lord God, Let it [b] suffice you, O princes of Israel: leaue off cruelnie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall haue iust balances, and a true [c] Ephah, and a true [d] Bath.

c Ephah and Bath were both of one quantity, saue that Ephah conteined in drie things that which Bath did in liquor. Leuit. 5. 11. 2 Kings 5. 11.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shalbe after the Homer.

* *Exod.* 30. 13. *Leuit.* 27. 25. *Numb.* 3. 47.

12 * And the shekel *shall be* twenty Gerahs, *and* twenty shekels, and [d] fiue and twenty shekels and fifteene shekels shalbe your Maneh.

d That is, threescore shekels make a weight called Mina, for he deuideth these three parts to a Mina.

13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheate, and yee shall giue the sixt part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, *euen* of the Bath of oyle, *ye shall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer)

15 And one Lambe of two hundreth sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the lande shall *giue* this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offerings, and meate offrings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, *and* in all the He feastes of the house of Israel: he shal prepare the sinne offring, and the meate offering, and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first *moneth*, in the first *day* of the moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the postes of the gate of the inner court.

‖ Or, *court.*

20 And so shalt thou doe the seuenth *day* of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first *moneth* in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, *and* yee shall eate vnleauened bread.

* *Exod.* 12. 18. *Leuit.* 23. 5.

22 And vpon that day shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shall make a burnt offering to the Lord, *euen* of seuen bullockes, and seuen rames without blemish dayly for seuen dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meat offring of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

f Reade Exod. 29. 40.

25 In the seuenth *moneth*, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the new moone.* 8 *Thorow which doores they must goe in, or come out of the Temple, &c.*

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shalbe opened, and in the day of the new moone it shalbe opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

Verse 1. The inner court gate Q. whereunto they went vp by eight steps, as appeareth in the great figure.

shall worship at the threshold of the gate: after he shall go forth, but the gate shall not be shut till the euening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offring that the prince shall offer unto the Lord on the Sabbath day, *shall be* sixe lambes without blemish, and a ram without blemish.

5 And the meat offring *shall be* an Ephah for a ram: and the meat offering for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone *it shall be* a yong bullocke without blemish, and sixe lambs and a ram: they shalbe without blemish.

7 And he shall prepare a meat offring, *euen* an Ephah for a bullocke, and an Ephah for a ram, and for the lambs [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he ỹ entreth in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entreth by the way of the South gate, shal go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth ouer against it.

10 And the prince shalbe in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth *together*.

11 And in the feastes, and in the solemnities the meate offring shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shal then open him the gate ỹ turneth toward the East, and he shall make his burnt offring and his peace offrings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offring vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meat offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flowre: *this* meat offring shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offring, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus saieth the Lord God, If the prince giue a gift of his inheritance vnto any of his sons, it shall be his sonnes, *and* it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the [c] yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

18 Moreouer the prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto me, This is the place where the Priests shall seeth the trespasse offring and the sinne offering, where they shall bake the meat offring, that they should not beare them into the vter court, [e] to sanctifie the people.

21 Then he brought me forth into the vter court, and caused me to goe by the foure corners of the court: and behold, in euery corner of the court there *was* a court.

22 In the foure corners of the court there were courts ioyned of fourtie *cubits* long, and thirtie broad: these foure corners were of one measure.

23 And there *went* a wall about them, *euen* about those foure, and kitchins were made vnder the walles round about.

24 Then sayd he vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.* 13 *The coasts of the land of promise, and the diuision thereof by tribes.*

AFterward he brought mee vnto the doore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house *stoode* toward the east, and the waters ranne downe from vnder the right side of the house, at the Southside of the altar.

2 Then brought he me out toward the North gate, and let me about by the way without vnto the vter gate by the way that turneth Eastward: and behold, there came forth waters in the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me thorow the waters, the waters *were* to the ancles.

4 Againe he measured a thousand, and brought me through the waters: the waters *were* to the knees: againe he measureda thousand, and brought me through: the waters *were* to the loynes.

5 Afterward he measured a thousand, *and it was* a [b] riuer, that I could not passe ouer: for the waters were risen, *and* the waters did flow, *as* a riuer that could not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer *were* very many [c] trees on the one side and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into *one* [d] sea: they shall runne into *another* sea, and the [e] waters shall be wholesome.

9 And euery thing that liueth, which moueth, wheresoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the riuer commeth.

10 And

a That is, as much as he will.

b Meaning, as he shall thinke good.

Verse 9. He that entreth in by the North gate R. shall go out by the South gate D. and contrary, and in going forward they worshipped in the midst M.

c Which was at the Iubile, Leuit. 25, 9.

d But be content with that portion that God hath assigned him, as Chap. 45, 8.

verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so consequently to the place which was on the West side S. Which verse 21. 22 called the vter court in respect of the inner court, at also where the people were, was the vter court in respect of this inner.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull to them to eate thē. *verse* 21. The little court in euery corner, was fourty cubites long 7, 8. and thirty broad 8, 9, and 7, 9.

verse 23. About the walles of these little courts, which were as kitchins, were little chambers for the cookes. 20.

verse 1. The doore of the Temple K, and from vnder the threshold issued out waters, which came out of the South side and ranne toward the East. Looke in the great figure 11.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying that the graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of them that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum. Zech. 14. 8.

e The waters which of nature are fair, and vnwholesome shall be made sweet and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities in the wildernesse of Sin.

h They shalbe here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and the reprobate.

|| Or, *tree for meate.*

|| Or, *for bruises and sores.*

10 And then the f fishers shall stand vpon it, *and* from En-gedi euen vnto g En-eglaim, they shall spread out their nets: *for* their fish shalbe according to their kindes, as the fish of h the maine sea, exceeding many.

11 But i the mirie places thereof, and the marises thereof shall not be wholesome, they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all || fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shalbe meate, and the leafe thereof shall be for || medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue *two* portions.

14 And ye shall inherit it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border k of the land toward the North side, from the maine sea toward Hethlon, as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, *and* Hazzar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, *and* the border of Damascus, and the residue of the North Northward, and the border of Hamath: so *shalbe* the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, *and* from the border vnto the East sea, and so *shalbe* the East part.

19 And the South side *shall be* toward Teman, from Tamir to the waters of || Meriboth *in* Kadesh, *and* the riuer to the maine sea: so *shalbe* the South part toward Teman.

20 The West part also *shalbe* the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, l they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the a tribes. From the North side, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, *and* the border of Damascus Northward the coast of Hamath, euen *from* the East side to the West shalbe a *portion* for Dan.

2 And by the border of Dan from the East side vnto the West side, a *portion* for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a *portion* for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a *portion* for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a *portion* for Iudah.

8 And by the border of Iudah from the East part vnto the West part b shalbe the offring which they shall offer of fiue and twenty thousand *reedes* broad, and of length as one of the *other* parts, from the East side vnto the West side, and the Sanctuary shalbe in the mids of it.

9 The oblation that yee shall offer vnto the Lord, *shalbe* of fiue and twenty thousand long, and of ten thousand the breadth.

10 And for them, *euen* for the Priests shalbe this holy oblation, toward the North fiue and twentie thousand *long*, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South fiue and twenty thousand long, and the Sanctuary of the Lord shalbe in the mids thereof.

11 *It shalbe* for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

12 Therefore *this* oblation of the land that is offered shalbe theirs, *as* a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites *shall haue* fiue and twentie thousand long, and ten thousand broad: all the length *shall be* fiue and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twenty thousand, shalbe a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shalbe the measures thereof, the North part fiue hundreth and foure thousand, and the South part c fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundreth and fifty, and toward the South two hundreth and fifty, and toward the East two hundreth and fifty, and toward the West two hundreth and fifty.

18 And the residue in length ouer against the oblation of the holy portion *shall be* ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the city.

19 And they that serue in the city, *shall be* of all the tribes of Israel that shall serue therein.

20 All

f Meaning, that in this spirituall kingdome there shall be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

a The tribes after that they entred into the land vnder Iosua, diuided the land somewhat otherwise, then is here set forth by this vision.

b That is, the portion of the ground which they shall separate and appoint to the Lord, which shalbe diuided into three parts, for the Priests, for the Prince, and for the city.

* *Chap. 44. 5.*

c Meaning, that it should be square.

20 All the oblation *shall be* fiue and twentie thousand with a fiue and twentie thousand: you shall offer this oblation foursquare for the Sanctuary, and for the possession of the city.

21 And the residue *shall be* for the prince on the one side and on the other side of the oblation of the Sanctuary, and of the possession of the city, ouer against the fiue and twenty thousand of the oblation toward the East border, and Westward ouer against the fiue and twenty thousand toward the West border, ouer against *shalbe* for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuary *shalbe* in the mids thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shalbe the princes: betweene the border of b Iudah, and betweene the border of Beniamin shalbe the princes.

23 And the rest of the tribes *shalbe thus*: from the East part vnto the West part, Beniamin *shalbe a portion.*

24 And by the border of Beniamin, from the East side to the West side, Simeon *a portion.*

25 And by the border of Simeon from the East part vnto the West part, Issachar *a portion.*

26 And by the border of Issachar, from the East side vnto the West, Zebulun *a portion.*

27 And by the border of Zebulun, from the East part vnto the West part, Gad *a portion.*

28 And by the border of Gad at the South side, toward d Temath, the border shalbe euen from e Tamar, *vnto* the waters of Meribath *in* Kadesh, *and* to the f riuer, *that runneth* into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie *shalbe* after the names of the tribes of Israel, the gates Northward, one gate of Ruben, one gate of Iudah, *and* one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, and three gates, and one gate of Ioseph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, *and* one gate of Zebulun.

34 At the West side, fiue hundreth and foure thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 *It was* round about eighteene thousand *measures*, and the name of the city from that day *shalbe*, † The Lord is there.

a Euery way it shall be fiue and twenty thousand.

b So that Iudah was on the North side of the Princes and Leuites portion, and Beniamin on the Southside.

c Which is here taken for Idumea.

d Which was Iericho the citie of palme trees.

e Meaning, Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. Iehouah-shammah.

DANIEL.

THE ARGVMENT.

THE great prouidence of God, and his singular mercie toward his Church are most liuely here set forth, who neuer leaued his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuity, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babilonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he shereth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church, vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 *The captiuity of Iehoiakim King of Iudah.* 4 *The King chuseth certaine yong men of the Iewes to learne his law.* 5 *They haue the kings ordinary appointed, but they abstaine from it.*

IN the a third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the vessels of the house of God, which he caried into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the King spake vnto c Aspenaz the master of his d Eunuches, that hee should bring *certaine* of the children of Israel, of the e Kings seede, and of the princes:

4 Children in whom was no blemish, but well f fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vnderstand knowledge, and such as were able to stand in the kings palace, and whom they might teach the g learning, and tongue of the Caldeans.

5 And the King appointed them prouision euery day of a h portion of the kings meate, and of the wine, which he dranke, for nourishing them i three yeere, that at the end thereof, they might stand k before the King.

6 Now among these were *certaine* of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

a Reade 2 King 24. 2. and Iere. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was an officer of the warden.

d He calleth them Eunuches whom the King nourished, and brought vp to be rulers of other countries afterward.

e His purpose was to keepe them as hostages, and that hee might shew himselfe victorious, and also by their good intreaty and learning of his religion they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commodity, therefore it is not to praise his liberalitie: yet in this hee is worthy

g Necessary meane to gouerne and countrey fashions to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, insomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

h That by their good entertainement they might learne to forget the mediocrity of their owne people.

i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

k As well to serue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might exact put them in remembrance of some point of religion: therefore this was a great tentation and a signe of seruitude, which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the king should not entise him by this sweet poyson to forget his religion and accustomed obseruancy, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning sanctified him with his Spirit, and at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore beeing he represenreth them, which are of no religion: for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space he might haue the triall, and that no man should be able to discerne it: and thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both beforeand after they did, but if they should haue hereby beene wonne to the King, and haue refused their owne religion, that meate and drinke had beene accursed. q This bare feeding and that also of Moses, when he fled from the court of Egypt, declareth that wee must liue in such sobriety as God doeth call vs vnto, seing he will make it more profitable vnto vs, then all dainties: for hee bleshing onely sufficeth. r *Ebr. fatter in flesh* s Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall arts which are forbidden, Deut 18 11. t So that he onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12, 6. u That is, he was esteemed in Babylon as a Prophet so long as that common-wealth stood.

7 Vnto whom the chiefe of the Eunuches gaue *other* names: for hee called Daniel Belteshazzar, and Hananiah, Shadrach, and Misha el, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart that hee would not m defile himselfe with the portion of the kings meat, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches said vnto Daniel, n I feare my lord the King, who hath appointed your meat and your drinke: therefore if he see your faces worse liking then the *other* children which are of your sort, then shall you make me lose mine head vnto the King.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Misha el, and Azariah.

12 Proone thy seruants, I beseech thee, o ten dayes, and let them giue vs p pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and prooued them ten dayes.

15 And at the end of ten dayes, their q countenances appeared fairer, and in r better liking then all the childrens, which did eate the portion of the Kings meat.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning s and wisedome: also he gaue Daniel vnderstanding of all t visions and dreames.

18 Now when the time u was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchadnezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Misha el, and Azariah: therefore stood they before the King.

20 And in all matters of wisedome, *and* vnderstanding that the King enquired of them, hee found them ten times better then all the inchaunters *and* astrologians that were in all his realme.

21 And Daniel was vnto x the first yeere of King Cyrus.

CHAP. II.

1 *The dreame of Nebuchadnezzar.* 13 *The King commandeth all the wise men of Babylon to be slaine, because they could not interpret his dreame* 16 *Daniel requireth time to solute the question.* 24 *Daniel is brought vnto the King, and sheweth him his dreame, and the interpretation thereof* 44 *Of the everlasting kingdome of Christ.*

AND in the a second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed b dreames wherewith his spirit was troubled, and his d sleepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians, and the sorcerers, and the c Caldeans for to shew the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the e Aramites language, O king, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 *And* the King answered and sayd to the Caldeans, The thing is gone from me. If ye will not make mee vnderstand the dreame with the interpretation thereof, yee f shall be drawen in pieces, and your houses shall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew h his seruants the dreame, and we will declare the interpretation thereof.

8 *Then* the King answered and sayd, I know certainly that ye i would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before mee till the time be changed: therefore tell me the dreame, that I may know if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King, nor Prince, nor Lord that asked such things at an inchanter, or astrologian, or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they k sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 *Yea*, he answered and sayd vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leisure, and that hee would shew the king the interpretation thereof.

17 ¶ Then

a The father and the sonne were both called by this name, so that this is meant of the sonne when he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heauy with sleepe, that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called themselues by this name of honour, as though all the wisedome and knowledge of the countrey depended vpon them, and that all other countreys were voide of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans: saue it seemed to be more eloquent, and therefore the learned vsed to speake it, as the Iewish writers doe to this day.

g This is a iust reward of their arrogancy (which vanted of themselues that they had the knowledge of all things) that they should be prooued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their braggs, yet were they not able to tell the dreame, except he should them into the matter, and therefore they would pretend knowledge where was but meere ignorance, and so as deluders of the people, they were worthy to die.

i *Ebr. redeeme the time.*

k Which declareth that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose arts were wicked, and therefore iustly ought to die, though the King did it vpon a rage and no reason.

‖ Or, *the captaine of the guards.*

17 ¶ Then Daniel went to his house, and declared the matter to Hananiah, Mishael, and Azariah his companions.

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said,* The Name of God be praised for euer and euer: for wisedome and strength are his.

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darknes, and the k light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my l fathers, that thou hast giuen me wisdome and m strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24. ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not n the wise men of Babel, *but* bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayd vnto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the inchanters, *nor* the soothsayers declare vnto the King.

28 But there is a God in o heauen that reuealeth secrets, and sheweth the King Nebuchadnezzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this:

29 O King, when thou wast in thy bed, thoughts came into thy *minde*, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As p for me, this secret is not shewed mee for any wisedome that I haue more then any other liuing, but onely to shew the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and behold, there *was* a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof *was* terrible.

32 This images head was of fine q gold, his breast, and his armes of siluer, his belly and his thighes of brasse.

33 His legs of yron, *and* his feete *were* part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the gold broken all together, and became like the chaffe of the summer floures, and the wind caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all *places* where the children of men dwell, the beasts of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art r this head of gold.

39 And after thee shall rise another kingdome sinferiour to thee, *of siluer*, and another t third kingdome *of* brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, *so* shall it breake in u pieces, and bruise *all*.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdome shall be x diuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And *as* the toes of the feete *were* part of yron, and part of clay, *so* shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, *and* earth, they shall mingle themselues with y the seede of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which z shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the a stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the gold: *so* the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof *is* sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and b bowed himself vnto Daniel, and commanded that they should offer meate offrings, and sweet odours vnto him.

47 *Also* the King answered vnto Daniel, and

* *Psal.* 113. 2. *and* 115. 18.

k He sheweth that man hath neither wisedome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were shame, as verse 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equity, because the King proceeded according to his wicked affection, and not considering if their science were lawful or no.

o He affirmeth that man by reason and art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the hie misteries, that should be reuealed.

p Because he had said that God onely must reueale the signification of this dreame, the King might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

q By gold, siluer, brasse, and yron, are meant the Caldean, Persian, Macedonian and Romane kingdome, which should successiuely rule all the world till Christ (which is here called the Stone) come himselfe and destroy the last: & this was to assure the Iewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchy.

r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a Monarchy and generall Empire, and also because hee would declare the things that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations, and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet it was of it selfe wicked and cruell.

s Meaning, the Persians which were not inferiour in dignity, power, and victory, but were worse touching ambition, cruelty, and all kind of vice, shewing that the world should grow worse and worse, till it were restored by Christ.

t That is, of the Macedonians shalbe of brasse, not alluding to the hardenes thereof, but to the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuill wars and continuall discords among themselues.

y They shall by marriages and affinities make to make themselues strong: yet shall they neuer be ioyned in hearts.

z His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall only remaine for euer.

a Meaning, Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small & without beauty to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shalbe eternall: for the spirit that is in them is life eternall, Rom. 8. 10.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred, if he suffred it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

c This confession was but a fudden motion, as it was alſo in Pharaoh. Exo 9 28. but his heart was not touched, as appeared ſoone after ward. d Not that the people, but was deſirous of gifts or honour, but becauſe by this meanes he might releeue his poore brethren, which were grieuouſly oppreſſed in their captiuity, and alſo he receiued them, leaſt he ſhould often in this cruel king, which willingly gaue them. e He did not this for their priuate profit, but that the whole Church, which was then there in affliction might haue ſome releaſe and eaſe by this benefit. f Meaning, that either he was a iuuge, or that hee had the whole authority, ſo that none could be admitted to the kings preſence, but by him.

ſaid, *I know* of a truth that your c God is a God of gods, and the Lord of kings, and the reuealer of ſecrets, ſeeing thou couldeſt open this ſecret.

48 So the king made Daniel a great man, and gaue him many, and great d gifts. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, *and* aboue all the wiſe men of Babel.

49 Then Daniel e made requeſt to the King, and he ſet Shadrach, Meſhach, and Abednego ouer the charge of the prouince of Babel: but Daniel *ſate* in the f gate of the king.

CHAP. III.

1 The king ſetteth vp a golden image. 8 Certaine are accuſed becauſe they deſpiſed the kings commandement, and are put into a burning ouen. 15 By beliefe in God they are deliuered from theyre. 25 Nebuchad-nezzar confeſſeth the power of God after the ſight of the miracle.

NEbuchad-nezzar the king made a an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſixe cubits: he ſet it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king ſent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counſellers, the officers, and all the gouernours of the prouinces, that they ſhould come to the b dedication of the image, which Nebuchad-nezzar the c King had ſet vp.

3 So the nobles, princes, and dukes, the iudges, the receiuers, the counſellers, the officers, and all the gouernours of the prouinces were aſſembled vnto the dedicating of the image that Nebuchad-nezzar the King had ſet vp, and they ſtood before the image which Nebuchad-nezzar had ſet vp.

4 Then an herald cried aloud, Be it knowen to you, O people, nations and languages,

5 That when yee heate the ſound of the cornet, trumpet, harpe, ſackbut, pſaltery, dulcimer, and all inſtruments of muſike, ye fall downe, and worſhip the golden image, that Nebuchad-nezzar the king hath ſet vp.

6 And whoſoeuer falleth not downe, and worſhippeth, ſhall the ſame houre be caſt into the mids of an hote fiery fornace.

7 Therefore as ſoone as all the people heard the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and all inſtruments of muſicke, all the people, nations, and langues feell downe, and worſhipped the golden image, that Nebuchad-nezzar the king had ſet vp.

8 ¶ By reaſon whereof at that ſame time came men of the Caldeans, and grieuouſly accuſed the Iewes.

9 *For* they ſpake and ſayd to the king Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, haſt made a decree, that euery man that ſhall heare the ſound of the cornet, trumpet, harpe, ſackebut, pſaltery, and dulcimer,

11 And whoſoeuer falleth not downe, and worſhippeth, that he ſhould be caſt into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou haſt ſet ouer the charge of the prouince of Babel, g Shadrach, Meſhach, and Abednego: theſe men, O King, haue not regarded thy commandement, neither will they ſerue thy gods, nor worſhip the golden image that thou haſt ſet vp.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commanded that they ſhould bring Shadrach, Meſhach, and Abednego, ſo theſe men were brought before the king.

14 *And* Nebuchad-nezzar ſpake and ſaid vnto them, What diſorder? will not you, Shadrach, Meſhach, and Abednego, ſerue my god, nor worſhip the golden image that I haue ſet vp?

15 f Now therefore are ye ready when ye heare the ſound of the cornet, trumpet, harpe, ſackebut, pſaltery and dulcimer, and all inſtruments of muſick, to fall downe, and worſhip the image which I haue made? for if yee worſhip it not, ye ſhall be caſt immediatly into the mids of an hot fiery fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meſhach, and Abednego anſwered and ſayde to the King, O Nebuchad-nezzar, wee g are not carefull to anſwere thee in this matter.

17 Behold, our God whom we ſerue, is h able to deliuer vs from the hote fiery fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it knowen vnto thee, O king, that we will not ſerue thy gods, nor worſhip the golden image which thou haſt ſet vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his viſage was changed againſt Shadrach, Meſhach, and Abednego: *therefore* he charged and commanded that they ſhould heate the fornace at once ſeuen i times more then it was wont to be heat.

20 And hee charged the moſt valiant men of warre that were in his army, to binde Shadrach, Meſhach, and Abednego, *and* to caſt them into the hote fiery fornace.

21 So theſe men were bound in their coates, their hoſen, and their clokes, with their *other* garments, and caſt into the middes of the hote fiery fornace.

22 Therefore, becauſe the kings commandement was ſtraite, that the fornace ſhould be exceeding hoate, the flame of the fire ſlew thoſe men that brought forth Shadrach, Meſhach, and Abednego.

23 And theſe three men, Shadrach, Meſhach, and Abednego fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebechad-nezzar the king was aſtonied, & roſe vp in haſte, *and* ſpake, & ſaid vnto his counſellers, Did not we caſt three men bound into the mids of the fire? Who anſwered, and ſaid vnto him, It is true, O king.

25 *And* he anſwered, and ſaid, Loe, I ſee foure men looſe, walking in the middes of the fire, and they haue no hurt, and the ſorme of the fourth is like the k ſonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abednego, the ſeruants of the moſt high God, come forth, and come hither. Then Shadrach, Meſhach, and Abednego came forth of the midſt of the fire.

a Vnder pretence of religion, and holineſſe in making an image to his idole Bel, he ſought his owne ambition and vaine glory: and this declareth that he was not touched with the true feare of God before, but that he confeſſed him on a ſudden motion as the wicked, when they are ouercome with the greatneſſe of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dreame, and as many approue, the King feared leaſt the Iewes by their religion, ſhould haue altered the ſtate of his common wealth, and therefore he meant to bring all to one kinde of religion, and ſo rather ſought his owne quietneſſe then Gods glory.

b Shewing that the idole is not knowen for an idole ſo long as he is with the workman: but when the ceremonies and cuſtomes are recited and vſed, and the conſent of the people is ſtable, then of a blocke they thinke they haue made a god.

c This was ſufficient with the wicked to all times to approoue their religion, if the kings authority were alleadged for the eſtabliſhment thereof, not conſidering in the meane ſeaſon what Gods word did permit. d Theſe are the two dangerous weapons, wherewith Satan vſed to fight againſt the children of God, the conſent of the multitude, and the crueltie of the puniſhment: for though ſome feared God, yet the multitude, which conſented to the wickedneſſe, ſtonied them: and heere the King required not an inward conſent, but an outward geſture, that the Iewes might by little and little learne to forget their true religion.

e It ſeemeth that they named not Daniel, becauſe he was greatly to the kings fauour, thinking if theſe three had beene deſtroyed, they might haue had better occaſion to accuſe Daniel: and this declareth that this policy of erecting this image was inuented by the malitious flatterers, which ſought no thing but the deſtruction of the Iewes, whom they accuſed of rebellion and ingratitude.

f Signifying that he would receiue them to grace if they would now at the length obey his decree.

g For they ſhould haue done iniury to God, if they ſhould haue doubted in this holy cauſe, and therefore they ſay, that they are reſolued to die for Gods cauſe.

h They ground on two points, firſt on the power and prouidence of God ouer them, and ſecondly on their cauſe, which was Gods glory, and the teſtifying of his true religion with their bloud, and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

i This declareth that the more that tyrants rage, and the more witty they ſhew themſelues in inuenting ſtrange and cruell puniſhments, the more is God glorified by his ſeruants to whom he giueth patience and conſtancy to abide the crueltie of their puniſhment: for either he deliuereth them from death, or elſe for this life giueth them a better.

k For the Angels were called the ſonnes of God, becauſe of their excellency: therefore the king called this Angel whom God ſent to comfort his in theſe great torments, the ſonne of God.

the seruants of the hie God, goe foorth and come *hither*: so Shadrach, Meshach, and Abednego came forth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire came vpon them.

28 *Wherefore* Nebuchad-nezzar spake and sayd, [m] Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, & yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any [n] blasphemy against the God of Shadrach, Meshach, and Abednego, shallbe drawen in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 [t] Nebuchad-nezzar king vnto all people, nations & languages, that dwell in all the [o] world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! [p] his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation.

[n] To them they suffer double punishment. [o] Meaning, so far as it. [p] Reade Chap. 4. 44.

CHAP. IV.

[a] *Another dreame of Nebuchad-nezzar, which Daniel declareth.* 29 *The Prophet declareth how of a proud King, he should become as a beast.* 31 *After he confesseth the power of God, and is restored to his former dignity.*

[1] NEbuchad-nezzar being at [a] rest in mine house, and flourishing in my palace,

2 Saw [b] a dreame, which made me afraid, and the thought vpon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I told the dreame, but [c] they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was [p] Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I tolde the dreame, *saying*,

6 O Belteshazzar, [c] chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tel me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus *were* the visions of my head in my bed, and behold, I saw a [f] tree in the mids of the earth, and the height thereof *was* great.

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof *were* faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, & the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a [g] watchman and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless[e] leaue the stumpe of his rootes in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dew of heauen, and let his portion *be* with the beastes among the grasse of the field.

13 [h] Let his heart be changed from mans *nature*, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 [i] The sentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demaund *was answered*, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, *that* I king Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods *is* in thee.

16 ¶ Then Daniel (whose name *was* Belteshazzar) helde his [k] peace by the space of one houre, and his thoughts troubled him, *and* the King spake & said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues *were* faire, and the fruite thereof much, and in it was meat for all, vnder the which the beastes of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatnes is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King sawe a watchman, and an holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dew of heauen, and let his portion be with the beastes of the fielde, [l] till seuen times passe ouer him,

21 This *is* the interpretation, O king, and it is the decree of the most High, which is come vpon my lord the king,

22 That

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[1] This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the arke, till the Lord called him forth.

[m] He was moued by the greatnes of the miracle to prayse God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God: but that doctrine must chiefly be adioyned, without the which there can be no faith.

[n] If this heathen king moued by Gods spirit would not see blasphemy vnpunished, but made a law and set a punishment to such transgressors, much more ought all they that professe religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, his dominion extend-

[a] Here was no trouble: but might cause mee to dreame, and therefore it came only of God.

[b] This was another dreame besides that which he saw of the foure Empires, for Daniel both declared what that dreame was and what it meant, and here he onely expoundeth the dreame.

[c] In that that he sent abroad to others, why, seeing ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

[d] This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a wicked man, which this Nebuchadnezzar did to make him forget the true religion of God. [e] Which also was a great griefe to the Prophet to be numbred among the seruants and men of such sort, for so wicked and contrary to Gods word. [f] By the tree is signified the dignity of a king whom God ordeineth to be a defence for all kind of men: and whose state is profitable for mankind,

[g] Meaning the Angel of God, which neither eateth nor sleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man, but by God

[h] Hereby he meaneth that Nebuchadnezzar should not onely for a time lose his kingdome, but be like a beast.

[i] God hath decreed this iudgement and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

[k] He was troubled for the great iudgement of God, which he saw ordeined against the king, and to the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory: and on the other part to haue compassion vpon man, and also to confider that they should be subiect to Gods iudgements, if he did not regard them with pity.

[l] Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weeks but it seemeth he meant of yeeres.

22 That they ſhall driue thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eate graſſe as the [m] oxen, and they ſhall wet thee with the dew of heauen: and ſeuen times ſhall paſſe ouer thee, till thou know, that [n] the moſt High beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

23 Whereas they ſaid, that one ſhould leaue the ſtumpe of the tree rootes, thy kingdome ſhall remaine vnto thee after that, thou ſhalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counſell be acceptable vnto thee, and [o] breake off thy ſinnes by righteouſneſſe, and thine iniquities by mercy towards the poore: loe, let there be a [p] healing of thine errour.

25 All theſe things ſhall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royall palace of Babel,

27 *And* the king ſpake, and ſaid, Is not this great Babel that I haue build for the houſe of the kingdome by the might of my power, and for the honour of my maieſty?

28 While the word *was* in the kings mouth, a voyce came downe from heauen, *ſaying*, O king Nebuchad-nezzar, to thee he it ſpoken, Thy kingdome is departed from thee.

29 And they ſhall driue thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eate graſſe, as the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou know, that the moſt High beareth rule ouer the kingdome of men, and giueth it vnto whomſoeuer he will.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate graſſe as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as Eagels *feathers*, and his nailes like birds *clawes*.

31 And at the end of *thoſe* [r] daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, & I gaue thanks vnto the moſt High, and I praiſed and honoured him, that liueth for euer, * whoſe power *is* an euerlaſting power, and his kingdome *is* from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his ſwill he worketh in the army of heauen, and in the inhabitants of the earth; and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto me, and *I* [s] *returned* to the honour of my kingdome: my glory and my beauty was reſtored vnto me, and my counſellers and [t] my princes ſought vnto me, and I was eſtabliſhed in my kingdome, and my glory was augmented toward me.

34 Now *therefore* I Nebuchad-nezzar [u] praiſe, and extoll and magnifie the king of heauen, whoſe works are all truth, and his waies iudgements: and thoſe that walke in pride, he is able to abaſe.

CHAP. V.

1 Belſhezzar king of Babylon feaſteth an hand writing on the wall. 8 The ſoothſayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it alſo. 30 The king is ſlaine. 31 Darius enioyeth the kingdome.

KIng [a] Belſhazzar made a great feaſt to a thouſand of his princes, and dranke wine [b] before the thouſand

2 *And* Belſhazzar [1] whiles he taſted the wine, commanded to bring him the golden and ſiluer veſſels, which his [c] father Nebuchad-nezzar had brought from the Temple in Ieruſalem, that the king and his princes his wiues & his concubines might drinke therein.

3 Then were [2] brought the golden veſſels, that were taken out of the Temple of the Lords houſe at Ieruſalem, and the king and his princes, his wiues and his concubines dranke in them.

4 They dranke wine, and praiſed the [d] gods of gold, and of ſiluer, of braſſe, of yron, of wood, and of ſtone.

5 At the ſame houre appeareth fingers of a mans hand, which wrote ouer [e] againſt the candleſtick vpon the plaiſter of the wall of the kings palace, and the king ſaw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his [f] knees ſmote one againſt the other.

7 *Wherefore* the king cried lowd, that they ſhould bring [g] the aſtrologians, the Caldeans and the ſoothſayers. And the king ſpake, and ſaid to the Wiſe men of Babel, Whoſoeuer can reade this writing, & declare me the interpretation thereof, ſhalbe cloathed with purple, & *ſhall haue* a chaine of gold about his necke, and ſhalbe the third ruler in the kingdome.

8 Then came all the kings wiſe men, but they could neither reade the writing, nor ſhew the king the interpretation.

9 Then was king Balſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtonied.

10 *Now* the [h] Quene by reaſon of the talke of the King and the princes, came into the banquet houſe, *and* the Quene ſpake and ſaid, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the ſpirit of the holy Gods, and in the daies of thy father, light and vnderſtanding and wiſedome like the wiſdome of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, *I ſay*, thy father, made chiefe of the [i] enchanters, aſtrologians, Caldeans, *and* ſoothſayers.

12 Becauſe a more excellent ſpirit, and knowledge and vnderſtanding (*for* he did expound dreames, and declare hard ſentences, and diſſolued doubts) were found in him, *euen* in Daniel, whom the King named Belteſhazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, *and* the king ſpake and ſaid vnto Daniel, Art thou that Daniel, which art of the children of the captiuity of Iudah, whom my father the king brought out of Iewry?

14 Now I haue heard of thee, that [k] the ſpirit of the holy gods *is* in thee, and that light and vnderſtanding,

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[m] Not that his ſhape or forme was changed into a beaſt, but that he was either ſtricken mad, and ſo auoyded mans company, or was caſt out for his tyranny, and ſo wandered among the beaſts, and ate herbes and graſſe.

[n] Daniel ſheweth the cauſe why God thus punished him.

[o] Ceaſe from prouoking God to anger any longer by thy ſinnes, that he may mitigate his puniſhment, if thou ſhew by thine vpright life that thou haſt true faith and repentance.

[p] Suffer the errors of thy former life to be redreſſed.

[q] After that Daniel had declared this viſion: and this his pride declareth that it is not in man to conuert to God, except his Spirit worke him: ſeeing that theſe terrible threatnings could not moue him to repent.

[r] When the terme of theſe ſeuen yeeres was accompliſhed. *Chap. 7. 14. Mich 4. 17. Luke 1. 33.*

[s] He confeſſeth God will to be the rule of all iuſtice, and a moſt perfect law, whereby he gouerneth both man and Angels and deuils, ſo that none ought to murmure or aske a reaſon of his doings, but onely to ſtand content at therewith and giue him the glory.

[t] By whom it ſeemeth that he had beene put from his kingdome before.

[u] He doth not onely praiſe God for his deliuerance, but alſo confeſſeth his fault, that God may onely haue the glory, and man the ſhame, and that he may be exalted and man caſt downe.

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[a] Daniel reciteth this hiſtory of king Belſhazzar Euil meſodachs ſonne, to ſhew Gods iudgements againſt the wicked for the deliuerance of his Church: and how the prophecy of Ieremiah was true, that they ſhould be deliuered after ſeuenty yeeres.

[b] The kings of the Eaſt parts vſed to ſit alone commonly, and diſdained that any ſhould ſit to their company: and now to ſhew his power, and how little he fet by his enemy, which then beſieged Baby'on, he made a ſolemne banket, and vſed exceſſe in their company, which is meant here by drinking wine: that the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

[1] Or, *ouercome with wine.*

[c] Meaning, his grandfather.

[d] In contempt of the true God, they praiſe their idols, not that they thought that the gold or ſiluer were gods, but that ſuch a was a certaine vertue and power in them, to doe them good, which it alſo the option of ſillidolaters.

[e] That it might the better be ſeene.

[f] So he that before conſumed God, was mooued by this ſight to tremble for feare of Gods iudgement.

[g] That the wicked in their troubles ſeeke many meanes, who draw them from God, becauſe they ſeeke not to him who is the only comfort in all afflictions.

[h] To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtraoge newes.

[i] Reade Chap. 4. 6. and this declare how that both this name was odious vnto him, and alſo he did not vſe theſe vile practiſes, becauſe

[k] For the idolaters had them in like eſtimacy and vnderſtanding

derstanding, and excellent wisdome is found in thee.

15 Now therefore, wise men *and* Astrologians haue beene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be cloathed with purple, and *shalt haue* a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, *heare* thou, The most high God gaue vnto ‖ Nebuchadnezzar thy father a kingdome, and maiesty, and honour, and glory.

‖ Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moued to giue him the glory, confessing his wonderfull worke toward his grandfather, and so sheweth that he doeth not sinne of ignorance, but of malice.

19 And for the maiesty that he gaue him, all people, nations and languages trembled, & feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his mind hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grasse like oxen, and his body was wet with the dewe of heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou kneweſt all these things,

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy waies, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they cloathed Daniel with purple, and *put* a chaine of gold about his neck, and made proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius of the Medes tooke the kingdome, being threescore and two yeeres old.

CHAP. VI.

a Daniel is made ruler ouer the gouernours. 5 An accusation against Daniel. 16 He is put into a denne of lions by the commandement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put into the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome [a] an hundreth and twenty gouernours, which should be ouer the whole kingdome,

a Reade Ester, Chap. 1. 1.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accomps vnto them, and the king ‖ should haue no damage.

‖ Or, *not be troubled.*

3 Now this Daniel [b] was preferred aboue the rulers, and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

b This heathen king preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

4 ¶ Wherefore the rulers and gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault, for he was so faithfull that there was no blame nor fault found in him.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them, therefore against such assaults there is no better remedy then to walke vpright in the feare of God and to haue a good conscience.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the king, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers & dukes haue consulted together to make a decree for the king, and to establish a ſtature, that whosoeuer shall aske a petition of any god or man for thirty daies saue of thee, O king, he shalbe cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius [d] sealed the writing and the decree.

d Herein is condemned the wickednesse of the king, who would haue set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his [e] window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

e Because he would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, where he prayed both to shun vp himselfe with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these few daies to any thing that was contrary to Gods glory.

11 Then these men assembled, and found Daniel praying, and making ſupplication vnto his God.

12 So they came and spake vnto the king concerning the kings decree, Hast thou not sealed the decree that euery man that shall make request to any god or man within thirty daies, saue to thee, O king, shalbe cast into the deone of lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuity of Iudah, regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians *is*, that no decree nor ſtatute which the king confirmeth,

l After that God had so long time deferred his anger and patiently waited for their amendment.

m This word is twise written for the certainty of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

‖ Or, *wanting.*

n Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

may be f altered.

16 ¶ Then the king commanded, and they brought Daniel, and caſt him into the denne of lions: *now* the king ſpake, and ſaid vnto Daniel, Thy God, whom thou alway ſerueſt, *euen* he will deliuer thee.

17 And a ſtone was brought, and layd vpon the mouth of the denne, and the King ſealed it with his owne ſignet, and with the ſignet of his princes, that the purpoſe might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained faſting, neither were the inſtruments of muſicke brought before him, and his ſleepe went from him.

19 ¶ Then the king aroſe early in the morning, and went in all haſte vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king ſpake, and ſaid to Daniel, O Daniel, the ſeruant of the liuing God, is not thy God (*whom* thou alway ſerueſt) able to deliuer thee from the lions?

21 Then ſaid Daniel vnto the King, O king, liue for euer.

22 My God hath ſent his Angel and hath ſhut the lions mouthes, that they haue not hurt me: for g my iuſtice was found out before him: and vnto thee, O king, I haue done h no hurt.

23 Then was the King exceeding glad for him, and commanded that they ſhould take Daniel out of the denne: ſo Daniel was brought out of the denne, and no manner of hurt was found vpon him, becauſe he i beleeued in his God.

24 And by the commandement of the King theſe men which had accuſed Daniel, were brought, and were k caſt into the denne of lions, *euen* they, their children, and their wiues: and the lions had the maſtery of them, and brake all their bones apieces, or euer they came at the ground of the denne.

25 ¶ Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble & feare l before the God of Daniel: for he is the m liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion *ſhall be* euerlaſting.

27 He reſcueth and deliuereth, and he worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of Cyrus of Perſia.

f That the wicked maintaine euill lawes by conſtancie and authority, which is oftimes either ſlightneſſe, or ſtubbornneſſe, were as the innocents thereby periſh, and therefore gouernours neither ought to feare, nor be aſhamed to breake ſuch. g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power. h My iuſt cauſe and vprightnes in this thing wherein I was charged, is approoued of God. i For he did diſobey the kings wicked commaundement to obey God, & ſo did no iniurie to the king, who ought to command nothing where by God ſhould be diſhonoured. k Becauſe he committed himſelfe wholly vnto God whoſe cauſe he did defend, he was aſſured that nothing but good could come vnto him: wherein we ſee the power of faith, as Hebr. 11. 33. l This is a terrible example againſt all the wicked which doe againſt their conſcience make cruell lawes to deſtroy the children of God, and ſo admoniſheth Princes how to puniſh ſuch when their wickednes is come to ſome height, or with like circumſtances, yet to execute iuſtice vpon them. m This prooueth not that Darius did worſhip God aright, or els was conuerted: for then he would haue deſtroyed all ſuperſtition and idolatry: and not onely giuen God the chiefe place, but alſo haue ſet him vp, and conſtreined him to be honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto he was compelled by this wonderful miracle. n which hath not onely life in himſelfe, but is the onely fountaine of life and quickeneth all things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed vnto Daniel. 8 The tenne hornes of the fourth beaſt. 9 Of the euerlaſting kingdome of Chriſt.

IN the firſt yeere of Belſhazzar King of Babel, Daniel ſaw a dreame, and there were viſions in his head, vpon his bedde: a then he wrote the dreame, and declared the ſumme of the matter.

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and behold, the foure windes of the heauen ſtroue vpon b the great ſea:

3 And foure great beaſtes came vp from the ſea one diuers from another.

4 The firſt *was* as a c lion, and had eagles wings: I beheld till the wings thereof were pluckt off, and it was lifted vp from the earth, and ſet vpon *his* feet as a man, and a mans heart was giuen him.

5 And behold, another beaſt *which was* the ſecond, was like a d beare, & ſtood vpon the e one ſide: and he had three ribs in his ſmouth betweene his teeth, & and they ſaid thus vnto him, Ariſe, *and* deuoure much fleſh.

6 After this, I beheld, and loe, there *was* another like a h leopard, which had vpon his backe i foure wings of a foule: the beaſt had alſo foure heads, and k dominion was giuen him.

7 After this, I ſaw in the viſions by night, and behold, the fourth beaſt *was* fearefull and terrible and very ſtrong. It had great m yron teeth: it deuoured and brake in pieces, & ſtamped n the reſidue vnder his feet, and it was vnlike to the beaſts that were before it: for it had o ten hornes.

8 As I conſidered the hornes, behold, there came vp among them another little p horne, before whom there were q three of the firſt hornes pluckt away: and behold, in this horne *were* r eyes like the eyes of man, and a mouth ſpeaking pereſumptuous things.

9 I beheld till the ſ thrones were ſet vp, and the t Ancient of dayes did ſit, whoſe garment was white as ſnow, and the haire of his head like the pure wooll, his throne *was like* the fiery flame, *and* his wheeles, as burning fire.

10 A fierie ſtreame iſſued, and came foorth from before him: thouſand thouſands miniſtred vnto him, and ten thouſand u thouſands ſtood before him: the iudgement was ſet, and the x bookes opened.

a Whereas the people of Iſrael looked for continuall quietneſſe after their ſeuentie yeers as Ieremiah had foretold, they were ſtill vexed with many troubles, but a beginning, and therfore encourageth them to looke for a continuall affliction, till the Meſſiah be vttered: & ſo auoucheth, by whom they ſhould haue a ſpirituall deliuerance, and all the promiſes be fulfilled: whereof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdome, declared, ſhe ſheweth that this reſt ſhall not be a deliuerance

b Which ſignified that there ſhould be horrible troubles and afflictions in the world in all corners of the world, and at ſundry times.

c Meaning, the Aſſyrian and Caldean empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authority, as though they had wings to flie: yet their wings were pulled by the Perſians, and they were cleane their feete, and were made like other men, whi is here meant by mans heart.

d Meaning, the Perſian which were barbarous and cruell.

e They were ſmall in the beginning and were ſhut vp in the mountaines and had no b uſe.

f That is, deſtroyed many kingdomes, and was inſatiable.

g To wit, the Angels by Gods commaundement, who by this meanes puniſhed the iniquitie of the world.

h Meaning Alexander the King of Macedonia

i That is, his ſoone chiefe captaines, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was king of Macedonia, & Ptolemeus had Egypt. k It was not of himſelfe nor of his owne power that he gate all theſe countreys: for his armie conteined but thirty thouſand men, and he ouercame in one battel Darius which had ten hundreth thouſand, when he was ſo heauie with fleſh, that his eyes were ſcarce open: as the ſtories report: therefore this power was giuen him of God. l That is, the Romine Empire which was a monſter, & could not be compared to any beaſts, becauſe the nature of none was able to expreſſe it. m Signifying the tyranny and greedineſſe of the Romanes. n, That which the Romanes could not quietly enioy in other countreys, they would giue it to other Kings and rulers, that at all times when they ſtroue, they might take it againe: which liberalitie is here called the ſtamping of the reſt vnder the feete. o That is, ſundry and diuers prouinces which were gouerned by the deputies and proconſuls, ſo hereof euery one might be compared to a King. p Which is meant of Iulius Caeſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but becauſe they could not rule but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, & alſo in this prophecie the Prophets purpoſe is chiefly to confort the Iewes vnto the reuelation of Chriſt. Some take it for the whole body of Antichriſt. q Meaning, a certaine portion of the ſeuen hornes: that is, a part from the whole eſtate was taken away. For Auguſtus tooke from the Senate the libertie of chuſing the deputies to ſend into the prouinces, & tooke the gouernement of certaine countreyes to himſelfe. r These Romane Emperours at the firſt vſed a certaine humanitie and gentleneſſe, and were content that others, as the Conſuls, and Senate, ſhould beare the names of dignity, ſo that they might haue the profite, and therefore in elections and counſels would behaue themſelues according as did other Senatours: yet againſt their enemies and thoſe that would reſiſt them, they were fierce & cruell, which is here meant by ſ proud mouth. t Meaning the places where God and his Angels ſhould come to iudge thoſe Monarchies, which iudgement ſhould beginne at the firſt comming of Chriſt. u That is, God which was before all times, and is here deſcribed as much as his nature is able to comprehend ſome portion of his glory. x That is, an infinite number of Angels which were ready to execute his commaundement. x This is meant of the firſt comming of Chriſt, when as the will of God was plainely reuealed by his Goſpel.

11 Then I beheld, y because of the voyce of the presumptuous words which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire,

12 As z concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, a one like the sonne of man came in the cloudes of heauen, and b approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion *is* an euerlasting dominion, which shall neuer be taken away: and his dominion shall neuer be destroyed.

15 ¶ I Daniel was d troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto e one of them that stood by, and asked him the trueth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are foure, *are* foure kings, which shall arise out of the earth.

18 And they shall take the f kingdome of the Saints of the g most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would *know* the trueth of the fourth beast, which was h so vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: *which* deuoured, brake in pieces, and stamped the i residue vnder his feet.

20 Also to *know* of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose k looke was more stout then his fellowes.

21 I beheld, and the same l horne made battell against the Saints, yea, and preuailed against them.

22 Vntill m the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome *are* ten Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue n three Kings,

25 And shall speake words against o the most High, and shall consume the Saints of the most High, and thinke that he may p change times and lawes, and they shalbe giuen into his hand vntill a q time, and times and the dividing of time.

26 But the r iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the s kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose Kingdome *is* an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many u cogitations *which* troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

y Meaning, that he was allowed when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to man of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises.

a Which is meant of Christ, who had not yet taken vpon him mans nature, whether was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and like to the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity.

b To wit, when he ascended into the heauens, and his diuine maiesty appeared, and all power was giuen vnto him, in respect of that that he was our Mediatour.

c This is meant of the beginning of Christs kingdom, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne here his Church in earth continually, till the time that he brought them to eternall life.

d Through the strangenesse of the vision.

e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom 4 13 and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants should inuade, and vsurpe vntill the world were restored by Christ, and this was to confirme them that were in troubles, that their affections should haue an end at length.

g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a King, and the Romane Empire by Consuls. the Romans changed their gouernours yeerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

i Reade verse 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his same rest, and so obtained a famous Name in the world, and were called the Church of God, to the kingdome of God.

n Reade the exposition hereof, verse 8.

o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did professe it.

p These Emperors shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and maners, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, the time for his elect time. r God by his royy this little horne, that is shall neuer rise vp againe. s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: *Vnder the heauen:* and therefore here here speaketh of the beginning of Christes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head. t That is, some of euery sort that beare rule. u Though he had many motions in his heart which mooued him to and fro to seeke out this matter curiously, yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 *The vnderstanding of the vision.*

IN the third yeere of the reigne of king Belshazzar, a vision appeared vnto mee, *euen* vnto mee Daniel, a after that *which* appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is the prouince b of Elam, and in a vision me thought I was by the riuer of Vlai.

3 Then I looked vp and saw, and behold, there stood before the riuer a c ramme which had two hornes, and these two hornes *were* high: but one was d higher then another, and the higheft came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no e beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the West ouer the whole earth, and touched not the ground: and this goate *had* an g horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being mooued against him, he h smote the ramme and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great i horne was broken: and for it came vp foure that

a After the generall vision, he commeth to certaine perticular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great speed and expedition.

g Though he came in the name of all Grecia, yet hee bare the title and dignity of the generall captaine, so that the strength was attributed to him, which is meant by this

horne. h Alexander ouercame Darius in two sundry battes, and so had the two kingdomes of the Medes and Persians. i Alexanders great power was broken. for when he had ouercome all the East, he thought to returne toward Greece, to subdue them that had rebelled, and so died by the way.

k appeared

k That is, which were famous for almoſt in the ſpace of fifteene yeere there were fifteene diuers ſucceſſours before this monarchie was diuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a fernile and flattering nature, and alſo there were other betweene him and the kingdome and therefore is here called the little horne, becauſe either princely conditions, nor any other thing were in him, why he ſhould obtaine this kingdome.

m That is, toward Egypt.

n Where by he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged againſt the elect of God, and rode his precious ſtones vnder feet, which are ſo called, becauſe they are ſeparated from the world.

q That is, God, who gouerneth and maintaineth his Church.

r He laboured to aboliſhth all religion, and therefore caſt Gods ſeruice out of his Temple, which God had choſen as a little corner from all the reſt of the world to haue his Name there truely called vpon.

ſ He ſheweth that their ſinnes are the cauſe of theſe horrible afflictions: and yet conſorteth them, in that he appoints a thirty tyrant a time, whome he would not ſuffer vtterly to abolliſh his religion.

t This horne ſhall vice. u Meaning, that he heard one of the Angels asking this queſtion of Chriſt, whom he called a certaine one, or a ſecret one, or a marueilous one. x That is, the ſinnes of the people, which were cauſe of his deſtruction. y That is, which ſuppreſſeth Gods religion, and his people. z Chriſt anſwered me for the comfort of the Church. a That is, vntill ſo many naturall dayes be paſt, which make 6 yeeres 3. moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned. b Which was Chriſt who in this maner declared himſelfe to the olde fathers, how he would be God manifeſt in fleſh. c This power to command the Angel, declared that he was God. d The effect of this viſion ſhall not yet appeare, but a long time after. e Meaning, that great rage which Antiochus ſhou'd ſhew againſt the Church. f That is, out of Grecia. g They ſhall not haue like power as had Alexander. h Noting that this Antiochus was impudent and cruell, and alſo craftie that he could not be deceiued. i That is, not like Alexanders ſtrength. k Both the Gentiles that dwelt about him, and alſo the Iewes.

k appeared towared the foure windes of the heauē.

9 And out of one of them came forth a little horne, which waxed very great toward the m South, and toward the n Eaſt, and toward the o pleaſant *land*.

10 Yea, it grew vp vnto he p hoſte of heauen, and it caſt downe *ſome* of the hoſte, and of the ſtarres to the ground, and trode vpon them,

11 And exrolled himſelfe againſt the q prince of the hoſte, from whom the r dayly *ſacrifice* was taken away, and the place of his Sanctuarie was caſt downe.

12 And a time ſhall be giuen *him* ouer the dayly *ſacrifice* for the iniquitie: and it ſhall caſt downe the trueth to the ground, and thus ſhall it doe, and proſper.

13 Then I heard one of the u Saints ſpeaking, and one of the Saints ſpake vnto a certaine one, ſaying, How long *ſhall endure* the viſion of the dayly *ſacrifice*, and the iniquitie of the x deſolation to tread both the Sanctuary and the y armie vnder foote?

14 And z he anſwered me, vnto the a euening *and* the morning, two thouſand and three hundreth: then ſhall the Sanctuary be cleanſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtood before me b like the ſimilitude of a man.

16 And I heard a mans voyce betweene *the banks* of Vlai, which called, and ſaide, Gabriel, c make this man to vnderſtand the viſion.

17 So he came where I ſtood: and when hee came, I was afraid, & I fell vpon my face: but he ſaid vnto me, Vnderſtand, O ſonne of man: for d in the laſt time *ſhall be* the viſion.

18 Now as he was ſpeaking vnto me, I being aſleepe *fell* on my face to the ground: but he touched me, and ſet me vp in my place.

19 And he ſaid, Behold, I will ſhew thee what ſhall be in the laſt e wrath: for in the ende of the time appointed *it ſhall come*.

20 The ramme which thou ſaweſt hauing two hornes, *are* the Kings of the Medes and Perſians.

21 And the goate *is* the King of Grecia, and the great horne that is betweene his eyes, is the firſt king.

22 And that that is broken, and foure ſtood vp for it, *are* foure kingdomes, which ſhall ſtand vp f of that nation, but not g in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhall be conſumed, a King of h fierce countenance, and vnderſtanding darke ſentences, ſhall ſtand vp.

24 And his power ſhall be mightie, but not i in his ſtrength: and hee ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the k mightie, and the holy people.

25 And through his l policie alſo he ſhall cauſe craft to proſper in his hand, and hee ſhall exroll himſelfe in his heart, and by m peace ſhall deſtroy many: hee ſhall alſo ſtand vp againſt the n prince of princes, but he ſhall be broken downe o without hand.

26 And the viſion of the b euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it *ſhall be* after many dayes.

27 And I Daniel was ſtricken and ſicke q *certaine* dayes: but when I roſe vp, I did the kings buſineſſe, and I was aſtonished at the viſion, but none vnderſtood it.

CHAP. IX

3 *Daniel deſireth to haue that performed of God, which hee had promiſed concerning the returne of the people from their baniſhment in Babylon.* 5 *A true confeſſion.* 20 *Daniels prayer is heard.* 21 *Gabriel the Angel expoundeth vnto him the viſion of the ſeuentie weekes.* 24 *The anoynting of Chriſt.* 25 *The building againe of Ieruſalem.* 26 *The death of Chriſt.*

IN the firſt yeere of Darius the ſonne of a Ahaſhueroſh, of the ſeede of the Medes, which was made king ouer the b realme of the Caldeans,

2 *Euen* in the firſt yeere of his reigne, I Daniel vnderſtood by c bookes the number of the yeeres, whereof the Lord had ſpoken vnto Ieremiah the Prophet, that he would accompliſh ſeuentie yeeres in the deſolation of Ieruſalem.

3 And I turned my face vnto the Lord God, and d ſought by prayer and ſupplications with faſting and ſackcloath and aſhes.

4 And I prayed vnto the Lord my God, and made my confeſſion, ſaying, O Lord God, *thou, h art* e great and fearefull, and keepeſt couenant and mercie toward them which loue † thee, and towarde them that keepe thy commandements,

5 Wee haue ſinned and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy ſeruants the Prophets which ſpake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, f righteouſnes *belongeth* vnto thee, and vnto vs † open ſhame, as *appeareth* this day vnto euery man of Iudah, and to the inhabitants of Ieruſalem, yea, vnto all Iſrael, *both* neere and farre off, throughall the countreys, whither thou haſt driuen them, becauſe of their offences, that they haue committed againſt thee.

8 O Lord, vnto vs *appertaineth* open ſhame, to our g Kings, to our princes, and to our fathers, becauſe we haue ſinned againſt thee.

9 *Yet* compaſſion and forgiueneſſe *is* in the Lord our God, albeit wee haue rebelled againſt him.

10 For we haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee hath laid before vs by the miniſtery of his ſeruants the Prophets.

11 Yea, all Iſrael haue tranſgreſſed thy Law, and are turned backe, and haue not heard thy voyce: therefore the i curſe is powred vpon vs, and the oathe that is written in the Law of Moſes

a Whatſoeuer he goeth about by his craft he ſhall bring it to paſſe.

m That is, vnder pretence of peace, or as it were in ſport.

n Meaning againſt God.

o For God would deſtroy him with a notable plague, and ſo conſerue his Church. 2 Mac. 9.9.

p Reade verſ. 14.

q For feare and aſtoniſhment.

a Who was alſo called Artaxaes.

b For Cyrus led with ambition, went about warres to other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

c For though he was an excellent Prophet, yet he dayly increaſed in knowledge by reading of the Scriptures.

d He ſpeaketh not of that ordinary prayer, which hee vſed to his houſe thrice a day, out of a rare and vehemente prayer, leaſt their ſinnes ſhould cauſe God to delay the time of their deliuerance prophecied by Ieremiah.

e That is, haſt all power in thy ſelfe to execute thy terrible iudgements againſt obſtinate ſinners as thou art rich in mercy to comfort them which obey thy word and loue thee.

† *Ebr., him.*

f He ſheweth that whereſoeuer God puniſheth he doth it for iuſt cauſe: and thus the godly never accuſe him of rigour as the wicked doe, but acknowledge that in themſelues there is iuſt cauſe why he ſhould ſo intreat them.

† *Ebr., confuſion of face.*

g He deeth not briefly for them as the chiefe occaſions of theſe great plagues. h He ſheweth that they rebell againſt God, which ſeeue him not accordiog to his commandement and word. i As Deut. 27, 15. or the curſe confirmed by an oathe.

the seruant of God, because we haue sinned against him.

12 And he had confirmed his words, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not beene the like, as hath beene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy truth.

14 Therefore hath the Lord † made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowme, as *appeareth* this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy [k] righteousnes, I beseech thee, let thine anger and thy wrath bee turned away from the city Ierusalem thine holy Mountaine: because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people *are* a reproach to all *that are* about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to [l] shine vpon thy Sanctuary, that lieth waste for the [m] Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our desolations, and the city whereupon thy Name is called: for wee doe not present our supplications before thee for our owne [n] righteousnes, but for thy great tender mercies.

19 O Lord heare, O Lord forgiue, O Lord [o] consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And he informed *me*, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge *and* vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew *thee*, for thou art greatly beloued: therefore vnderstand the matter and consider the vision,

24 Seuenty [p] weekes are determined vpon [q] thy people, and vpon thine holie citie, to finish the wickednes, and to seale vp the [r] sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnes, and to seale vp the vision, and prophecy, and to anoint the most Holy.

25 Know therefore and vnderstand that from [s] the going foorth of the commandement to bring againe *the people*, and to build Ierusalem, vnto Messiah the Prince, *shall be* seuen [t] weekes and [u] threescore and two weekes, *and* the streete shalbe built againe, and the wall euen in a [†] troublous time.

26 And after threescore and two * weekes, shall Messiah be slaine, and shall y haue nothing, and the people of the [x] prince that shall come shall destroy the city and the Sanctuary, and the end thereof *shalbe* with a flood: and vnto the end of the battell it shalbe destroyed by desolations.

27 And he a shall confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice and the oblation to [b] cease, & for the ouerspreading of the al omi-nations hee shall make it desolate, euen vntill the consumation determined shall be powred vpon the desolate.

all hope of recouery. a By the preaching of the Gospell: after, fell to the Iewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning that Ierusalem and her Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade that the plague shalbe so great, that they shalbe all allayed at them.

CHAP. X.

1 *There appeared vnto Daniel a man clothed in linnen,* 11 *which sheweth him wherefore he is sent.*

IN the [a] third yeere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word *was* true, but the time appointed *was* [b] long, and hee vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauines for three weekes of daies.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there [e] was a man clothed in linnen, whose loynes were girded with fine gold of * Vphaz.

6 His body also *was* like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete *were* like in colour to polished brasse, and the voyce of his words *was* like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, and saw this great vision, and there remained no [f] strength in me: for my [†] strength was turned in mee into corruption, and I retained no power.

9 Yet heard I the voyce of his words: and when I hear the voyce of his words, I slept on my face, and my face *was* toward the ground.

10 And behold, an [g] hand touched me, which set me vp vpon my knees, and vpon the palmes of mine hands.

11 And said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before [h] God, thy words were heard, and I am come for thy words

13 But

‖ Or, *gouerned vs.* † *Heb. watched vpon the euill.* * Exo. 14, 18. *Iosuah.* 2, 11. k That is, according to all thy mercifull promises and the performance thereof. l Shew thy selfe fauourable. m That is, for thy Christs sake in whom thou wilt accept all our prayers. n Declaring that we godly flee onely vnto Gods mercies, and renounce their owne workes, whose they feele to be vnmeet of their fauour. o Thus he could not content himselfe with any vehemency of words: for he was so fed with a feruent zeale considering Gods promise made to the city in respect of his Church, and for the aduancement of Gods glory. * *Chap.* 8, 16. o He alludeth to Jeremiahs prophecy: who prophecied that their captiuity should be seuenty yeeres: but now Gods mercy should seuen fold exceede his iudgement, which should be foure hundred and ninetie yeeres, euen to the comming of Christ, and so then it should continue for euer. q Meaning Daniel and his owne whom he was careful. r To shew mercy and to put away our sinne. † That is, from the time that Cyrus gaue them leaue to depart. s These weekes make fourty nine yeeres, whereof 45 are referred to the time of the building of the Temple, and there to the buying of the foundation. u Counting from the sixt yeere of Darius, who gaue the second commandement for the building of the Temple are 62 weekes, which make 434 yeeres, which comprehend the time from the building of the Temple vnto the

† *Heb. in streits of time.* x In this last weeke of the seuenty, shall Christ come and preach and suffer death. y He shall seeme to haue no beauty, nor to be of any estimation, as Isa. 53, 2. Meaning, Titus, Vespasians sonne, who should conquer and destroy both the Temple and the people without be confirmed his promise accomplished this by his death and resurrection. z Meaning that Ierusalem and her Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade that the plague shalbe so great, that they shalbe all allayed at them.

a He noteth this third yeere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, who to the latter made warre in Asia minor against the Scythians, which was a discouraging to the people and a great feare to Daniel

b Which is to declare that the godly should not haste too much, but patiently to abide the issue of Gods promise.

c Called Abib, which commeth part of March, and part of April.

d Being carried by the Spirit of prophecy to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophecy, but follow with.

* *Ier.* 10, 9.

† The word also signifieth comelines, or beauty, so that for feare he was like a dead man for defect of nature.

g Which declareth that when we are litted aboue with the mercy of God, we cannot rise except he also lift vp vs with his hand, which is his power.

13 But the [b] prince of the kingdome of Persia withstood mee one and twenty daies: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter daies: for yet the [k] vision *is* for *many* daies.

15 And when he spake these words vnto me, I set my face toward the ground, and held my tongue.

16 And behold, [l] one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and say vnto him that stood before mee, O my Lord, [m] by the vision my forrowes are returned vpon mee, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord *being* such one? for as for me, straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and hee strengthened me,

19 And said, O man, greatly beloued, feare not: [n] peace *be* vnto thee: be strong and of good courage. And when he had spoken vnto mee, I [o] was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, [p] the Prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: [q] and there is none that holdeth with me in these things, but Michael your Prince.

CHAP. XI.

A prophecie of the kingdomes, which should bee enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 18 of Syria, 36 and of the Romanes.

ALso, in the first yeere of Darius of the Medes, *euen* I [a] stood to incourage and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand vp yet [b] three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, *and* by his riches hee shall stirre vp [c] all against the realme of Grecia.

3 But a [d] mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, [e] his kingdome shalbe broken, [f] and shalbe diuided toward the [g] foure winds of the auen: and not to his [h] posterity, nor according to [i] his dominion, which he ruled: for his king-dome shalbe pluckt vp *euen* to *be* for others besides [k] those.

5 And the [l] king of the South shalbe mighty, and *one* of [m] his princes, and shall preuaile against him, and beare rule: his dominion *shalbe* a great dominion.

6 And in the end of yeeres they shalbe ioyned together: for the kings [n] daughter of the South shall come to the King of the North to make an agreement, but he shall not retaine the power of the [o] arme, neither shall [p] he continue, nor his [q] arme: but she shalbe deliuered *to death*, and they that brought her, and he that begate her, and hee that comforted her, in these times.

7 But out of the bud of her [r] rootes shall one stand vp in his stead, which shall come with an army, and shall enter into the fortresse of the King of the North, and doe with them *as he list*, and shall preuaile.

8 And shall also carry captiues into Egypt their gods with their molten images, *and* with their precious vessels of siluer and of gold, and he shall continue more [s] yeres then the king of the North.

9 So the King of the South shall come into *his* kingdome, and shall returne into his owne land.

10 Wherefore his [t] sons shalbe stirred vp, and shall assemble a mighty great army, and *one* [u] shall come, and ouerflow and passe through: then shall he [x] returne, and be stirred vp at his fortresse.

11 And the King of the South shall be angry, and shall come forth, and fight with him, *euen* with the king of the North: for he shall set forth a great [y] multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shalbe [z] proud, and their heart shalbe lift vp: for he shall cast downe thousands: but he shall not *still* preuaile.

13 For the king of the North [a] shall returne and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mighty army, and great riches.

14 And at the same time there shall [b] many stand vp against the King of the South: also the rebellious children of thy [c] people shall exalt themselues to establish the vision, but they shall fall.

15 So the king of the North shall come, and cast vp a mount, and take the [d] strong city: and the armes of the South shall [e] not resist, neither his chosen people, neither *shall* there *be* any strength to withstand.

16 But he that shall come, shall doe vnto him as he list, and none shall stand against him: and hee shall stand in the [f] pleasant land, which by his hand shall be consumed.

17 Against he shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he do, & he shall giue him the [h] daughter of women to destroy her: but

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b Meaning, Cambises who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue further raged, if God had not sent me to resist him, and therefore haue I stayed for the profit of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children of his loue, he fourteth fourth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should ende and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church.

l This was the same Angel that spake with him in the similitude of a man.

m I was ouercome with feare and sorrow, when I saw the vision.

n He declareth hereby that God would be mercifull to the people of Israel.

o Which declareth that when God smiteth down his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twice) but by little and little.

d Meaning, that hee would not onely himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius when he ouercame the Caldeans.

b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

c For he raised vp all the East countryes to fight against the Grecians, and albeit hee had in his army nine hundreth thousand men, yet in foure battels hee was discomfited and fled away with shame.

d That is, Alexander the great.

e For when his estate was most flourishing, he ouercame himselfe with drinke, & so fell into a disease of the stone, was poysoned by Cassander.

f For his twelue chief princes first diuided his kingdome among themselues.

g After this his Monarchy was diuided into foure for Seleucus had Syria, Antigonus Asia minor, Cassander the king-dome of Macedonia, and Ptolemeus Egypt.

h Thus God reuenged Alexanders ambition and cruelty in causing his posterity to be murthered, partly of the fathers chiefe friends, and partly one of another.

i None of these foure shalbe able to be conuersed to the power of Alexander.

k That is, his posterity hauing no part thereof.

l To wit, Ptolemeus king of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mighty, for he should haue both Asia and Syria.

n That is, Berenice the daughter of Ptolomeus Philadelphus shalbe giuen in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.

o That Force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death. Wee blame of her Nephew Seleucus Callinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolomeus nor Antiochus.

q Some reade, seede, meaning, the childe begotten of Berenice.

r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: for that all they that were occasion of this marriage were destroyed.

s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus should succeede in the kingdome being of the same blood as that Berenice was.

t To reuenge the iniury death against Antiochus Callinicus king of Syria.

u For this Ptolomeus reigned the 25 fourty yeeres.

x Meaning, Seleucus and Antiochus Callinicus.

y That is, Philopator when he shall see Antiochus to take great dominion from him in Syria, and so ready to inuade Egypt.

z For Antiochus had fiue thousand horsemen and threescore thousand footmen.

a After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heire.

b For not onely Antiochus came against him, but also Philip king of Macedonia and these two brought great power with them.

c For vnder Onias which falsely alledged that place of Esa. 19. 19. certaine of the Iewes went into Egypt to fulfill that prophecy: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and decree of God.

d The Egyptians were not able to resist Scopas Antiochus captaine.

e He sheweth that he shall not onely affect the Egyptians, but also the Iewes, and shall enter into their countrey, whereof hee admonisheth them before, that they may know that all these things come by Gods prouidence.

f This was the fecond battell that Antiochus fought against Ptolomeus Epiphanes.

g To wit, a beautifull Woman, which was Cleopatra Antiochus daughter.

h For he regarded not the life of his daughter in respect of the kingdome of Egypt.

b See Iosephus Antiquities lib. 12. cap. 2. and 1. Maccab. 1. and 2. Maccab. 4. and 5. Iustin. lib. 34. Appian. in Syriacis. Hieron. in Dan. 11.

k She shall not stand *on his side*, neither be for him.

18 After this shall he turne his face vnto the ¹ yles, & shall take many, but a prince ᵐ shall cause his shame to light vpon him, besides that hee shall cause his owne shame to turne vpon ⁿ himselfe.

19 For he shall turne his face towards the fortes of ᵒ his owne land: but he shalbe ouerthrowen and fall, and be no more ᵖ found.

20 ᵠ Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes: but after few dayes he shall be destroyed, neither in ʳ wrath, nor in battell.

21 And in his place shall stand vp a ˢ vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the ᵗ armes shalbe ouerthrown with a flood before him, and shalbe broken: and also the prince of the ᵘ couenant.

23 And after ˣ the league *made* with him, hee shall worke deceitfully: for he shall come vp, and ouercome with a ʸ small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers ᶻ haue not done, nor his fathers fathers: hee shall diuide among them the pray and the spoyle, and the substance, yea, and he shall forecast his deuises against the strong holds, euen for a ᵃ time.

25 Also hee shall stirre vp his power, and his courage against the King of the South, with a great army, and the King of the South shalbe stirred vp to battell with a very great and mighty armie: but he shall not ᵇ stand: for they shall forecast and practise against him.

26 Yea, they that feed of the portion of ᶜ his meate, shall destroy him: and his army ᵈ shall ouerflow: and many shall fall, and be slaine.

27 And both these Kings hearts *shall be* to doe ᵉ mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for ᶠ yet the end *shall be* at the time appointed.

28 Then shall hee returne into his land with great ᵍ substance: for his heart shalbe against the holy couenant: so shall he doe, and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the shippes ʰ of Chittim shall come against him: therefore he shalbe sorie and returne, and fret against the holy couenant: so shall he doe, he shall euen returne ⁱ and haue intelligence with them that forsake the holy couenant.

31 And armes ᵏ shall stand on his part, and they shall pollute the Sanctuary ˡ of strength, and shall take away the dayly *sacrifice*, and they shall set vp the abominable desolation.

32 And such as wickedly ᵐ breake the couenant, shall hee cause to sinne by flattery: but the people that doe know their God, shall preuaile and prosper.

33 And they that vnderstand among the ⁿ people, shall instruct many: ᵒ yet they shall fall by sword, and by flame, by captiuitie, and by spoyle many daies.

34 Now when they shall fall, they shalbe holpen with a ᵖ little helpe: but many shall cleaue vnto them ᵠ fainedly.

35 And some of them ʳ of vnderstanding shal fall to try them, and to purge, and to make them white, till the time be out: for there *is* a time appointed.

36 And the ˢ King shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all *that is* God, and shall speake marueillous things against the God of gods, and shall prosper, till the wrath ᵗ be accomplished: for the determination is made.

37 Neither shall he regard the ᵘ God of his fathers, nor the desires ˣ of women, nor care for any God: for he shall magnifie himselfe aboue all.

38 But in his place shall he honour the ʸ god Mauzzim, and the god whom his fathers knew not, shall he honour with ᶻ gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall he doe in ᵃ the holdes of Mauzzim with a strange god whom hee shall acknowledge: he shall increase *his* glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the end of time shall the king of the ᵇ South push at him, and the king of the North shall come against him like a whirlewind with charets, and with horsemen, and with many ships, and hee shall enter into the countreies, and shall ouerflow and passe through.

41 He shall enter also into the ᶜ pleasant land, and many *countreyes* shalbe ouerflown: but these shall escape out of his hand, *euen* Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countreyes, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe,

k A great faction of the wicked fewes shall hold with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but in deed were nothing lesse, for they sold their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people shall teach others by their exsample, and edifie many in the true religion.

o Whereby he exhorteth the godly to constancie, although they should persist a thousand times, and though their miseries endure neuer so long.

p As God will not cause his Church perpetuate, yet will he not deliuer it all at once, but so helpe, as they may still feeme to fight vnder the crosse, as he did in the time of the Maccabees, whereof he here prophecieth.

q That is, there shall be euen of this small number many hypocrites.

r To wit, of them that feare God and will lose their life for the defence of true religion. Signifying also that the Church must continually be tryed and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey. ſ Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchy of the Romanes which he noteth by the name of King, who were without all religion and contemned the true God. t So long the tyrants shall prouaile as God hath appointed to punith his people: but he sheweth that it is but for a time. u The Romans shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselues to their gods. x Signifying that they should be without all humanity: for the loue of women is taken for singular or great loue, as 2. Sam. 1, 26. y That is, the god of power and riches, they shall esteeme their own power aboue all their gods and worship it. z Vnder pretence of worshipping their gods, they shall enrich their city with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should haue beene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profit euer came to the Romanes. b That is, both the Egyptians & the Syrians shall at length fight against the Romanes, but they shall be ouercome. c The Angel forewarneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouideoce, for asmuch as he warned them of it so long afore, and therefore he would still preserue them,

44 But the tidings out of the East & the North shall d trouble him: therefore hee shall goe forth e with great wrath to destroy and roote out many.

45 And hee shall plant the tabernacles f of his palace betweene the seas in the glorious *and* holy mountaine, yet he shall come to his end, and none shall helpe him.

this reigned quietly throughout all countreyes, and from a: but at length for their cruelty God shall destroy them.

CHAP. XII.

1 Of the deliverance of the Church by Christ.

AND at that time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shall be found written in the booke.

2 And many b of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.

3 And they that be c wise, shall shine as the brightnes of the firmament: and they that d turne many to righteousnesse, *shall shine* as the starres, for euer and euer.

4 But thou, O Daniel, e shut vp the words, and seale the booke f till the end of ỹ time: many shall run to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the g riuer, and the other on that side of the brinke of the riuer.

6 And *one* said vnto the man cloatheth in linen, which was vpon the waters of the riuer, When *shalbe* the end of these wonders?

7 And I heard the man cloatheth in linen which was vpon the waters of the riuer, when he held vp his h right hand and his left hand vnto heauen, and sware by him that liueth for euer, that *it shall tary for* i a time, two times and an halfe: and when he shall haue accomplished k to scatter the power of the holy people, all these things shalbe finished.

8 Thē I heard it, but I vnderstood it not: thē said I, O my Lord, what shalbe the end of these things?

9 And he said, Go thy way Daniel: for ỹ words are closed vp, and sealed till the end of the time.

10 Many shalbe purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the l daily *sacrifice* shalbe taken away, and the abominable desolation set vp, there m *shalbe* a thousand two hundred and ninety dayes.

12 Blessed *is he* that waiteth & commeth to the thousand, three hundreth and n fiue & thirty daies.

13 But goe o thou thy way till the end *be*: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angel here noteth two things: first that the Church shalbe in great affliction and trouble at Christs comming, and next that God will sent his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel. b Meaning, all shal rise at the generall resurrection, which thing he here nameth because the faithfull should haue euer respect to that: for in the earth there shalbe no sure comfort. c Who beeing kept the true feare of God and his religion. d He chiefly meanath the ministers of Gods word, and next all the faithfull which instruct the ignorant, and bring them to the true knowledge of God. e Though the most part despise this prophecy, yet keepe thou it sure and effectuall as a treasure. f Till the time that God hath appointed for the full reuelations of these things: and then many shall runne to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

g Whi h was Tygris. h Which was as it were a double oath and did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time signifying that their troubles should haue an end. k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power. l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law. m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a mone, & and an halfe to the former number, signifying that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide a bide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that hee should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and subtill councell of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipping him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse & worse and still abused Gods benefits. Therefore now when their prosperity was at the highest vnder Ieroboam, the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to codemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeers, though they remained still in their vices and wickednesse and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatning only, nor yet flatter themselues by the sweetnes of Gods promises, he setteth before them the two principall parts of the Law, which are the promises of saluation, & the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom only they should haue true deliuerance: and for the second, he vsed threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law contein these two points, yet the Prophets more our note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophecied. 2 The idolatry of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THE word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes a of Vzziah, Iotham, Ahaz, *and* Hezekiah, b kings of Iudah, and in the daies of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife c of fornications, and children of fornications: for the land hath committed great whoredome, *departing* from the Lord.

3 So he went, & tooke d Gomer the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name e Izreel: for yet a little, and I will visite the blood of Izreel vpon the house of f Iehu, and will cause to cease the kingdome of the house of Israel.

a Called also Azariah, who being a leper was deposed from his kingdome. b So that it may be gathered by the reigne of these foure kings, that he preached aboue threescore yeeres. c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set foorth vnder this parable or figure, the idolatry of the nations: for the land hath committed great whoredome, *departing* from the Lord.

more cal'ed Israelites of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alludieg to Izreel, which was the chiefe city of the ten tribes vnder Ahab where Iehu shed so much blood, 2 Kings 10.8. & would be reuenged vpon Iehu for the blood that hee shed in Izreel, for albeit God vsite him vpon to execute his iudgements: yet he did them for his owne ambition & not for the glory of God as the end declared: for he built vp that idolatry which he had destroyed.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs. e Meaning, that they should be no

g When the measure of their iniquity is full, and I shall take vengeance and destroy all their policy and force.
h Thatis, not obtaining mercy: whereby he signifieth, that Gods favour was departed from them.
i For the Israelites neuer returned after that they were taken captiues by the Assyrians.
k For after their captiuity he restored them miraculously by the meanes of Cyrus, Ezr. 1. 1.
l That is, not my people.
m Because they thought that God could not haue beene true to his promise except he had preferred them, he declareth, though they were deliuered yet should be without number, which stand both of the Iewes and the Gentiles, Rom. 9. 26.
n To wit, after the captiuity of Babylon when the Iewes were restored, but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.
o The calamity and destruction of Izreel shall be so great, that to rellore them shalbe as a miracle

5 And at that g day will I also breake the bow of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and *God* said vnto him, Call her name h Lo-ruhamah: for I will no more haue pity vpon the house of Israel, but I will vtterly i take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will k saue them by the Lord their God, and will not saue them by bow, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said *God*, Call his name l Lo-ammi: for ye are not my people, therfore will I not be yours.

10 Yet the number of the m children of Israel shalbe as the sand of the sea, which cannot be measured nor told: and in the place where it was said vnto them, Ye are not my people, it shalbe said vnto them, *Ye are* the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be n gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the o day of Izreel.

CHAP. II.

The people is called to repentance. 5 He foreweth their idolatry and threateneth them except they repent.

SAy vnto your a brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your b mother: plead *with her*: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries c from betweene her breasts,

3 Least I strip her naked, and d set her as in the day that she was e borne, and make her as a wildernes, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they be the f children of fornication.

5 For their mother hath plaied the harlot: she that conceiued them, hath done shamefully: for she said, I will go after my g louers that giue me my bread and my water, my woull and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stoppe h thy way with thornes, and make an hedge, that shee shall not finde her paths.

7 Though she follow after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde *them*: then shall she say, i I will goe and returne to my first husband: for at that time was I better then now.

8 Now she did not know that I k gaue her corne, and wine, and oyle, and multiplied her siluer and gold, *which* they bestowed vpon Baal.

9 Therefore will I returne, and take away l my corne in the time thereof, and my wine in the season thereof, and will recouer my woull and my flaxe *lent*, to couer her shame.

10 And now will I discouer her m lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts,

12 And I will destroy her vines and her figtrees, whereof she hath said, These are my rewards that my louers haue giuen mee: and I will make them as a foreft, and the wilde beastes shall eate them.

13 And I will visit vpon her the dayes of n Baalim, wherein she burnt incense to them: and she decked her selfe with her o earerings and her iewels, and she followed her louers, and forgate mee, saith the Lord.

14 Therefore behold, I will p allure her, and bring her into the wildernesse, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley q of Achor for the doore of hope, and shee shall r ling there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me s Ishi, and shalt call me no more t Baali.

17 For I will take away the names of Baalim out of her mouth, and they shalbe no more remembred by their u names.

18 And in that day will I make a couenant for them with the x wild beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bow, and the sword and the battell out of the earth: and will make them to sleepe safely.

19 And I will marry thee vnto me for euer: yea, I will marry thee vnto mee in righteousnes, and in iudgement, and in mercy, and in compassion.

20 I will euen marry thee vnto me in y faithfulnesse, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will *euen* heare z the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sow her vnto me in the earth, and I will haue mercy vpon her, that was not pitied, and I will say to them which were not my people, Thou art my people: And they shall say, *Thou art* my God.

Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, confessing that ye are my people on whom I will haue mercy.
b God sheweth that the fault was not in him, but in their Synagogue, and their idolatries, that he forsooke them, If. 50. 1.
c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.
d For though this people were not an harlot for their idolatries, yet he had left them with their apparell and dowry and certaine signes of his fauour, but if they continued still, he would vtterly destroy them.
e When I brought her out of Egypt, Ezek. 16. 4.
f That is, bastards and begotten in whoredry.
g Meaning, the idoles which they serued & by whom they thought they had wealth and abundance.
h I will punish thee that then thou mayest try whether thine idoles can help thee and bring thee into such liberty as that thou shalt haue no lust to play the whoore.
i This he speaketh of the faithfull, which are truely conuerted vnto him with the vse and profit of Gods rods.
k This declareth that idolaters do not giue the honour, when they attribute his benefits to creat idoles.
l Signifying, that God will take away his benefits when men by his rods do not shake them.
m That is, all her seruice, ceremonies and inuentions, wherby they worshipped her idoles.

n I will punish her for her idolatry.
o By shewing how harlots trim themselues to please others, he declareth how that superstitious idolatres set a great part of their religion in decking themselues on their holy dayes.
p By my benefits in offring me grace and mercy, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.
q Which was a plentifull valley, and where in they had great comfort when they came out of the wildernesse, as Iosh. 7. 26. and is called the doore of hope, because it was a departing from death and adiuersity into life.
r She shall then praise God as she did when she was deliuered out of Egypt.
f That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.
t That is, my master: which name was applied to their idoles.
u No idolatry shall once come into their mouth, but they shall serue me but by according to my word.
x Meaning, that y With a couenant of reconciliation and peace for the earth, which shall bring foorth for the vse of man. * *Rom. 9. 25.* 1 *Pet. 3. 10.*

CHAP. III.

1 The Iewes shalbe cast off for their idolatry. 5 Afterward they shall returne to the Lord.

THen said the Lord to me, a Goe yet, *and* loue a woman (beloued of *her* husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and b loued the wine bottels.

2 So c I bought her to me for fifteene *pieces* of siluer, and for an Homer of barley, and an halfe *Homer* of barley.

3 And I said vnto her, Thou shall abide with d me many dayes: thou shalt not play the harlot, and thou shalt be to none *other* man, and I will be so vnto thee.

4 For the children of Israel shall e remaine

a Here in the Prophet representeth the person of God which loued his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles.
b That is, gaue themselues wholy to pleasure: and could not take vp, as they that are giuen to drunkennesse.
c I loue her and as of my owne should haue giuen fiue pieces of siluer, but halfe the price of a slaue, read 21. 32. d I will tarry here a long time as in my widowehood whether thou will be mine or no. e Meaning, not onely all the time of their captiuity, but also vnto Christ.

many

payed a small portion for her least she perceiuing the greatnes of his loue should not be vnder dutie: for fifteene pieces of siluer were but halfe the price of a slaue, read 21. 32. d I will tarry here a long time as in my widowehood whether thou will be mine or no. e Meaning, not onely all the time of their captiuity, but also vnto Christ.

f That is, they should neither haue policy nor religion, and their idoles also wherein they put their confidence, should be destroyed.
g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psal. 72, 17.

many daies without a king & without a f prince, and without an offring, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert and seeke the Lord their God, and g Dauid their king, and shall feare the Lord and his goodnesse in the latter daies.

CHAP. IIII.

A complaint against the people and the priests of Israel.

HEare the word of the Lord, ye children of Israel: for the Lord a hath a controuersie with the inhabitants of the land, because there is no trueth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying and killing, and stealing, and whoring, they breake out, and b blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet c let none rebuke, nor reproone another: for thy people *are* as they that rebuke the Priest.

5 Therefore shalt thou fall in the d day, and the Prophet shall fall with thee in the night, and I will destroy thy e mother.

6 My people are destroyed for lacke of knowledge: because f thou hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were b increased, so they sinned against me: *therefore* will I change their glory into shame.

8 i They eate vp the sinnes of my people, and lift vp their mindes in their iniquity.

9 And there shalbe like people like k Priest: for I will visit their wayes vpon them, and reward them their deeds.

10 For they shall eat, and not haue enough, they shall l commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 m Whoredome, and wine, and new wine take away *their* heart.

12 My n people aske counsell at their stockes, & their staffe teacheth them: for the o spirit of fornications hath caused *them* to erre, and they haue gone a whoring from vnder their God.

13 p They sacrifice vpon the tops of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadow thereof is good: therfore your daughters shall be P harlots, and your spouses shall be whores.

14 I will not q visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God, against whom they chiefly offended, Isa. 7, 13. Zech. 13, 10. Mich. 6, 1, 2.
b In euery place appeareth a liberty to most hainous vices, so that one followeth in the necke of another.
c As though he would say that it were in vaine to rebuke them: for no man can abide it: yet, they will speake against the prophets and priests whose office it is chiefly to rebuke them.
d Ye shall perish all together: the one because he would not obey, and the other because he would not admonish.
e That is, the Synagogue wherein thou boasted.
f That is, the Priest shalbe cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others, Deut. 33, 3. Mal. 2, 7.
g Meaning, the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficiall vnto them.
i To wit, the Priests seeke to eate the people offerings, and flatter them in their sinnes.
k Signifying, that as they haue sinned together, so shall they be punished together.
l Shewing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope.
m In giuing themselues to pleasures, they become like brute beasts.
n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stocken and stickes.
o They are carried away with a rage.
p Because they take away Gods honour, and giue it to idoles: therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1, 28.
q I will not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

15 Though thou Israel, play the harlot, *yet* r let not Iudah sinne: come not ye vnto Gilgal, neither goe ye vp to s Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vntuly heifer. Now the Lord will feede them as a t lambe in a large place.

17 Ephraim *is* ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue *to say* with shame, x Bring ye.

19 The wind hath y bound them vp in her wings, and they shalbe ashamed of their sacrifices.

r God complaineth that Iudah is infected, and willeth them to learne by their example to repent in time.
s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither.
t Hee calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquity, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.
u God will so disperse them, that they shall not remaine in any certaine place.
x They are so impudent in receiuing bribes, that they will command men to bring them vnto them.
y To carry them suddenly away.

CHAP. V.

1 *Against the Priests and rulers of Israel.* 13 *The helpe of man is in vaine.*

OYe Priests, heare this, and hearken ye, O house of Israel, and giue ye eare, O house of the King: for iudgement *is* toward you, because you haue beene a a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound to decline to b slaughter, though I haue beene a c rebuker of them all.

3 I know d Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, *and* Israel is defiled.

4 They will not giue their minds to turne vnto their God: for the spirit of fornication *is* in the midst of them, & they haue not knowen the Lord.

5 And the e prid of Israel doeth testifie to his face: therfore shall Israel & Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall go with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him; *for* he hath withdrawen himselfe from them.

7 They haue transgressed against the Lord; for they haue begotten f strange children: now shall g a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, *and* the shaume in Ramah: cry out at Beth-auen, after thee, O h Beniamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to i know the trueth.

10 The princes of Iudah were like them that k remoue the bound: *therefore* will I power out my wrath vpon them like water.

11 Ephraim is oppressed *and* broken in iudgement, because hee willingly walked after the l commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sickenes, and Iudah his wound, then went Ephraim vnto m Asshur, and sent vnto king n Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelpe, to the house of Iudah: I, *euen* I will spoyle and goe away: I will take away, and none shall rescue it.

15 I will go, *and* returne to my place, till they acknowledge their fault, and seeke me: in their affliction, they will seeke me diligently.

a The Priests and princes catched the poore people in their snares, as the fowlers did the birds, in these two high mountaines.
b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.
c Though I had admonished them continually by my Prophets.
d They boasted themselues not one iy to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.
e Meaning, their contemning of all admonitions.
f That is, their children are degenerate, so that there is no hope in them.
g Their destruction is not farre off.
h That is, all Israel comprehended vnder this part, signifying, that the Lordes plagues should pursue them from place to place till they were destroyed.
i By the successe they shall know that I haue surely determined this.
k They haue turned vpside downe all politicall order and all maner of religion.
l To wit, after king Ieroboams commandement, and did not rather follow
m Who was king of

God. n In Read of seeking for remedy at Gods hand, the Assyrians,

CHAP. VI.

2 Affliction causeth a man to returne to God. 9 The wickednesse of the Priests.

COme, and let [a] vs returne to the Lord: for he hath spoyled, and he will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two daies will [b] he reuiue vs, *and* in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and indeuour our selues to know the Lord: his going foorth is prepared as the morning, and he shall come vnto vs as the raine, *&* as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for [c] your goodnesse *is* as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, and thy [e] iudgements *were as* the light that goeth foorth.

6 For I desired [f] mercy, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they [g] like men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead *is* a city of them that worke iniquity, *and is* polluted with blood.

9 And as theeues wait for a man, so the company of Priests murther in the way by consent: for they worke [i] wickednesse.

10 I haue seene villeny in the house of Israel: there *is* the whoredome of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuity of my people.

a Here sheweth the people how they ought to turne to the Lord, that hee might call backe his plagues.
b Though he correct vs from time to time, yet his hope will not be faire off, if we returne to him.
c You seeme to haue a certaine holinesse and repentance, but it is vpon the sudden and as mourning cloud.
d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not food to feed the, but a sword to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should leyne the obedience of God, and the loue of their neighbour with outward sacrifices.
g That is, like light and weake persons.
h Which was the place where the Priests dwelt, and which should haue beene best instructed in my word.
i That is, doeth imitate and haue taken greefes of thy trees.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 11 Of their punishment.

WHen I would haue healed Israel, then the iniquity of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsly: and the a thiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, *that* I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, *and* as a very [c] ouen heated by the baker, which ceased from raising vp, *and* from kneading the dough vntill it be leauened.

5 *This is* the [d] day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hands to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [e] mixt himselfe among the people: Ephraim is as a cake on the hearth not turned.

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednes, both secret and open.
b They esteeme their wicked king Ieroboam about God, and seeke but how to flatter & please him.
c He compareth the rage of the people to a burning ouen which the baker hearts in, till still his dought be leauened and raised.
d They vsed all riot and excesse in their feasts and solemnities, whereby their king was ouercome with surfet, and brought into disfames, and delighted in diuersities.
e By their occasion God hath depriued them of all good rulers.
f That is, he counted it the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hote, nor thorow cold, but partly a Iew, and partly a Gentile.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, gray haires are here, & there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued without [h] heart: they call to Egypt: they go to Assiur.

12 *But* when they shall goe, I will spreed my net vpon them, *and* draw them downe as the fowles of the heauen: I will chastise them as their [i] Congregation had heard.

13 Woe vnto them: for they haue fled away from me; destruction *shalbe* vnto them, because they haue transgressed against me: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, [l] when they houled vpon their beds: [m] they assemble themselues for corne and wine, *and* they rebell against me.

15 Though I haue bound *and* strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, *but* not to the most hie: they are like a deceitfull bow: their princes shall fall by the sword, for the rage [n] of their tongues: this shalbe their derision in the land of Egypt.

h Which are a token of his manifold afflictions.
i That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
k According to my counsel made to the whole Congregation of Israel.
l That is, diuers times redeemed them, and deliuered them from death.
m When they were in affliction, & cried out for paine, they sought not vnto me for helpe.
n They onely seeke their owne commoditie and wealth, and passe not for me their God.
o Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatry.

SEt the trumpet to thy [a] mouth, *he shall come* as an eagle against the House [b] of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall [c] cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good; the enemy shall pursue him.

4 They haue set vp a [d] king, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idols: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [e] innocency!

6 [f] For it came euen from Israel, the workeman made it, therefore it is not God: but the calfe of Samaria shalbe *broken* in pieces.

7 For they haue [g] sowen the wind, and they shall reape the whirlewind: it hath no stalke: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein [h] no pleasure.

9 For they are gone vp to Assiur: *they are* as a [i] wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them and they shall sorow a little for the [k] burden of the king *and* the princes.

11 Because Ephraim hath made many altars to sinne, his altar *shalbe* to sinne.

12 I haue written to them the great things of my Law: but they were counted as a [l] strange thing.

13 They sacrifice flesh for the sacrifices of mine offrings, and eat it: *but* the [m] Lord accepteth them not: now will he remember their iniquity, and visite their sinnes: they shall returne to Egypt.

a God encourageth the Prophet to figure like the speedy comming of the enemy against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deeds declare.
c That is, Ieroboam by whom they sought their owne liberty, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernes.
f Shewing that their religion hath bin a deuise, and in it selfe is but vanity.
g They neuer cease, but runne to and fro to seeke helpe.
h That is for the tribute which the king and the princes shall lay vpon them, which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
k Saying that they offer it to the Lord, but be accepteth no seruice, which he himselfe hath not appointed.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuity of Israel.

REioyce not, O Israel for ioy [a] as *other* people: for thou hast gone a whoring from thy God: thou hast loued [o] a reward vpon euery corne floore.

2 [c] The floore, and the wine presse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Assh ur.

4 They shall not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him; *but they shall be* vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What will ye doe [f] then in the solemne day, and in the day of the feast of the Lord [g]

6 For loe, they are gone from [g] destruction: *but* Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant *places* of their siluer, *and* the thorne *shalbe* in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: [h] the Prophet *is* a foole: the spirituall man *is* mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim [i] *should be* with my God: *but* the Prophet *is* the snare of a fouler in al his waies, *and* hatred in the house of his God.

9 They [k] are deepely set: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquity, he will visit their sinnes.

10 I found Israel like [l] grapes in the wildernesse: I saw your fathers as the first ripe in the figge tree at her first time: *but* they went to Baal-Peor, and separated themselues vnto that shame, and *their* abominations were according to [m] their louers.

11 Ephraim their glory shall flee away like a bird: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, *is as a tree* [o] in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them [p] barren wombe and drie breasts.

15 All their wickednesse *is* in [q] Gilgal; for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine House; I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael *is* an [a] emptie vine, *yet* hath it brought foorth fruit vnto it selfe, *and* according to the multitude of the fruit thereof hee hath increased the altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: now shall they be found faulty: he shall breake downe their altars, he shall destroy their images.

3 For now they shall say, We haue no [d] King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsly in making a couenant: thus [e] iudgement groweth as wormewood in the furrowes of the fielde.

5 The inhabitants of Samaria shall [f] feare because of the calfe of Beth-auen; for the people thereof shall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Assh ur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the some vpon the water.

8 The high places also of [i] Auen shall be destroyed, *euen* the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, * Couer vs, and to the bils, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not [m] ouertake them.

10 It is my desire [n] that I should chastise them, and the people shall be guthered against them, when they shall gather themselues in their two [o] sorrowes.

11 And Ephraim *is as* an heifer vsed to delight in [p] threshing: but I will passe by her [q] faire neck: I will make Ephraim to ride: Iudah shall plowe, *and* Iaakob shall breake his clods.

12 Sowe to your selues in righteousnesse: reape after the measure of mercy: [r] breake vp your fallow ground: for *it is* time to seeke the Lord, till he come and raine righteousnesse vpon you.

13 *But* you haue plowed wickednes: ye haue reaped iniquity: you haue eaten the fruit of lies: because thou didst trust in thine owne waies, *and* in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as [s] Shalman destroyed Beth-arbel in the day

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a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward, and to haue thy barnes filled, Iere. 44.17. 22 an harlot that had rather hire by playing the whore, then to be entertained of her owne husband.
c These outward things that thou seekest, shalbe taken from thee.
d All their doings both touching policy and religion, shalbe reiected as things polluted.
e The meat offring which they offred for themselues.
f When the Lord shall take away all the occasions of feruing him, which shall be the most grieuous paine of your captiuitie, when ye shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
h Then they shall know that they were deluded by them, who challenged to themselues to be their prophets and spirituall men.
i The Prophets duety is to bring men to God, and not to be a snare to pull them from God.
k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22.
l Meaning, that he so esteemed them, and delited in them.
m They were as abominable vnto me, as their fathers the idoles.
n Signifying, that God would destroy their children by the sword of enemies, and so consume them by little and little.
o As they kept tender plants in their houses in Tyrus to preserue them from the cold ayre of the sea, so was Ephraim the first vnto mee but now I will giue him to the slaughter.
p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.
q The chiefe cause of their destruction is, that they commit idolatry, and corrupt my Religion in Gilgal, cutting Gods iudgement, seeing thine owne deedes were as wicked as theirs!
r To wit, to abhorre the Israelites symptoms in that blubburnesse: for then the time
m The Israelites were not mooued by their example to cease from their sinnes.
n Because they are so desperate, I will deliuer to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is set forth, as in plowing is labour and paine
q I will lay my yoke vpon her tender neck.
r Reade Ierem. 4. 4.
s That is, Shalmanazar in the destruction of that city spared neither kinde nor age.

of battel: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednes: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel. 5 Their ingratitude against him.

WHen Israel [a] *was* a child, then I loued him, and called my sonne out of Egypt.

2 They called them, *but* they [b] went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, *as one* should beare them in his armes: but they knew not that I healed them.

4 I ledde them with coards [c] of a man, *euen* with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layde the meat vnto them.

5 He shall no more returne into the land of Egypt: but Assiur shall be his [d] King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though [e] they called them to the most hie, *yet* none at all would exalt *him*.

8 [f] How shall I giue thee vp, Ephraim? *how* shall I deliuer thee, Israel? how shall I make thee, as [g] Admah? *how* shall I set thee, as Zeboim? mine heart is turned within mee: [h] my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not i enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when hee shall roare, then the children of the West shall feare.

11 [k] They shall feare as a sparow out of Egypt, and as a doue out of the land of Assiur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth with 1 God, and is faithfull with the Saints.

a Whiles the Israelites were in Egypt, and did not preuale: no my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly: and not as beasts or slaues.
d Seeing they contemne all this kindnesse, they shalbe led captiue into Assyria.
e To wit, the Propheis.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29.23.
h Meaning, that his loue was fresh with he first loued them, made him betweene doubt and assurance what to do: and herein appeareth his Fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yeeld, and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord.
k The Egyptians and the Assyrians shalbe afraid when the Lord maintaineth his people.
l Gouerneth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God, and not in man.

EPhraim is fed [a] with the wind, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a couenant with Assiur, and [b] oyle is caried into Egypt.

2 The Lord hath also a controuersie with [c] Iudah, and will visite Iaakob, according to his wayes: according to his workes, will he recompense him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had [d] power with God.

4 And had [e] power ouer the Angel, and preuailed; he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

a That is, flattereth himselfe with vaine confidence.
b Meaning, presents to get friendship
c Which in these points was like to Ephraim, but not in idolatrie.
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Gen. 32.31.
f God found Iaakob as hee lay sleeping in Bethel, Gen. 28. 12. and so spake with him there, that the fruite of that speach appertained to the whole body of the people, whereof we are.

5 Yea the Lord God of hoasts, the Lord *is* himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope still in thy God.

7 *Hee is* a Canaan: the balances of deceit *are* in his hand; he loueth to oppresse.

8 And Ephraim sayd, Notwithstanding I am rich, I haue found mee out riches in all my labours: they shall find none iniquitie in me, [g] that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in; the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministery of the Prophets.

11 Is there [h] iniquitie in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, and their altars *are* as heapes in the furrowes of the field.

12 [i] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept *sheepe*.

13 And by a [m] Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee preserued.

14 *But* Ephraim prouoked him with high places: therefore shall his blood be powred vpon him, and his reproach shall his Lord reward him.

g As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reprooue their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents, as in the feast of the Tabernacles, which thou dost now contemne.
k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.
l If you boast of your riches and nobilitie, yee seeme to reproch your father, who was a poore fugitiue and seruant- m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 and the cause of their destruction.

WHen Ephraim spake, there *was* a trembling: hee [b] exalted himselfe in Israel, but he hath sinned in Baal, & and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, *and* idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoake that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou shalt know no God but mee: for mee is no Sauiour beside me.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, *and* as a leopard in the way of Assiur.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beasts shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me *is* thine helpe.

10 [g] I am: where is thy king that should helpe thee in all thy cities? and thy iudges, of whom thou saydst, Giue me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

a Hee sheweth the excellencie and authoritie that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not farre from destruction, and haue lost their authoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and worship these calues, which were their idoles.
e He calleth them to repentance, and reprooueth their ingratitude.
f Thy destruction is certaine, and thy benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof.
g I am all one, Iames 1.17.

12 The

h It is surely laid vp to be punished, as Ier. 17,1.
i But would come out of the wombe, that is out of this danger wherein he is, and not tary to be stifled.
k Meaning, that no power shall resist God when he will deliuer his, but euen in death will be giue them life.
l Because they will not turne to me, I will not change my purpose.

12 The iniquity of Ephraim *is* h bound vp: his sinne *is* hid.

13 The sorrowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, *euen* at the i breaking foorth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death, O k death, I will be thy death: O graue, I will be thy destruction. Repentance is hid from mine eyes.

15 Though he grow vp among *his* brethren, an East wind shall come, *euen* the wind of the Lord shall come vp from the wildernes, and dry vp his veine, and his fountaine shalbe dried vp: he shall spoyle the treasure of all pleasant vessels.

CHAP. XIV.

1 *The destruction of Samaria.* 2 *He exhorteth Israel to turne to God, who requireth praise and thanks.*

a He exhorteth them to repentance to, auoid all these plagues, willing them to declare by words their obedience and repentance.
b He sheweth them how they ought to confesse their sinnes.

SAmaria shalbe desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shalbe dashed in peces, and their women with child shalbe ript.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take vnto you words and turne to the Lord, and say vnto him, b Take away all iniquity, and receiue *vs* graciously, so will we render the calues of our c lips.

c Declaring, that this is the true sacrifice, that the faithfull can offer, euen thanks and praise, Heb 13, 15.

4 Asshur shall not saue vs, neither will we ride vpon horses, neither will we say any more to the worke of our hands, *Ye are* our gods: for in thee the fatherlesse findeth mercy.

d We will leaue off all vaine confidence and pride.

5 e I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

e He declareth how ready God is to receiue them that doe repent.

6 I will be as the dew vnto Israel: he shall grow as the lily and fasten his rootes, as *the trees* of Lebanon.

f Whosoeuer ioyne themselues to this people, shalbe blessed.

7 His branches shall spread, and his beauty shalbe as the oliue tree, and his smell as Lebanon.

8 They that dwell vnder his f shadow, shall returne: they shall reuiue *as* the corne, and flourish as the vine: the sent thereof *shalbe* as the wine of Lebanon.

g God sheweth how prompt he is to heare him, when they repent, and to offer himselfe, as a protection, and safegard vnto them, as a most sufficient fruit and profit.

9 Ephraim *shall say*, What haue I to doe any more with idoles: I g haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

h Signifying, that the true wisedome and knowledge consisteth in this, euen to rest vpon God.

10 Who is h wise, and he shall vnderstand these things? and prudent, and he shall know them? for the wayes of the Lord *are* righteous, and the iust shall walke in them: but the wicked shall fall therein.

I O E L.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threateneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers, but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 *A prophecy against the Iewes.* 4 *He exhorteth the people to prayer and fasting for the misery, that was at hand.*

THe word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O a Elders, and hearken ye all inhabitants of the land, whether b such a thing hath beene in your daies, or yet in the daies of your fathers.

3 Tell you your children of it, and let your children *shew* to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake ye c drunkards, & wheepe, and howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouth.

6 Yea, d a nation commeth vpon my land, mighty, and without number, whose teeth *are like* the teeth of a lion, and he hath the iawes of a great lion.

7 He maketh my vine waste, and pilleth off the barke of my figtree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloath, for the e husband of her youth.

9 The meat offring, and the drinke offring is f cut off from the house of the Lord: the Priests the Lords ministers mourne.

a Signifying the Princes, the Priests, and the gouernours.
b He calleth the leaues to the consideration of Gods iudgements, who had now plagued the fruits of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.
c Meaning, that the occasion of their excesse and drunkennes was taken away.
d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.
e Mourne grieuously, as a woman which hath lost her husband to whom she hath beene married in her youth.
f The tokens of Gods wrath did appeare in his Temple, insomuch as Gods seruice was left off.

10 The field is wasted: the land mourneth: for the corne is destroyed: g the new wine is dried vp, *and* the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for the wheate and for the barley, because the harueſt of the field is perished.

12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *euen* all the trees of the field are withered; surely the ioy is withered away from the sonnes of men.

13 h Gird your selues and lament, ye Priests; howle ye ministers of the altar; come, *and* lie all night in sackcloath, ye ministers of my God; for the meat offering and the drinke offering is taken away from the house of your God.

14 Sanctify you a fast; call a solemne assembly; gather the Elders, *and* all the inhabitants of the land into the house of the Lord your God, and cry vnto the Lord.

15 Alas; for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meat cut off before our eyes? *and* ioy, and gladnes from the house of our God?

17 The seede is rotten vnder their clods; the garners are destroyed; the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

g All comfort and substance for nourishment is taken away.

h He sheweth that the onely meanes to auoid Gods wrath, and to haue all things restored, is vnfained repentance.

i We see by these great plagues that vtter destruction is at hand.

devoured the pastures of the wilderneſſe, and the flame hath burnt vp all the trees of the field.

20 The beaſts of the field cry alſo vnto thee: for the riuers of waters are dried vp, and the k fire hath deuoured the paſtures of the wilderneſſe.

CHAP. II.

He prophecieth of the comming & cruelty of their enemies. 13 An exhortation to mouue them to conuert. 28 The loue of God toward his people.

BLow a the trumpet in Zion, and ſhout in mine holy mountaine, let all the inhabitants of the land tremble: for the day of the Lord is come: for it *is* at hand.

2 A b day of darknes, and of blacknes, a day of clouds and obſcurity, as the morning ſpread vpon the mountaines, *ſo is* there a c great people, and a mighty: there was none like it from the beginning, neither ſhalbe any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land *is* as the garden of d Eden before him, and behind him a deſolate wildernes, ſo that nothing ſhall eſcape him.

4 The behold ing of him *is* like the ſight of horſes, and like the horſemen, ſo ſhall they runne.

5 Like the noyſe of charets in the tops of the mountaines ſhall they leape, like the noiſe of a flame of fire that deuoureth the ſtubble, *and* as a mighty people prepared to the battell.

6 Before his face ſhall the people trembie: all faces e ſhall gather blacknes.

7 They ſhall runne like ſtrong men, and go vp to the wall like men of warre, and euery man ſhall go forward in his waies, and they ſhall not ſtay in his paths.

8 Neither ſhall one f thruſt another, *but* euery one ſhall walke in his path: and when they fall vpon the ſword, they ſhall not be wounded.

9 They ſhall runne to and fro in the city: they ſhall run vpon the wall: they ſhall climbe vp vpon the houſes, *and* enter in at the windowes like the thiefe.

10 The earth ſhall tremble before him, the heauens ſhall ſhake, the g ſunne and the moon ſhalbe darke, & the ſtarres ſhall withdraw their ſhining.

11 And the Lord ſhall h vtter his voyce before his hoſt, for his hoſt is very great: for *he is* ſtrong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore alſo now the Lord ſaith, Turne you vnto me with all your heart, and with faſting, and with weeping, and with mourning.

13 And i rent your heart, and not your cloathes: and turne vnto the Lord your God: for he is gracious and merciful, ſlow to anger, & of great kindnes, and repenteth him of the euill.

14 Who knoweth *if* he will k returne and repent and leaue a bleſſing behind him, *euen* a meat offring and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, ſanctify a faſt, call a ſolemne aſſembly.

16 Gather the people, ſanctify the congregation: gather the elders: aſſemble the l children, and thoſe that ſuck the breaſts: let the bridgrome go foorth of his chamber, and the bride out of her bride chamber.

17 Let the Priеſts, the miniſters of the Lord, weepe betweene the porch and the altar, and let them ſay, Spare thy people, O Lord, and giue not thine heritage into reproach, that the heathen ſhould rule ouer them. * Wherefore ſhould they ſay among the people, Where is their God?

18 Then will the Lord be m iealous ouer his land, and ſpare his people.

19 Yea, the Lord will anſwere and ſay vnto his people, Behold, I will ſend you corne and wine, and oyle, and you ſhalbe ſatisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remooue farre off from you the n Northran *army*, and I will driue him into a land, barren and deſolate with his face toward the o Eaſt ſea, and his end to the vtmoſt ſea, and his ſtinke ſhall come vp, and his corruption ſhall aſcend, becauſe he hath exalted himſelfe to doe *thin*.

21 Feare not, O land, *but* be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wildernes are greene for the tree beareth her fruit: the figgetree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God, for he hath giuen you the raine of p righteouſneſſe, * & he will cauſe to come downe for you the raine, *euen the firſt* raine, and the latter raine in the firſt *moneth*.

24 And the barnes ſhal be full of wheate, and the preſſes ſhall abound with wine and oyle.

25 And I will render you the yeeres that the graſſhopper hath eaten, the canker worme and the caterpiller, and the palmer worme, my great hoaſt which I ſent among you.

26 So you ſhall eat and be ſatisfied and praiſe the name of the Lord your God, that hath dealt marueilouſly with you: and my people ſhall neuer be aſhamed.

27 Ye ſhall alſo know that I am in the mids of Iſrael, and that I am the Lord your God and none other, and my people ſhall neuer be aſhamed.

28 And afterward will I powre q out my Spirit vpon all fleſh, and your ſonnes and your daughters ſhall prophecy: your old men ſhall dreame r dreames, and your young men ſhall ſee viſions.

29 And alſo vpon the ſeruants, & vpon the maids in thoſe daies will I powre my Spirit.

30 And I will ſhew s wonders in the heauens and in the earth: blood and fire, and pillars of ſmoke.

31 The ſunne ſhalbe turned into darknes, and the moone into blood, before the great and terrible day of the Lord come.

32 But whoſoeuer ſhall call t vpon the name of the Lord ſhalbe ſaued: for in mount Zion and in Ieruſalem ſhalbe deliuerance, as the Lord hath ſaid, & in the u remnant whom the Lord ſhall call.

CHAP. III.

Of the iudgement of God againſt the enemies of his people.

FOr behold, in a thoſe daies and in that time, when I ſhall bring againe the captiuity of Iudah and Ieruſalem,

2 I will alſo gather all nations, & will bring them downe into the b valley of Iehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael: whom they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lottes for my people,

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k That is, drought.

a He ſheweth the great iudgements of God, which are at hand, except they repent.
b Of affliction and trouble.
c Meaning, the Aſſyrians.

d The enemy deſtroyeth our plentifull country, wherſoeuer he commeth.

e They ſhalbe pale and blacke for feare, as Nah. 2.10.

f For none ſhalbe able to reſiſt them.

g Read ver. 2, 31, and Iſa 13. 10. ezek. 32. 7. chap. 3. 15. Mat. 24. 29.
h The Lord ſhall ſtirre vp the Aſſyrians to execute his iudgements.
* Ier. 30. 7 Amos 5. 18. Zeph. 1. 15.
i Mortifie your affections and ſerue God, with parenes of heart, and not with ceremonies.
k He ſpeaketh this to ſtirre vp their ſlouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ier 3. 18.
l That is all haue ſinned, ſo all may ſhew forth ſigns of their repentance, that men ſeeing the children which are not free from Gods wrath, might be the more ſtudy touched with the conſideration of their owne ſinnes.

* *Pſal. 79. 10.*

m If they repent to beleeue in that God will preſerue and defend them with a moſt ardent affection.
n That is, the Aſſyrians your enemies.
o Called the ſalt ſea, or Perſian ſea: meaning, that though his army were ſo great that it filled all from this ſea to the ſea called Mediterraneum, yet he would ſcatter them.
p That is, ſuch as ſhould come by iuſt meaſure, and as was wont to be ſent when God was reconciled with them
* *Leuit. 26, 4. Deut. 11, 14.*
q That is, in greater abundance and more generally then in times paſt: and this was fulfilled vnder Chriſt, when as Gods graces, and his Spirit vnder the Goſpel was abundantly giuen to the Church, Iſa. 44. 3. Acts 2, 17. Ioh. 7, 38, 39.
r As they had viſions and dreames in old time, ſo ſhall they now haue cleaner reuelations.
s He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not looke for continuall quietnes in this world, and yet in all their troubles he would preſerue them.
t The order of nature ſhall ſeeme to be changed for the horrible ſin without that ſhalbe in the world Iſa 13. 10. Ezek. 32. 7. Chap. 3. 15. Iſa. 24. 23.
u Gods iudgements are for the deſtruction of the infidels, and to mooue the godly to call vpon the Name of God who will giue them ſaluation.
x Meaning hereby the Gentiles, Rom. 10, 13.

a When I ſhall deliuer my Church, which ſtandeth of the Iewes and of the Gentiles.
b It appeareth that he alludeth to that great victory of Iehoſhaphat, when as God without mans helpe deſtroyed the enemies, 2 Chro. 20. alſo he hath reſpect to this word Iehoſhaphat, which ſignifieth pleading or iudgement, becauſe God would iudge the enemies of his Church, as he did there.

and haue giuen the child c for the harlot, and sold the girle for wine, that they might drinke.

4 Yea, and d what haue you to do with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me e a recompense? and if ye recompense me, swiftly *and* speedily will I render your recompense vpon your head.

5 For ye haue taken my siluer and my gold, and haue caried into your temples my goodly *and* pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you sold vnto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall send them to the Sabeans, to a people farre off, for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere *and* come vp:

10 f Breake your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all ye heathen, and gather your selues together round about: there shall the Lord cast downe thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your g sithes, for the harnest is ripe, come, get you downe, for the winepresse is full: yea, the winepresses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, *come* into the valley of threshing: for the day of the Lord *is* neere in the valley of threshing.

15 The sunne and moone shalbe darkened, & the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vtter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the h hope of his people, and the strength of his children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers goe i thorow her any more.

18 And in that day shall the mountaines k drop downe new wine, and the hilles shall flow with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come foorth of the House of the Lord, and shall water the valley of Shittim.

19 m Egypt shalbe waste, and Edom shalbe a desolate wildernes, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will n cleanse their blood, that I haue not cleansed, and the Lord will dwell in Zion.

AMOS.

THE ARGVMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatry, he stirred vp Amos, who was an heardman or shepheard of a poore towne, and gaue him both knowledge and constancy to reproue all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spared not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 *The time of the prophecy of Amos.* 3 *The word of the Lord against Damascus.* 6 *The Philistims, Tyrus, Idumea, and Ammon.*

He words of Amos, who was among the heardmen at a Tecoa, which he saw vpon Israel, in the daies of Vziah king of Iudah, and in the daies of b Ierobo'am the sonne of Ioash king of Israel, two yeeres before the c earthquake.

2 And he said, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepheard s shall perish, and the top d of Carmell shall wither.

3 Thus saith the Lord, For e three transgressions of Damascus, and for foure, I will not turne to it, because they haue e threshed Gilead with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the g palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuity vnto h Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captiuity to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saieth the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it,

a That which the enemy gate for the sale of my people, he bestowed vpon harlots and drinke.
d He taketh the cause of his Church in hand against the enemy, as though that iniury were done to himselfe.
e Haue I done you wrong, that ye will render me the like?

f For afterward God sold them by Nebuchad-nezzar and Alexander the great, for the loue he bare to his people, and thereby they were comforted, as though the price had beene theirs.
g When I shall execute my iudgement against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Churches sake.

a Which was a towne sixe miles from Ierusalem in Iudea, but he prophecied in Israel.
b To his daies the kingdome of Israel did most flourish.
c Which as Iosephus writeth, was when Vziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.
d Whatsoeuer is fruitfull and pleasant in Israel, shall thoroughly perish.
e He sheweth first that all the people round about should be destroyed for their malice against Israel: which we meant by three and foure, which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.
f Of the Syrians shall none be spared for committing this cruelty against one city, that not one shall escape of Israel should escape punishment which hath committed so many and grieuous sinnes against God and man.

g The antiquity of their buildings shall no way auayle my iudgements, reade Ier. 49, 27.

h Tiglath Pileser led the Assyrians captiue, and brought them to Cyrene, which he calleth here Kir.
i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

h That he shall encourage the enemies where their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.
i God assureth his against all trouble, that when he destroyeth his enemies, his children shalbe deliuered.
k The strangers shall no more destroy his Church: which if they doe, it is his people, which by their sinnes make the breach for the enemy.
l He promiseth to his Church abundance of graces, reade Ezek. 47, 1. which should water and comfort the most barren places, Amos 9, 13.
m The malicious enemies shall haue no part of his graces.
n He had suffered his Church hitherto to lie in their filthines, but now he promiseth to cleanse them, and to make them pure vnto him.

it, because they shut the whole captiuity in Edom, and haue not remembred the k brotherly couenant,

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and ‖ did cast off all pity, and his anger spoyled him euermore, and his wrath watched him l alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the places of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, *and* with a tempest in the day of the whirlewind.

15 And their king shall go into captiuity, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah and Israel,

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, *and* with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of c Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for d shooes.

7 They gape ouer the head of the poore, in the e dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid, to dishonour my holy Name.

8 And they lye downe vpon cloathes laid to pledge f by euery altar: and they g drinke the wine of the condemned in the House of their God.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroied his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourty yeeres thorow the wildernes to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, & commanded the Prophets, saying, Prophecy not.

13 Behold, I am k pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the ‖ swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor he that handled the bow shall stand, & he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, *euen* against the whole family which I brought vp from the land of Egypt, saying,

2 You a onely haue I known of all the families of the earth: therefore will I visit you for all your iniquities.

3 Can two walke together except they be b agreed?

4 Will a lyon roare in the forrest, when he hath no pray? or will a lions whelpe cry out of his den, if he haue taken nothing?

5 d Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the e snare from the earth, and haue taken nothing at all?

6 Or f shall a trumpet be blowen in the city, & the people be not afraid? or shall there g be euill in a city, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he h reuealeth his secret to his seruants the Prophets.

8 The lyon hath roared: who will not be afraid? the Lord God hath spoken, who can but i prophecy?

9 Proclaime in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: & behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbery l in their palaces.

11 Therefore thus saith the Lord God, An aduersary *shall come* euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus saith the Lord, As the shepheard taketh m out of the mouth of the lion two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in n Damascus *as in a* couch.

13 Heare, and testify in the house of Iaakob, saith the Lord God, the God of hoastes,

their cruelty and oppression. l The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses. m When the lion hath satiate his hunger, the shepheard findeth a legge or a tippe of an eare, to shew that the sheepe haue beene worried. n Whereby they thought to haue had a sure hold, and to haue beene in safety.

k For Esau (of whom came the Edomites) and Iaakob were brethren, therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked the to hatred. ‖ *Ebr. corrupt his compassions.* l He was a continuall enemy vnto him.

m He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

a For the Moabites were so cruell against the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.
b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.
c If he spare not Iudah vnto whom his promises were made, much more he will not spare thir degenerate kingdome.
d They esteemed most vile bribes more then mens liues.
e When they haue spoyled him and throwen him vnto the ground, they gape for his life.
f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.
g They spoyle others and offer thereof vnto God, thinking that he will dispense with them, when he is made partaker of their iniquity. h The destruction of their enemies and his mercy toward them, should haue caused their hearts to melt for loue toward him.

i Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.
k You haue ouerlaied me with your sinnes, Isa. 1, 14
l None shalbe delivered by any meanes.

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.
b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth & moueth him, which is called the agreement between God and his Prophets.
c Will God threaten by his Prophet, except there be some great occasion.
d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements and the people not be afraid?
g Doth any aduersity come without Gods appointment? Isa. 45, 7
h God reuealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit mooued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egyptians, to be witnesse of Gods iudgements against the Israelites for

14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IV.

Against the governours of Samaria.

HEare this word, yee a kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, *and* destroy the needie, and they say to their masters, b Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that hee will take you away with c thornes, and your posterity with fish-hookes.

3 And ye shall goe out at the breaches euery *one* forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to d Beth-el, and transgresse; to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, *and* your tithes after three e yeeres.

5 And offer a thankesgiuing f of leauen, publish *and* proclaime the free offerings: for this g liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you h cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there *were* yet three i moneths to the harueft, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another city: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred vnto one citie to drinke water, but they were k not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens and your vineyards, and your figtrees, and your olive trees did the palmer worme deuoure; yet haue yee not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of Egypt: your yong men haue I slaine with the sword, and haue taken away your horses; and I haue made the stinke of your tents to come vp euen into your nostrels, yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a m firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: and because I will doe thus vnto thee, prepare to n meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hoastes *is* his Name.

CHAP. V.

A lamentation for the captiuity of Israel.

HEare ye this word, which I lift vp vnto you, *euen* a lamentation of the house of Israel.

2 The a virgine Israel is fallen, *and* shall no more rise; she is left vpon her land, *and* there *is* none to raise her vp.

3 For thus saith the Lord God, The city which went out by a thousand, shall leaue b an hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into c Gilgal, and go not to Beer-sheba: for Gilgal shall go into captiuity, and Beth-el shall come to nought.

6 Seeke the Lord, and yee shall liue, least hee breake out like fire in the house of Ioseph and deuoure it, and there *be* none to quench it in Beth-el.

7 They turne d iudgement to wormewood, and leaue off righteousnes in the earth.

8 Hee e maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

9 He strengtheneth the destroyer against the mighty, and the destroyer shall come against the fortresse.

10 They hate bated him, f that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading *is* vpon the poore, and g ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore h the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hoastes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hoastes will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hoastes, the Lord saith thus, Mourning *shall be* in all streets: and they shall say in all the hie wayes, Alas, alas: and they shall call the i husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines *shall be* lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that k desire the day of the Lord: what haue you to doe with it? the day of the Lord *is* darkenesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkenesse, and not light, euen darkenesse and no light in it?

21 I hate *and* abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offrings and meat offrings, I will not accept them: neither will I regard the peace offrings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy viols.)

24 And let iudgement runne downe as m waters, and righteousnes as a mighty riuer.

25 Haue ye offered vnto me sacrifices and offrings in the wilderneSSe fourtie yeeres, O house of Israel?

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beasts and not of men.
b They encourage such as haue authoritie ouer the people to powle them, so that they may haue profite by it.
c He alludeth to fishers, which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to those places, thinking that their great deuotion and good intention had been sufficient to haue bound God vnto them.
e Read Deut. 14. 28.
f Ar Leuit. 7. 13.
g You onely delight in these outward ceremonies and haue none other respect.
h That is, lacke of bread and meat.
i I stayed the raine til the fruits of the earth were destroyed with thought, and yet you would not consider it to returne to me by repentance.
k They could not find water enough where they had heard say it had rained.
l As I plagued the Egyptians, Exod. 9. 10.
m You were almost all consumed, and a few of you wonderfully preserued, 2. king. 14. 26
n Turne to him by repentance.

a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnesse and daintinesse.

b Meaning, that the tenth part should scarcely be saued.

c In these places they worshipped new idols, which a foretime seiued for the true honour of God, therefore he saith that these shall not saue them.
d In stead of iudgement and equitie they execute crueltie and oppression
e He setteth the power of God, Iob 9. 9.

f They hate the Prophets which reproue them in the open assemblies.
g Ye take both his money and also his food, wherewith he should liue.

h God will so plague them that they shall not suffer the godly once to open their mouths to admonish them of their faults.

i So that all degrees shall haue matter of lamentation for the great plagues
k Thus he speaketh, because the wicked and hypocrites said they were content to abide Gods iudgements, whereas the godly then die and feare, Ioe. 30. 9. Ioel. 2. 11. Zeph. 1. 15.
l Because ye haue corrupt in true seruice, and remaine obstinate in your vices, Isa. 1. 11. Iere. 6. 20.
m Do your duety to God, and to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods word.

n Their idole which you esteemed as your king, and caried about at you did Chiun, in which images you thought that there was a certaine divinity.

26 But you haue borne n Sicouth your king, and Chiun your Images, *and* the starre of your gods, which you made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lord, whose Name *is* the God of hosts.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

WOe to a them that are at ease in Zion, and trust in the mountaine of Samaria, b which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be c they better then these kingdoms? or the border of their land greater then your border,

3 Yee that put farre away the d euill day, and approach to the seate of iniquity?

4 They lie vpon beds of yuorie, and stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like e Dauid.

6 They drinke wine in bowles, and annoint themselues with the chiefe ointments, but no man is f sorie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and g the sorow of them that stretched themselues, is at hand.

8 h The Lord God hath sworne by himselfe, saith the Lord God of hoasts, I abhorre i the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle k shall take him vp and burne him, to cary out the bones out of the house, and shall say vnto him, that is by the l sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, m Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses n runne vpon the rocke? or will one plowe *there* with oxen? for yee haue turned iudgement into gall, and the fruit of righteousnesse into o wormewood.

13 Yee reioyce in a thing of nought: yee say, Haue not wee gotten vs p hornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lord God of hoasts: and they shall afflict you from the entring in of q Hamath vnto the riuer of the wildernesse.

a The Prophet threateneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: and seeing beforetime they did nothing auaile them that were there borne, why should you looke that they should saue you which were b brought in to dwell in other mens possessions?

c If God haue destroyed these exceller cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse then yours are: thinke you to be better, or to escape?

d Ye that continue still to your wickednes, and thinke that Gods plagues are not at hand, but glue your selues to all idlenesse, wantonnesse and riot.

e As he caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, where of many were slaine and caried away captiue.

g Some reade, the ioy of them that stretch themselues, shall depart.

h Reade Ierem. 51. 14. i That is, the riches and pompe. k The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease. l That is, to some neighbour that dwelleth round about. m They shalbe so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumbe when they heare Gods Name, and abhorre it, as they that are desperate, or reprobate. n Hee compareth them to barren rockes, whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them. o Reade Chap. 5. 7. p That is, power and glory. q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah, 12 His craftie counsell.

THus hath the Lord God shewed vnto mee, and behold, hee formed a grashoppers in the beginning of the shooting vp of the latter grouth: and loe, *it was* in the latter grouth b after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iaakob: for he is small.

3 *So* the Lord c repented for this. It shall not be, saith the Lord.

4 ¶ Thus *also* hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, d and it deuoured the great deepe, and did eat vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob: for he is small.

6 *So* the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus *againe* he shewed mee, and behold, the Lord stood vpon a wall made by line e with a line in his hand.

8 And the Lord said vnto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the high places of Izhak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also g Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat *thy* bread, and prophecie there.

13 But prophecie no more at Beth-el, for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Goe prophecie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Izhak.

17 Therefore thus saith the Lord, i Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be deuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie forth of his land.

as this day he doeth against them that persecute the ministers of his Gospel.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the kings sheepe were shorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubburnesse of this people.

e Signifying that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophecied that the king should be destroyed: for the wicked Priest more for hatred he bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemne him, where as none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practise, that was, to feare the Prophet, that he might depart, and not reproue their idolatry there openly, and so hinder his profit.

h Thus he shewyeth by his extraordinary vocation, that God had giuen him a charge, which he must needes execute.

i Thus God vsed to approue the authority of his Prophets, by his plagues and iudgements against them, which were malicious enemies, Ier. 28. 16. and 29. 21. 22.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lord sweareth.* 11 *The famine of the word of God.*

THus hath the Lord God shewed vnto mee, and behold, a basket of sommer fruit.

2 And he said, Amos, what seest thou? And I sayd, A basket of a sommer fruit. Then said the Lord vnto mee, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies

a Which signified the ripenesse of their sinnes, and the readinesse of Gods iudgements.

b There shall be none left to mourne for them.
c By staying the sale of food, and necessarie things which you have gotten into your owne hands, and so cause the poore to spend quickely that little that they haue, and at length for necessitie to become your slaues
d When the death was once come they were so greedy of gain, that they thought the holy day to be an hinderance vnto them.
e That is, the measure small, and the price great.
f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.
g In the middest of their prosperitie I will send great affliction.
h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof.
i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs.
k That is, the common maner of worshipping, and the seruice or religion there vsed.

bodies *shall be* in euery place: they shall cast them forth with b silence.

4 Heare this, O yee that c swallow vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the d new moneth be gone, that we may sell corne? and the Sabbath, that wee may set foorth wheate, and make e the Ephah small and the shekell great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needie for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iaakob, Surely, I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and f drowned, as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the g Sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning: and all your songs into lamentation: and I will bring sackecloath vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the h word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne i of Samaria, and that say, Thy God, O Dan, liueth, and k the maner of Beersheba liueth, euen they shall fall, and neuer rise vp againe.

CHAP. IX.

Threatnings against the Temple. 2 *And against Israel.* 11 *The restoring of the Church.*

I Saw the Lord standing vpon the a Altar, and he said, Smite the lintel of the doore, that the posts may shake; and cut them in pieces, *euen* the b heads of them all, and I will slay the last of them with the sword: hee that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will b I command the c serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his d spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

7 Are ye not as the Ethiopians e vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from f Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God *are* vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly g destroy the house of Iaakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as *corne* is sifted in a sieue: yet shall not the b least stone fall vpon the earth.

10 *But* all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the i Tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of k Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall l touch the mower, and the treader of grapes him that soweth seed: and the mountaines shall m drop sweet wine, and all the hils shall melt.

14 n And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue giuen them, saith the Lord thy God.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people.

c He sheweth that God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God, by the making of the heauens and the elements: that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians, or blackmoors? yet haue I bestowed vpon you greater benefits.
f Reade Ier 47.4.
g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised, and restore by him the spirituall Israel. Acts. 15. 16.
k Meaning, that the very enemies as were the Edomites and others, should be ioyned with the Iewes in one societie, and body, whereof Christ should be the head.
l Signifying, that there shall be great plentie of all things, so that when one kinde of fruite is ripe, another should follow, and euery one in course. Leuit. 26.5.
m Read Ioel 3 18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans, which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelties, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

a God hath certainely reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere 49.14.
b Thus the heathen encourage themselues to rise against Edom.
c Which despiseth all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut vp among the hills as separate from the rest of the world.
d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ier. 49.9.
e They in whom thou diddest trust for to haue helpe and friendship of them, shall be thine enemies and destroy thee.
f That is, thy familiar friends and ghests haue by secret practises destroyed thee.
g He threateth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom hee now comforteth by punishing their enemies. h When Nebuchadnezzar came against Ierusalem, thou ioynedst with him, & hadst part of the spoile, and so diddest reioyce when my people, that is, thy brother were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

THE vision of Obadiah. Thus saith the Lord God against Edom, a We haue heard a tumor from the Lord, and an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battell.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The c pride of thine heart hath deceiued thee: thou that dwellest in the clifts of the rocks, whose habitation *is* high, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 d Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue stollen till they had enough? if the grape gatherers came to thee, would they not leaue *some* grapes?

6 How are the things of Esau sought vp, *and* his treasures searched?

7 All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, *and* preuailed against thee: *they that eate* thy f bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy g brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest h on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that hee was made i a stranger, neither shouldest thou haue reioyced ouer the children of Iudah; in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day k of the Lord *is* neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue l drunke vpon mine holy Mountaine, *so* shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shal be m as though they had not beene.

17 But vpon mount Zion shall be deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions.

18 And the house of Iaakob shall be n a fire, and the house of Ioseph a flame, and the house of Esau *as* stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin *shall haue* Gilead.

20 And the captiuitie of this hoast of the children of Israel, which were among the p Canaanites, *shall possesse* vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they q that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

i When the Lord deprined them of their former dignities, and gaue them to be caried in captiuitie.
k When he will summon all the heathen, and send them to destroy thee.
l That is, reioyced and triumphed.
m The Edomites shall be vtterly destroyed, and yet in despite of all the enemies I will resettle my Church and restore it.
n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deut. 4. 24. heb 12. 29.
o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when all the faithfull are made heires and lords of all things by him which is their head.
p By the Canaanites, the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad Spaine
q Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vn-

der Messiah, whom the Prophet calleth here, the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

When Ionah had long prophecied in Israel and had little profited, God gaue him expresse charge to go and denounce his iudgements against Nineueh, the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted vnto the Lord, for so many Prophets and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience

HE word of the Lord came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, *and* goe to b Nineueh, that c great citie, and crie against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to d flee into Tarshish, from the presence of the Lord, and went downe to e Iapho: and he found a shippe going to Tarshish, so he paid the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the f presence of the Lord.

4 But the Lord sent out a great winde into

a After that he had preached a long time to Israel: and so Ezekiel, after that for a time he had prophecied in Iudia, he had visions in Babylon, Ezek 1. 2.
b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they by the preaching to them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.
c For as authours write, it contained in circuit 480 furlongs, and had a thousand and fiue hundreth towers, and at the time there were an hundreth and twentie thousand children therein, Chap. 4. 11.
d Whereby he declared his weaknesse, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 1.
e Which was the hauen port to take shipping thither, called also Ioppe.
f From that vocation wherevnto God had called him, and wherein he would haue assisted him.

the

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed euery man vnto his god, and cast the wares that were in the ship, vnto the sea, to lighten it of them: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and said vnto him, What meaneth thou, O sleeper? Arise call vpon thy g God, if so be that God will thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceeding afraid, and said vnto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous.)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheless the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, h We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men i feared the Lord exceedingly, and offered sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the k belly of the fish three dayes and three nights.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lord his God a out of the fishes belly,

2 And said, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly b of hell cryed I, *and* thou heardest my voyce.

3 For thou hadst cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my d life from the pit, O Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying e vanities, forsake their owne f mercy.

9 But I will sacrifice vnto thee with the voyce of thankesgiuing, and will pay that that I haue vowed: saluation *is* of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the king of Nineueh.

ANd the word of the Lord came vnto a Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great city, and preach vnto it the preaching which I bid thee.

3 So Ionah arose, and went to Nineueh according to the word of the Lord: now Nineueh was a b great and excellent city of three dales iourney.

4 And Ionah began to enter into the city a dales c iourney, and he cryed, and said, Yet fourty dales, and Nineueh shalbe ouerthrowen.

5 So the people of Nineueh d beleeued God, & proclaimed a fast, and put on sackcloath, from the greatest of them, euen to the least of them.

6 For word came vnto the king of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloath, and sate in ashes.

7 And he proclaimed and said thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor e beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloath, and cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell *if* God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their h works that they turned from their euill waies: and i God repented of the euill that he had said that he would doe vnto them, and he did it not.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I preuented it to flee vnto b Tarshish: for I knew, that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for me to dye then to liue.

4 Then

g As one that would haue cast off this care and solicitude, by seeking rest and quietnesse.

h As they had called on their idols which declareth that idolatrie is haue no thy nor certainty, but in their troubles seeke they cannot tell to whom.

i Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them, for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest figne of wickednes.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselues so wonderfully deliuered: but this was done for feare, and not of pure heart and affection, neither according to Gods word.

m That the Lord would chastise his Prophet with a most terrible spectacle of death, and thereby also confirmed him of his fauour and support to this his charge which was enioyoed him.

n Being now swallowed vp of death, and seeing no remedy to escape, his faith brast out into the Lord, knowing that out of the very hell he was able to deliuer him.

o For he was now in the fishes belly as in a graue or place of darkenesse.

p This declared what his prayer was, and how he laboured between hope and despaire, considering the neglect of his vocation, and Gods victory.

a Ionah was a Prophet, which had before shewed so great infirmity.

b Reade Chap. 1. 2.

c He went forward one day in the city, and preached, and so he continued till the city was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumb beasts had sinned or could repent, but that by their assemble mus might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

f He willed that the men should earnestly call vnto God for mercy.

g For partly by the threatning of the Prophet, and partly by the motion of their owne conscience, he doubted whether God would shew them mercy.

h That is, the fruits of their repentance, which did proceede of faith, which God had planted by the ministery of his Prophets.

i Reade Ieiem. 18, 8.

d Thou hast deliuered me from the belly of hell: and all these dangers, as it were tasting me from death to life.

e They that depend vpon any thing faue on God alone.

f They refuse their owne felicity and their goodnes which they should elle receiue of God.

a This is a great declaration of Gods mercy, that he receiueth him againe, and sendeth him foorth as his Prophet, which had before shewed so great infirmity.

b Reade Chap. 1. 2.

c He went forward one day in the city, and preached, and so he continued till the city was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumb beasts had sinned or could repent, but that by their assemble mus might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

f He willed that the men should earnestly call vnto God for mercy.

g For partly by the threatning of the Prophet, and partly by the motion of their owne conscience, he doubted whether God would shew them mercy.

h That is, the fruits of their repentance, which did proceede of faith, which God had planted by the ministery of his Prophets.

a Because hereby he should be taken as a false prophet, and so the Name of God, which he professed should be blasphemed.

b Reade Chap. 1, 3.

c Thus he prayed of griefe, fearing least Gods Name by this forgiuenesse might be blasphemed, as though he feared his Prophecie

foorth to denounce his iudgements in vaine.

i Meaning, Ierusalem, where the Lords flocke was gathered. k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations whea they saw themselues neither to haue king nor counsell.

m He sheweth that the faithfull ought not to measure Gods iudgements by the braggs and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victory, so oft as he ouercommeth their enemies: but the accomplishment thereof shalbe at the last comming of Christ,

Mount Zion, from henceforth euen for euer.

8 And thou, O i towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen k the first dominion, *and* kingdome shall come to the daughter Ierusalem.

9 Now why doest thou cry out with lamentation? *is* there no king in thee? is thy counseller perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go foorth of the city, and dwell in the field, and shalt go into Babel, *but* there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe condemned, and our eye shall looke vpon Zion.

12 But they m know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise and threth, n O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord: and their substance vnto the ruler of the whole world.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellency of Beth-leem.

NOw assemble thy garisons, O daughter a of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art b little to be among the thousands of Iudah, *yet* out of thee shall he come foorth vnto me, that shalbe the ruler in Israel, whose c going foorth *haue beene* from the beginning *and* from euerlasting.

3 Therefore will he giue them vp, vntill the time that d she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall e stand, and feed in the strength of the Lord, & in the maiesty of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And he f shalbe *our* peace when Asshur shall come into our land: when he shall tread in our palaces, then shall we raise against him seuen shepheards, and eight principall men.

6 And they shall destroy g Asshur with the sword, and the land of Nimrod with their swords: thus shall he h deliuer vs from Asshur, when he commeth into our land, and when he shall tread within our borders.

7 And the i remnant of Iaakob shalbe among many people, as a dew from the Lord, *and* as the showres vpon the grasse, that waiteth not for

a He forewarneth them of the dangers that shall come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously.

b For so the Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Bethleem was not able to make a thousand, he called it little, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefite, Mat. 2.

c He sheweth that the comming of Christ and all his workes were appointed of God from all eternity.

d He compareth the Iewes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn 16, 21. e That is, Christ his kingdome shalbe stable and euerlasting, and his people as well the Gentiles as the Iewes shall dwell in safety. f This Messiah shalbe a sufficient safegard for vs, and though the enemy assaile vs for a time, yet shall God stirre vp many which shalbe able to deliuer vs. g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time. h By these gouernours will God deliuer vs when the enemy commeth into our land. i This remnant or Church which God shall deliuer shall onely depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man.

man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles in the mids of many people, as the Lion among the beasts of the forest, *and* as the Lions whelpe among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shalbe lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine k horses out of the mids of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy greues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in *my* wrath and indignation vpon the heathen, l which they haue not heard.

k I will destroy all things wherein thou putteit thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

l It shalbe so terrible that the like hath not beene heard of.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vnkind. 6 What maner of sacrifices do please God.

HEarken ye now what the Lord saith, Arise thou, *and* contend *before* the a mountaines, and let the hils heare thy voyce.

2 Heare ye, O mountaines, the Lords quarell, and ye mighty foundations of the earth: for the Lord hath a quarell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor had answered him, from c Shittim vnto Gilgal, that ye may know the d righteousnes of the Lord.

6 Wherewith e shall I comebefore the Lord, *and* bow my selfe before the high God? shall I come before him with burnt offerings, *and* with calues of a yeere old?

7 Will the Lord be pleased with thousands of rams, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, *euen* the fruit of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: f surely to doe iustly, and to loue mercy, and to humble thy selfe to walke with thy God.

9 The Lords voyce crieth vnto the h city, and the man of wisdome shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

a He taketh the high mountaines and hard rockes to witnesse against the obstinacy of his people.

b I haue not burt thee, but bestowed infinite benefits vpon thee.

c That is, remember my benefits from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promise and his manifold benefites toward you.

e That the people by hypocrisy aske how to please God, and are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoyde his anger: but they will neuer be brought to mortify their owne affections, and to giue themselues willingly to serue God as he commandeth.

g The Prophet in few words calleth them to the obseruation of these, and Table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any city or nation, the godly will acknowledge his maiesty, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

11 Shall

i That is, of Ierusalem.
k Thou shalt be confumed with inward griefe and euill.
l Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preserue.
m You haue received all the corruption and idolatrie, wherewith she ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisedome and policie in so doing, but you shall not escape punishment: but as I haue shewed you great fauour, and taken you for my people, so shall you

11 Shall I iustifie the wicked ballances, and the bag of deceitfull weights?
12 For the rich men thereof i are full of cruelty, and the inhabitants thereof haue spoken lies, and their tongue *is* deceitfull in their mouth.
13 Therefore also will I make thee sicke in smiting thee, *and* in making *thee* desolate, because of thy sinnes.
14 Thou shalt eate and not be satisfied, and k thy casting downe *shalbe* in the middes of thee, and thou l shalt take hold, but shalt not deliuer, and that which thou deliuerest, will I giue vp to the sword.
15 Thou shalt sow, but not reape: Thou shalt treade the oliues, but thou shalt not anoynt thee with oyle, and *make* sweet wine, but shall not drinke wine.
16 For the m statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproach of my people.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother.
b He sheweth that the prince, the iudge, and the rich man are linked together all to doe euill, and to cloake the deede one of another.
c That is, the rich man that is able to giue money, abilioeth them no wicked deede nor iniurie.
d These men agree among themselues and conspire with one consent to doe euill.

I will waite for God my Sauiour: my God will heare me.
8 Reioyce not against mee, b O mine enemies though I fall, I shall arise. when I shall sit in darkenesse, the Lord *shalbe* a light vnto me.
9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: *then* will he bring mee foorth to the light, *and* I shall see his righteousnesse.
10 Then shee that is mine enemie, shall looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the streetes.
11 *This is* the day that thy walles shall be built: this day shall driue farre away k the decree.
12 In this day also they shall come vnto thee from l Asshur, and *from* the strong cities, and from the strong holdes euen vnto the riuer, and from Sea to Sea, and from mountaine to mountaine.
13 Notwithstanding the land shalbe desolate because of them that dwell therein, *and* for the fruits of m their inuentions.
14 n Feed thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) *as* in the mids of Carmel: let them feed in Bashan and Gilead, as in old time.
15 o According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marueilous things.
16 The nations shall see, and be confounded for all their power: they shall p lay their hand vpon their mouth: q their eares shall be deafe.
17 They shall r licke the dust like a serpent: they shall moouе out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.
18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? Hee retaineth not his wrath for euer, because mercie pleaseth him.
19 He will turne againe, *and* haue compassion vpon vs: he will subdue our iniquities, and cast all t their sinnes into the bottome of the sea.
20 Thou wilt performe *thy* u trueth to Iakob, *and* mercy to Abraham, as thou hast sworne vnto our fathers in old time.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.
i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.
k Meaning, the cruell empire of the Babylonians.
l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shalbe able to let them.
m After this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which cannot sinne shalbe made waste because of their wickednesse.
n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them as in times past.
o God promiseth to bs fauourable to his people, as he hath beene afore time.
p They shall be as dumme men and dare bragge no more.
q They shalbe astonished and astruction.
r They shall
s Meaning of his elect.
t The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

WOe is mee, for I am as the a Summer gatherings, *and* as the grapes of the vintage: there *is* no cluster to eate: my soule desired the first ripe fruits.
2 The good man is perished out of the earth, and there *is* none righteous among men: b they all lie in wait for blood: euery man hunteth his brother with a net.
3 To make good for the euill of *their* hands, the prince asked, and the iudge *iudgeth* for a reward: therefore the c great man he speaketh out the corruption of his soule: so d they wrap it vp.
4 The best of them *is as* e abriar, and the most righteous of them *is sharper* then a thorne hedge: the day of f thy watchmen *and* thy visitation commeth; then shall be their confusion.
5 Trust ye not in a friend, neither put ye confidence in a counseller; keepe the doores of thy mouth from her that lieth in thy bosome.
6 For the sonne reuileth the father; the daughter riseth vp against her mother, the daughter in law against her mother in law, *and* a mans enemies *are* the men of his owne house.
7 Therefore g I will looke vnto the Lord:

e Meaning that all their walles shall be built: this day shall driue farre away k the decree.
f Meaning of their inuentions.
g Feed thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) *as* in the mids of Carmel: let them feed in Bashan and Gilead, as in old time.
h According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marueilous things.
i The nations shall see, and be confounded for all their power: they shall p lay their hand vpon their mouth: q their eares shall be deafe.
k They shall r licke the dust like a serpent: they shall moouе out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.
l Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? Hee retaineth not his wrath for euer, because mercie pleaseth him.
m He will turne againe, *and* haue compassion vpon vs: he will subdue our iniquities, and cast all t their sinnes into the bottome of the sea.
n Thou wilt performe *thy* u trueth to Iakob, *and* mercy to Abraham, as thou hast sworne vnto our fathers in old time.

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt & ready to receiue the word of God, at Ionahs preaching and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Merodh-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God *is a* iealous, and the Lord reuengeth: the Lord reuengeth: euen the Lord is of anger, the Lord will take vengeance on his aduersaries, and he reserueth *wrath* for his enemies.

3 The [d] Lord *is* slow to anger, but *he is* great in power, and will not surely cleare *the wicked*: the Lord *hath* his way in the whirlewinde, and in the storme, and the cloudes *are* the dust of his feete.

4 He rebuketh the sea, and driethit, and hee drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good [h] *and* as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer *as* with a flood, he will vtterly destroy the [i] place thereof, and darkenesse shall pursue his enemies.

9 What doe ye [k] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For *he shall come as* vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dryed.

11 There [m] commeth one out of thee that imagineth euill against the Lord, *euen* a wicked counseller.

12 Thus saith the Lord, Though they be [n] quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will a flict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy grae for thee, for thou art vile.

15 * Behold vpon the mountaines the feete of him that declareth, and publisheth [p] peace: O Iudah, keep thy solemne feasts, performe thy vowes, for the wicked shall no more passe through thee: he is vtterly cut off.

CHAP. II.

Here describeth the victories of the Caldeans against the Assyrians.

HE a destroyer is come before thy face: keepe the munition: looke to the way: make *thy* loynes strong: increase *thy* strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mighties men is made red, [d] the valiant men are in scarlet: the charets *shall be as* in the fire *and* flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoot like the lightning.

5 [f] Hee shall remember his strong men, they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuer shall be opened, and the palace shall melt.

7 And Huzzab *the Queene* shall be led away captiue, and her maides shall lead *her* as with the voyce of doues, smiting vpon their breasts.

8 But Nineueh is g of old like a poole of water: yet they shall flee away. Stand, stand, *shall they cry*: but none shall looke backe.

9 h Spoyle ye the siluer, spoyle the golde: for there is none end of the store *and* glory of all the pleasant vessels.

10 i Shee is emptie and voide and waste, and the heart melteth, and the knees smite together, and sorow is in all loines, and the faces [k] of them all gather blackenesse.

11 Where is the [l] dwelling of the lions, and the pasture of the lions whelpes? where the lion *and* the lyoneesse walked, *and* the lions whelpe, and none made them afraid.

12 The lion did teare in pieces enough for his whelpes, and worried for his lyoneesse, and filled his holes with pray, and his dennes with spoyle.

13 Behold, I *come* vnto thee, saith the Lord of hosts, and I will burne her charets in the [m] smoke, and the sword shall deuoure the yong lions, and I will cut of thy spoyle from the earth, and the voyce of thy [n] messengers shall no more be heard.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No power can escape the hand of God.*

OBloody city, it is all full of lyes *and* robbery: [a] the pray departeth not.

2 The noyse of a whip, [b] and the noyse of the mouuing of the wheeles, and the bearing of the horses, and the leaping of the charets.

3 The horsemen lifteth vp both the bright sword, and the glittering speare, and a multitude *is* slaine, and the dead bodies *are* many: there *is* none end of their corpses; they stumble vpon their corpses,

4 Because of the multitude of the fornications of the [c] harlot that is beautifull, and is a mistresse of witchcraft, and selleth [§] people through her

a Reade Isa 13.1.
b The vision or reuelation which God commanded Nahum to write concerning the Ninenites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he defere it.
f That the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape, when he prouoketh his God to anger?
h Least the faithfull should be discouraged by hearing the power of God, he inferreth them that his mercies appertaine vnto them and that he hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and in such sort as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that he should not need to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.
m Which may be vnderstood either of Sancherib, or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safe ie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promiseth to make an end of punishing them by the Assyrians.
o Meaning, Sancherib, who should haue no more children, but be slaine in the house of his gods, 2 Kings 19. 36. 37.
* *Isa 25.7 Rom.10.15.*
p Which peace the Iewes should enioy by the death of Sancherib.

a That is, Nebuchadnezzar is in a readinesse to destroy the Assyrians, and the Prophet decideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourged them, reade Isa 10.12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemy, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and erash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shall be scattered, and shall not looke backe though meo would call them.
h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh, and the men thereof shall be after this forlorne. Reade Ioel 2.6
k Meaning, Nineueh, whose inhabitants were cruell like the Lions, and giuen to all oppression, and spared no violence or tyrannie to prouide for their whiues and children.
l In That is, assoone as my wrath begioneth to kindle.
m Signifying the heralds, which were accustomed to proclaime warre. Some reade, of thy gumme teeth wherewith Nineueh was wont to bruise the bones of the poore.

a It is Nahum that is, Nebuchadnezzar is in a readinesse to destroy the Assyrians, and the Prophet decideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourged them, reade Isa 10.12.
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h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and
a It neuer ceaseth to spoyle and robbe.
b He sheweth how the Caldeans shall batte, and how courageous their horses shall be in beating the ground when they come against the Assyrians.
c He compareth Nineueh to an harlot, which by her beauty and subtile enticements, bringeth them to destruction.

her whoredome: and the nations through her witchcrafts.

5 Behold, *I come* vpon thee, saith the Lord of hoastes, and will discouer thy skirts vpon my face, and will shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pity vpon her? where shall I seeke comforters for thee?

8 Art thou better then [d] No, *which was* full of people? that lay in the riuers, and *had* the waters round about it? whose ditch was the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and there *was* none end: Put and Lubim were [f] her helpers.

10 Yet was shee caried away, *and* went into captiuitie: her yong children also were dashed in pieces at the head of all the streetes: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke help because of the enemy.

12 All thy strong cities *shalbe like* figtrees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee *are* women: the gates of thy land shalbe opened vnto thine enemies, *and* the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the morter: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the [e] locusts, *though* thou be multiplied like the locusts, *and* multiplied like the grashopper.

16 Thou hast multiplied thy marchants aboue the starres of heauen: the locust spoileth and flyeth away.

17 Thy princes *are* as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the cold day; *but* when the sunne ariseth, they flee away, & their place is not knowen where they are.

18 Thy [f] shepheards do sleepe, O king of Assur: thy strong men lye downe: thy people is scattered vpon the mountaines, and no man gathered *them*.

19 There is no healing of thy wound: thy plague is grieuous: all that beare the bruite of thee, shall clappe the hands ouer thee: for vpon [g] whom hath not thy malice passed continually?

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.

f Or, *thine*.

e Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these were mine are with vaine or change of weather.

f Thy princes and counsellers.

g Meaning, that there was no people, to whom the Assyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none ende. Therefore hee had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none ende of their troubles as yet, because of their stubbornesse and rebellion against the Lord. And least the godly should despaire, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enimies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

a *A complaint against the wicked that persecute the iust.*

THe burden, which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare! *euen* cry out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doest thou shew me iniquitie, and cause me to behold sorow? for spoyling, and violence *are* before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolued, and iudgement doth neuer go forth: for the wicked doeth [b] compasse about the righteous, therefore [c] wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, *and* marueile: for I will worke a worke in your dayes: d yee will not beleeue it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breddh of the land to possesse the dwelling places *that are* not theirs.

7 They are terrible & fearefull: their iudgment, and their dignitie shall proceed of themselues,

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the [*] euening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

9 They come all to spoyle: for their faces *shalbe* an [f] East winde, and they shall gather the captiuitie [g] as the sand.

10 And they shall mocke the Kings, and the princes *shalbe* a scorne vnto them: they shall deride euery strong hold: for they shall gather h dust, and take it.

11 Then shall they [i] take a courage, and transgresse & doe wickedly, *imputing* this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy One? we shall not [k] die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast [l] stablished them for correction.

13 *Thou art* of pure eyes, and canst not see euill: thou canst not behold wickednes. wherefore doest thou looke vpon the transgressors, *and* holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the [l] fishes of the sea, *and* as the creeping things, that haue no ruler ouer them?

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie and brotherly loue: but in stead hereof reigneth crueltie, theft, contention and strife.

b To suppresse him, if any should shew himselfe zealous of Gods cause.

c Because the iudges which should redresse this excesse, are as euill as the rest.

d As in times past you would not beleeue Gods word, so shall yee not now beleeue the strange plagues which are at hand: & they shall haue their iudges in this cause, and none shall haue authoritie ouer them to controll them.

* *Zeph.* 3. 3.

f For the Iewes most feared this winde, because it destroyed their fruits.

g They shalbe so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall, abuse this victory, and become proud and insolent, attributing the prayse hereof to their gods.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed.

l So that the great deuoureth the small, and the Caldeans deuour all the world.

15 They

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, wherefore they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, and burne incense vnto their yarne, because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore stretch out their net, and not spare continually to slay [n] the nations?

CHAP. II.

a A vision. g Against pride, couetousnesse, drunkennesse, and idolatry.

I Will stand vpon my [a] watch, and set mee vpon the towre, and will looke and see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered me, and sayd, Write the vision, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the vision *is* yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tary, waite: for it shall surely come, *and* shall not stay.

4 Behold, [d] hee that lifteth vp himselfe, his mind is not vpright in him, but the iust shall liue by his faith,

5 Yea, indeede the proud man *is as* [e] hee that transgresseth by wine; therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting prouerb against him, and say, Ho, he that increaseth *that which is* not his? how long? and hee that ladeth himselfe with thicke clay?

7 Shall [g] they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on high, to escape from the power of euill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shall cry out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, is it not of the [k] Lord of hoastes, that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall [l] be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour [m] drinke; thou ioynest thine heate, & makest *him* drunken also, that thou mayest see their priuities.

16 Thou art filled with shame [n] for glory; drinke thou also, and be made naked; the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing *shall be* for thy glory.

17 For the [o] crueltie of Lebanon shall couer thee; so shall the spoyle of the beastes, which made them afraid, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that sayth to the wood, Awake, *and* to the dumbe stone, Rise vp. it shall teach thee; [q] behold, it is layed ouer with gold and siluer, and there *is* no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

a A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, *and* was afraid; O Lord, reuiue thy [c] worke in the mids of the people, in the middes of the yeeres make it knowen; in wrath remember mercy

3 God commeth from [d] Teman, and the holy One from mount Paran, Selah. His glory couereth the heauens, and the earth is full of his [e] praise.

4 And *his* [f] brightnesse was as the light; [g] hee had hornes *comming* out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 Hee stood and measured the earth; hee beheld and dissolued the nations, and the euerlasting mountaines were broken, *and* the ancient hilles did bow; his [f] wayes *are* euerlasting.

7 [g] For *his* iniquity I saw the tents of Cushan, *and* the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets brought saluation,

9 Thy [k] bowe was manifestly reuealed, *and* the [l] oathes of the tribes *were a* sure word, Selah. thou [m] diddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled; the streame of the water [n] passed by; the deepe made a noyse, and lift vp his hand on high.

11 The [o] sunne *and* moone stood still in *their* habitation; [p] at the light of thine arrowes they went, *and* at the bright shining of thy speares.

12 Thou trodest downe the lande in anger, lous power when he would deliuer his Church. g The iniquity of the king of Syria in vexing thy people, was made manifest by thy iudgement to ỹ comfort of thy Church. h 2 sa. 5. g. 20. & also of ỹ Midianites, which deliuered Israel, Iudg. 7. 22. h Meaning, that God was not angry with ỹ waters, but that by this meanes he would destroy his enemies, and deliuer his Church. i And so diddest vse all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For hee had not onely made a couenant with Abraham, but renewed it with his posteritie. m Reade Numb. 10. 11. n He alludeth to the red sea and Iorden which gaue passage to Gods people, and shewed signes of their obedience, as it were by the lifting vp of their hands. o As appeareth, Iosh. 10. 12. p According to thy commandement, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

m Meaning, that the enemies flatter themselues, and glory in their owne force, power and wit.

n Meaning, that they should not,

a I will renounce mine owne iudgement, and only depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all teatations.

b Write it in great letters, that he that runneth may reade it.

c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans daily affections, yet the issue of both is certaine at his time appoynted.

d To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith. Rom. 1. 17. Gal. 3. 11. Hebr. 10. 38.

e He compareth the proud and couetous man to a drunkard, that is, without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans.

f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression and couetousnes, they shape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians? h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelty and oppression. i The stones of ỹ house shall cry and say that they are built of blood, and the wood shall answere and say the same of itselfe. k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire. l In the destruction of the Babylonians his glory shall appeare throughout all world. m Hee reprocheth thus the king of Babylon, who as he was drunken with couetousnesse and cruelty, so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of their thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruel not onely against other nations, but also against the people of God, which is meant by Lebanon and the beasts thereon, he sheweth that the like crueltie shall be executed against them

p Hee sheweth that the Babylonians gods could not help against them, for they were but blockes or stones, reade Iere. 10. 8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing,

a The Prophet confesseth his people to pray vnto God, not onely for their great sins, but also for such as they had committed of ignorance.

b Thus the people were afraid when they heard Gods threatnings, and prayed.

c That is, the state of thy Church which is now ready to perish, before it come to haue a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai, where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with his brightnesse, which was laid to the rest of the world, but was reuealed in mount Sinai to his people, Psal 31, 16.

f Signifying, that God hath wonderfull meanes, and euer had a marueil-

and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *euen* for saluation of thine [q] Anoynted: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the [r] necke, Selah.

14 Thou diddest [s] strike thorow with his owne staues the heads of his villages: they came out as a whirlewind to scatter mee: their reioycing *was* as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble, *for* when he commeth vp [x] vnto the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit *be* in the vines: the labour of te oliue shall faile, and the fields shall yeeld no meat: the sheep shallbe cut off from the fold, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my saluation.

19 The Lord God *is* my strength: he will make my feete like hindes *feete*, and he will make me to walke vpon mine hie places. [z] To the chiefe singer on Neginothai.

q Signifying, that there is no saluation, but by Christ.
r From the top to the toe thou hast destroyed the enemies.
s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.
t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.
u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is, the enemy, that the godly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.
z The chiefe singer vpon the instruments of musicke, shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he propheseied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of their idolatry.

THe word of the Lord, which came vnto Zephaniah ŷ sonne of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of * Iosiah, the son of * Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the [a] foules of the heauen, and the fishes of the sea, and ruines *shallbe* to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by [c] Malcham.

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, *and* hath sanctified his ghests.

8 And it shallbe in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are cloathed with [d] strange apparell.

9 In the same day also will I visit all those that [e] dance vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there *shallbe* a noise, *and* crie from the [f] fishgate, and an howling from the second *gate*, and a great destruction from the hilles.

11 Howle ye inhabitants of [g] the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with [h] lights, and visit the men that are frozen [i] in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waste: * they shall also build houses, but not inhabite *them*, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord *is* neere: it *is* neere, and hasteth greatly, *euen* the voyce of the day of the Lord: [k] the strong man shall cry there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darkenesse, a day of clouds and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shal walk like blind men, because they haue sinned against the Lord, and their blood shallbe powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their gold shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shalbe deuoured by the fire of his iealousie: for he shall make euen a speedy riddance of all them that dwell in the land.

* 2. *King.* 22. 1.
* 2. *King.* 21. 19.
a Not that God was angry with these dumbe creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishments with him.
b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2. Kings 23. 5. Hose. 10. 5.
c He alludeth to their idole Molech which was forbidden, Leuit. 20. 2. yet they called him their king, and made him as a god: therefore he here noteth them that will both say they worship God, and yet will sweare by idols and serue them which halting is here condemned, as Ezek. 20. 39.
2 King. 18. 21:
2 King. 17. 33.
d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.
e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy, when they can get any pray to please their master withall,
f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the fleet of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperity they are hardened in their wickednes.
* *Deut.* 28. 30.
Amos 5. 11.
k They that trusted in their owne strength and consemned the Prophets of God.
* *Iere.* 30. 7.
Ioel. 2. 12.
Amos 5. 18.
* *Ezek.* 7. 19.
* *Chap.* 3. 8.

CHAP. II.

1 He moueth to returne to God. 5 prophesying destruction against the Philistims, Moabites and others.

GAther [a] your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come foorth, *and ye be as* into themselues and gather themselues, least they be scattered like chasse,

a He exhorteth them to repentance, and willeth them to defend

chaſſe that paſſeth in a day, *and* before the fierce wrath of the Lord come vpon you, *and* before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meek of the earth, which [b] haue wrought his iudgment: ſeeke righteouſnes, ſeeke lowlineſſe, If ſo be that ye may be hid in the day of the Lords wrath.

4 For [c] Azzah ſhallbe forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhall be rooted vp.

5 Who vnto the inhabitants of the ſea [d] coaſt: the nation of the Cherethims, the word of the Lord is againſt you: O Canaan, the land of the Philiſtims, I will euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhallbe dwellings *and* cottages for ſhepheards and ſheepfolds.

7 And *that* coaſt ſhallbe for the [e] remnant of the houſe of Iudah, to feed thereupon: in the houſes of Aſhkelon ſhall they lodge toward night; for the Lord their God ſhall viſit them, and turne away their captiuitie.

8 I haue heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themſelues againſt their borders.

9 Therefore as I liue, ſaith the Lord of hoaſts, the God of Iſrael, Surely Moab ſhall be as Sodome, and the children of Ammon as Gomorah, *euen* the breeding of nettles, and ſalt pitres, and a perpetuall deſolation, the reſidue of my folke ſhall ſpoile them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lord of hoaſts people.

11 The Lord *will be* terrible vnto them: [g] for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, *euen* all the yles of the heathen.

12 Ye Morians alſo ſhallbe ſlaine by my ſword with them.

13 And he will ſtretch out his hand againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, *and* waſte like a wildernes.

14 And flocks ſhall lie in the mids of her, and all the beaſtes of the nations, and the [h] pelicane and the [i] owle ſhall abide in the vpper poſts of it: the voyce *of birds* ſhall ſing in the windowes, *and* deſolation *ſhall be* vpon the poſtes, for the cedars are vncouered.

15 This is the [j] reioycing city that dwelt careleſſe, that ſaid in her heart, I am, and there is none beſides me: how is ſhe made waſte, and the lodging of the beaſts! euery one that paſſeth by her, ſhall hiſſe and wag his hand.

CHAP. III.

4 Againſt the gouernours of Ieruſalem, 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WO to her that is filthy and polluted, to the robbing [a] citie.

2 She heard not the voyce; ſhee receiued not correction; ſhe truſted not in the Lord; ſhee drew not neere to her God.

3 Her princes within her *are as* roaring * lyons; her iudges *are* as * wolues in the euening, *which* [b] leaue not the bones till the morrow.

4 Her prophets are light, *and* wicked perſons; her prieſts haue polluted the Sanctuary, they haue wrested the Law.

5 The [c] iuſt Lord *is* in the mids thereof; he will doe none iniquity; euery morning doth he bring his iudgement to light, he faileth not; but the wicked will not learne to be aſhamed.

6 I haue [d] cut off the nations: their towers are deſolate: I haue made their ſtreets waſte, that none ſhal paſſe by; their cities are deſtroyed without man, *and* without inhabitant.

7 I ſaid, ſurely thou wilt feare me: thou wilt receiue inſtruction; ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but [e] they roſe earely, *and* corrupted all their works.

8 Therefore [f] wait ye vpon me, ſaith the Lord, vntill the day that I riſe vp to the pray; for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, *euen* all my fierce wrath; for all the earth ſhallbe deuoured with the fire of my ieloufie.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon [ỹ] name of the Lord, [ꝰ] ſerue him † with one conſent.

10 From beyond the riuers of Ethiopia, the [h] daughter of my diſperſed, prayers vnto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed for [i] all thy works, wherein thou haſt tranſgreſſed againſt mee: for then will I take away out of the midſt of thee them that reioyce of thy pride, and thou ſhalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people; and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall do none iniquity, nor ſpeake lies; neither ſhall a deceit full tongue be found in their mouth: for they ſhall be fed and lie downe, and none ſhall make them afraid.

14 Reioyce, O daughter Zion; be ye ioyfull, O Iſrael; be glad and reioyce with all *thine* heart, O daughter Ieruſalem.

15 The Lord hath taken away thy [k] iudgements, he hath caſt out thine [l] enemy; the king of Iſrael, *euen* the Lord *is* in the mids of [m] thee; thou ſhalt ſee no more euill.

16 In that day it ſhallbe ſaid to Ieruſalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee *is* mightie; he will ſaue, he will reioyce ouer thee with ioy; he will quiet himſelfe in [n] his loue; he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, *and* them that bare the reproach for [o] it.

19 Behold, at that time I will bruiſe all that afflict thee, and I will [p] ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the [q] lands of their ſhame.

20 At that time will I bring you againe, and then will I gather you; for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuity before your eyes, ſaith the Lord.

b That is, which haue liued vprightly and godly according as he preſcribeth by his word.
c He comforteth the faithfull in that that God would change his puniſhments from them vnto the Philiſtims their enemies and other nations.
d That is, Galilee: by theſe nations he meaneth the people that dwelt neere to the Iewes, and in ſtead of friendſhip were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be ſlaine.
e He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.
f Theſe nations preſumed to take from the Iewes that countrey which the Lord had giuen them.
g When he ſhall deliuer his people and deſtroy their enemies and Idols, his glory ſhall ſhine throughout all the world.
h Read Ier. 34. 11.
i Or, *hedgehog.*
j Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperity, ſhould be thus made waſte, & Gods people deliuered.
a That is, Ieruſalem.
* *Ezek. 22. 25, 27. with 34. 11.*
* *Hab. 1. 8.*
b They are ſo greedy that they eate vp bones and all.
c The wicked then boaſted that God was ſure among them, but the Prophet anſwereth that that cannot excuſe their wickedneſſe: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he profited nothing.
d By the deſtruction of other nations hee ſheweth that the Iewes ſhould haue learned to feare God.
e They were moſt earneſt & ready to do wickedly.
f Seeing ye will not repent you ſhall looke for my vengeance as well as other nations.
g Leaſt any ſhould think that that Gods glory ſhould haue periſhed when Iudah was deſtroyed, he ſheweth that he will publiſh his grace through all the world.
† *Eb. with one ſhoulder, as Hoſ. 6. 9.*
h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.
i For they ſhall haue full ſatisfaction of their ſinnes and the hypocrites which boaſted of the Temple, which was alſo thy pride in times paſt, ſhall be taken from thee.
k That is, the puniſhment for thy ſinne.
l As the Aſſyrians, Caldeans, Egyptians and others nations
m To defend thee as by thy ſtones thou haſt put him away, and left thy ſelfe naked, as Ezod. 32. 25.
n Signifying, that God delighteth to ſhew his loue and great affection toward his Church.
o That is, them that were baniſhed and reuiled for the Church, and becauſe of their religion.
p I will deliuer the Church, which now is afflicted, as Mich. 4. 6.
q As amongſt the Aſſyrians and Caldeans which did mocke them and put them to ſhame.

HAGGAI.

THE ARGVMENT.

When the time of the seuentie yeeres captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah and Malachi, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, hee declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of great felicitie, forasmuch as the Lord will finish the works that he hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glory.

CHAP. I.

1 The time of the Prophecie of Haggai. 3 An exhortation to build the Temple againe.

IN the second yeere of king a Darius, in the sixt moneth, the first day of ẏ moneth, came ẏ word of the Lord (by the ministerie of the Prophet Haggai) vnto b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hoasts, saying, This people say, The time is not yet come c that the Lords house should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your d sieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hoasts, Consider your owne wayes in your hearts.

6 e Ye haue sowen much, and bring in little: ye eat, but ye haue not enough: ye drinke, but yee are not filled: ye cloathe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hoasts, Consider your owne wayes in your hearts.

8 Go f vp to the mountaine, and bring wood, and build this House, and g I will be fauourable in it, and I will h be glorified, saith the Lord.

9 Ye looked for much, and lo, *it came* to little: and when ye brought it home, I did blow i vpon it. And why, saith the Lord of hoasts? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon *all* that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the k voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp l the spirit of Zerubbabel the sonne of Shealtiel, a Prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hoastes their God,

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of king Darius,

2 In the seuenth *moneth*, in the one and twentieth *day* of the moneth, came the worde of the Lord by the ministery of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you that sawe this a House in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and b doe it: for I am with you, saith the Lord of hoastes.

6 *According* to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hoastes, c Yet a little while, and I will shake the heauens and the earth, and the sea, and the dry land:

8 And I will mooue all nations, and d the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hoastes.

9 The e siluer *is* mine, and the gold *is* mine, saith the Lord of hoastes.

10 The glory of this last House shall be greater then the first, saith the Lord of hoastes: and in this place will I giue f peace, saith the Lord of hoastes.

11 ¶ In the foure and twentieth *day* of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hoastes, Aske now the Priests *concerning* the Law, and say,

13 If one beare g holy flesh in the skirt of his gurment, and with his skirt do touch the bread or the pottage, or the wine, or oile, or any meat, shall it be holy? And the Priests answered and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the

a Who was the sonne of Hystaspis and the third king of the Persians, as some thinke.
b Because the building of the Temple began to cease, by reason that the people were discouraged by their enemies: and if these two notable men had not bene to stirred vp and admonished of their dueties, what shall wee thinke of other gouernours, whose doings are either against God, or very cold in his cause?
c Not that they condemned the building thereof, but they preferred policie and priuate profit to religion, & were content with small beginnings.
d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.
e Consider the plagues of God vpon you for preferring your policies to his religion, and because yee seeke not him first of all.
f Meaning, that they should leaue off their owne commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion.
g That is, I will heare your prayers according to my promise,
h Hag. 1. 8. 29.
b That is, my glory shall be set forth by you.
i And so bring it to nothing.
k This declareth that God was the author of the doctrine, and that he was but the minister, as Exod. 14. 31. Iudg. 7. 20 Act. 15. 18
l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers, before God reforme their hearts, and giue them new spirits, Iohn. 6. 44.

a For the people according as Isa. 30. 11. and Eze. 40. had prophecied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall Temple, the Church of Christ.
b That is, goe forward in building the Temple.
c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renued.
d Meaning Christ, whom all ought to looke for and desire: not by desire he may signifie all precious things, as riches, &c such like.
e Therefore when his time commeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doth not stand in materiall things, neither can be hurt.
f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil 4. 7.
g That is the flesh of the sacrifices wherby he signifieth that that thing which of it selfe is good, cannot make another thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary wise that is vncleane and not pure of heart, doth corrupt those things and make them detestable vnto God, which else are good and godly.

Priests answered and said, It shall be vncleane.

13 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so *are* all the works of their hands, and that which they offer here, is vncleane.

14 And nowe, I pray you, consider in your mindes: from this day and afore, *euen* afore a stone was layd vpon a stone in the Temple of the Lord:

15 i Before these things were, when one came to an heape of twentie *measures*, there were but ten, when one came to the winepresse, for to draw out fifrie *vessels* out of the presse, there were but twentie.

16 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands; yet you *turned* not to me, saith the Lord.

17 Consider, I pray you, in your mindes, from h this day, and afore, from the foure and twentieth day of the ninth *moneth*, *euen* from the day that the foundation of the Lords Temple was layde:

18 Consider it in your minds.

From the day that the foundation was layde, euen consider it.

19 Is the l seede yet in the barne? as yet ỹ vine, and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse *you*.

20 And againe the word of the Lord came vnto Haggai in the foure and twentieth *day* of the moneth, saying,

21 Speake to Zerubbabel the prince of Iudah, and say, I m will shake the heauens and the earth.

22 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the n kingdomes of the heathen, and I will ouerthrow the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

23 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a o signet: for I haue chosen thee, saith the Lord of hoastes.

h Consider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.

l He exhorteth them to patience, and to abide till the harueſt came, & then they should see Gods blessings.

m I will make a change, and renue all things in Christ, of whom Zerubbabel beie is a figure.

n Hereby hee sheweth that there shall be no let or hinderance, when God will make this wonderfull restitution of his Church.

o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGVMENT.

TWo moneths after that Haggai had begun to prophecie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: & yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they remained still in their wickednesse, and coldnesse to set foorth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promise of grace, that they might by this meane be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a *He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers.* 16 *Hee ignifieth the restitution of Ierusalem and the Temple.*

a Who was the sonne of Hyrkaspis. b This was not that Zechariah, whereof is mention, 2. Chron. 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Iaada or Berechiah, and Iddo.

IN the eight moneth of the second yeere of a Darius, came ỹ word of the Lord vnto b Zechariah the sonne of Berechiah, the son of Iddo the Prophet, saying,

2 The Lord hath bene c sore displeased with your fathers.

c Hee speaketh this to feare them with Gods iudgements, that they should not prouoke him as their fathers had done, whom he so grieuously punished.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, d Turne ye vnto me, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

d Let your fathers declare that you are Gods people, and that he hath wrought in you by his Spirit. & mortified you: for else man hath no power to returne to God but God must conuert him, as Ierem. 31, 18. lament. 5. 21. Isa. 21, 8. & 31, 6 and 45, 21. * *Iere.* 3, 12. *Ezec.* 18. 30. *Hose* 14, 2. *Ioel* 2, 12. e Though your fathers be dead yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer. 2. Pet. 1. 15. f Seeing yee sawe the force of my doctrine in punishing your fathers, why doe ye not feare the threatnings contained in the same, and declared by my Prophets? g As men altouched with my iudgements, and not that they were touched with true repentance.

4 Be ye not as your fathers, vnto whom the former * Prophets haue cried, saying, Thus saith the Lord of hoastes, Turne yee now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where e are they? and doe the Prophets liue foreuer?

6 But did not my words and my statutes, which I commanded by my seruants the Prophets, take hold of f your fathers? and g they returned, and saide, As the Lord of hoastes hath determined to doe vnto vs according to our owne wayes, & according to our works, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I i saw by night, and behold, k a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, and behind him were there l red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

10 And the man that stood among the myrrhe trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still and is at rest.

12 Then the m Angel of the Lord answered and said, O Lord of hoastes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with mee, with good words *and* comfortable words.

14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the

h Which conteineth part of Ianuary and part of February.

i This vision signifieth the restauration of the Church: but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome, and by the myrrhe trees which are blacke, and giue a darke shadow, yet hee compareth God to a King, who hath his posts and messengers abroad by whom he still worketh his purpose, and bringeth his matters to passe.

k Who was the chiefe among the rest of the horsemen.

l These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth and bringeth forth his workes

in diuers sorts. m That is, Christ the mediatour prayed for the saluation of his Church, which was now troubled, when all the countrey about it were at reste.

Lord

Lord of hoastes, I am n ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the careleſſe heathen: for I was angry but o a little, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I will returne vnto Ieruſalem with tender mercy; mine houſe ſhall be builded in it, ſaith the Lord of hoaſts, and a line p ſhalbe ſtretched vpon Ieruſalem.

17 Crie yet, and ſpeake, Thus ſaith the Lord of hoaſtes, My cities ſhall yet q be broken with plenty: the Lord ſhall yet comfort Zion, and ſhall yet chuſe Ieruſalem.

18 Then lift I vp mine eyes and ſaw, and behold r foure hornes.

19 And I ſaid vnto the Angel that talked with me, What be theſe? And he anſwered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael and Ieruſalem.

20 And the Lord ſhewed me foure ſ carpenters.

21 Then ſaid I, What come theſe to doe? And he anſwered, and ſaid, Theſe are the hornes, which haue ſcattered Iudah, ſo that a man durſt not lift vp his head; but theſe are come to fray them, and to caſt out the hornes of ȝ Gentiles, which lift vp their horne ouer the land of Iudah to ſcatter it.

n Though for a time God deſerre his help and comfort from his Church, yet this declareth that he loueth them ſtill moſt dearely, as a moſt merciſull father his children, or an husband his wife, and when it is expedie nt for them, his helpe is euer ready.

o In de troying the reprobate I ſhewed my ſelfe but a little angry toward my church, but the enemie would haue deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

p To meaſure out the buildings.

q The abundance ſhalne ſo great, that the places of ſtore ſhall not be able to containe theſe bleſſings that God will ſend, but ſhall euen breake for fulneſſe.

r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.

ſ Theſe Carpenters or Smiths are Gods inſtruments, which with their mallets and hammers breake theſe hard and ſtrong hornes which ſhould ouerthrow the Church, and declare that none enemies horne is ſo ſtrong, but God hath an hammer to breake it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe, and looked, and behold, a a man with a meaſuring line in his hand.

2 Then ſayd I, Whither goeſt thou? And he ſayd vnto mee, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him,

4 And ſayd vnto him, Runne, ſpeake to this b young man, and ſay, c Ieruſalem ſhalloe inhabited without walles, for the multitude of men and cattell therein.

5 For I, ſaith the Lord, will be vnto her a wall of d fire round about, and will e be the glory in the midſt of her.

6 Ho, ho, *come f forth* and flee from the land of the North, ſaith the Lord: for I haue ſcattered you into the foure g windes of ȝ heauen, ſaith the Lord.

7 h Saue thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoaſts, After *this* i glory hath he ſent mee vnto the nations, which ſpoiled you: for he that toucheth you, toucheth the k apple of his eye.

9 For behold, I will lift vp mine hand l vpon them: and m they ſhallbe a ſpoyle to thoſe that ſerued them, and yee ſhall know, that the Lord of hoaſts hath n ſent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, ſaith the Lord.

11 And many nations ſhall be ioyned to the Lord in that day, and ſhalbe my people: and I will dwell in the mids of thee, & thou ſhalt know that the Lord of hoaſts hath ſent me vnto thee.

12 And the Lord ſhall inherit Iudah his portion in the holy land, and ſhall chuſe Ieruſalem againe.

13 Let all fleſh be ſtill before the Lord: for he is raiſed vp out of his holy place.

CHAP. III.

A prophecie of Chriſt and of his kingdome.

AND he ſhewed mee Iehoſhua the high Prieſt, a ſtanding before the Angel of the Lord, and b Satan ſtood at his right hand to reſiſt him.

2 And the c Lord ſaid vnto Satan, The Lord reprooue thee, O Satan: euen the Lord that hath choſen Ieruſalem, reprooue thee. Is not this a d brand taken out of the fire?

3 Now Iehoſhua was cloathed with e filthie garments, and ſtood before the Angel.

4 And he anſwered and ſpake vnto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And vnto him he ſaid, Behold, I haue f cauſed thine iniquity to depart from thee, and I will cloathe thee with change of raiment.

5 And I ſaid, Let them g ſet a faire diademe vpon his head. So they ſet a faire diademe vpon his head, and cloathed him with garments, and the Angel of the Lord ſtood by.

6 And the Angel of the Lord teſtified vnto Iehoſhua, ſaying,

7 Thus ſaith the Lord of hoaſtes, If thou wilt walke in my waies, and keepe my watch, thou ſhalt alſo h iudge mine houſe, and ſhalt alſo keepe my i courts, and I will giue thee place among k theſe that ſtand by.

8 Heare now, O Iehoſhua the hie Prieſt, thou and thy fellowes that ſit before thee: for they l are monſtrous perſons: but behold, I will bring forth the m Branch my ſeruant.

9 For loe, the n ſtone that I haue laid before Iehoſhua: vpon one ſtone ſhall be ſeuen eyes: behold, I o will cut out the grauing thereof, ſaith the Lord of hoaſts, and I will take p away the iniquitie of this land in one day.

10 In that day, ſaith the Lord of hoaſtes, ſhall ye call euery man his neighbour vnder the q vine, and vnder the figtree.

a That is, the Angel who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God and ſo called.

b Meaning, himſelfe Zechariah.

c Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhould be extended by the Goſpel through all the world, and ſhould need no materiall walles nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued and dwell in peace among all their enemies.

d To defend my Church, to ſcatter the enemies and to deſtroy them if they approach neere.

e To me they ſhall haue their full felicitie and glory.

f He calleth to them, which partly for feare and partly for their owne caſe remained ſtill in captiuity, and ſo preferred their owne priuate commodities to the benefits of God promiſed in his Church.

g As it was I that ſcattered you, ſo haue I power to reſtore you.

h By fleeing from Babylon, and comming to the Church.

i Seeing that God hath begun to ſhew his grace among you by delineting you, be continueth the ſame ſtill toward you, an therefore feedeth me his Angel and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

k Yee are ſo feare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye. Pſal. 17. 8. l Vpon the heathen your enemies. m They ſhall be your ſeruants, as you haue beene theirs.

n This muſt neceſſarily be vnderſtood of Chriſt, who being God equall with his Father, was ſent as he was Mediatour to dwell in his Church and to gouerne them.

a He prayed to Chriſt the Mediatour for the ſtate of the Church.

b Which declareth that the faithfull haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickedneſſe, Ephe. 6. 12.

c That is, Chriſt ſpeaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he ſheweth himſelfe to be the continuall preſeruer of his Church.

d Meaning, that Iehoſhua was wonderfully preſerued in the captiuity, and now Satan ſought to afflict and trouble him when he was downe by his office.

e In reſpect of the glorious garments and precious ſtones that the Prieſtes did weare before the captiuity: and by this contemptible ſtate the Prophet ſignifieth that theſe ſmall beginnings ſhould be made excellent when Chriſt ſhall make the full reſtitution of his Church.

f That is, when our ſilthy ſinnes are taken away, and wee are clad with Gods mercies, which is meant of the ſpirituall reſtitution.

g The Prophet prayeth, that reſtiles the raiment, the Prieſt might alſo haue eye for his head accordingly, that is, that the dignitie of the Prieſthood might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King, and here all ſuch are condemned, that can content themſelues with any meane reformation in religion, ſeeing the Prophet deſireth the perfection, and vbtaineth it.

h That is haue rule and gouernement in my Church, as thy predeceſſors haue had.

i Whereby he meaneth to haue the whole charge and miniſtery of the Church.

k That is, the Angels, who repreſented the whole number of the faithfull: ſignifying that all the godly ſhould willingly receiue him.

l Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters. Iſa. 8. 18.

m That is, Chriſt, who did ſo humble himſelfe, that not onely he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort, although in the world they were contemned. Iſa. 11. 1. Ier. 23. 5. and 33. 14. 15.

n He ſheweth that the miniſters cannot build before God by the firſt ſtone, which is Chriſt, who is full of eyes, both becaule he giueth light vnto all others, and that all ought to ſeeke light at him. Chap. 4. 10.

o That is, I will make it perfect in all points, as a thing wrought by the hand of GOD.

p Though I haue puniſhed this land for a time, yet I will euen now be pacified, and vſe their ſinnes no more.

q Ye ſhall then liue in peace and quietneſſe; that is, in the kingdome of Chriſt, Iſa. 2. 2. micah. 4. 4. haggai 2. 10.

CHAP. IV.

The vision of the golden candlestick, and the exposition thereof.

AND the Angel that talked with mee, came a-gaine and waked me, as a man that is raised out of his sleepe,

2 And said vnto mee, What seest thou? And I said, I haue looked, and behold, a a candlestick all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes which were vpon the top thereof,

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto c Zerubbabel, saying, Neither by d an army nor strength, but by my Spirit, saith the Lord of hosts.

7 Who art thou, O e great mountaine, before Zerubbabel? *thou shalt be a* plaine, and f he shall bring foorth the head stone thereof, with shoutings, *crying*, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and g thou shalt know that the Lord of hosts hath sent me vnto you.

10 For who hath despised the day of the h small things? but they shall reioyce, and shall see the stone of i tinne in the hand of Zerubbabel: k these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliues trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two oliue branches, which thorow the two golden pipes emptie themselues into the gold?

13 And he answered mee, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two l oliue branches, that stand with the ruler of the whole earth.

a Which was euer in the midst of the Temple, signifying that the graces of Gods spirit should shine there in most abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lamps, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power to himselfe to continue his graces, and to bring his promise to passe though he had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church, who are his body and members.

d He sheweth that Gods power onely is sufficient to preserue his Church, though he vse not mans helpe thereunto.

e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies day'y labour to let in the building of his spirituall Temple, but all in vaine.

f Though the enemies think he to stay this buil ling, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.

g Meaning, the Prophet, that I am Christ sent of my Father for the building and preseruation of my spirituall Temple.

h Signifying, that all were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye.

k That is, God hath seuen eyes: meaning, a continuall prouidence, so that neither Satan nor any power in the world can goe about to bring any thing to passe to hinder his worke, chap. 5. 9.

l Which were euer greene and full of fyle, so that still they powred foorth oyle into the lampes: signifying, that God will continually maintaine and preserue his Church, and endue it still with abundance and perfection of grace.

CHAP. V.

a *The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God.* 6 *By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.*

THEN I turned me, and lifted vp mine eyes and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof *is* twentie cubits, and the breadth thereof ten cubits.

3 Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that b stealeth, shall be cut off, *as* roll on this c side, as on that: and euery one that d sweareth, shall be cut off, *as* roll on this side, as on that.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the theefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went foorth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I sayd, What is it? And hee sayd, This is an e Ephah that goeth foorth. Hee sayd moreouer, This is the f sight of them through all the earth.

7 And behold, there was lift vp a g talent of lead: and this is a h woman that sitteth in the mids of the Ephah.

8 And he said, This is i wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two k women, and the wind *was* in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he sayd vnto me, To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, hee sheweth that Gods curses written in this booke had iustly light foorth on them and their fathers: but now if they would repent, God would send the same among the Caldeans their fiercest enemies

b That is, vseth any iniurie toward his neighbour.

c Meaning, wheresoeuer he be in the world.

d He that transgresseth the first table, and seeueth not God aright, but abuseth Gods Name

e Which was a measure in drie things, containing about ten portels.

f That is, all the wickednes of the world is in Gods sight, which hee keepeth in a measure, and can shut it or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, not haue such power as but that God would shut vp iniquity in a measure as in a prison.

k Which declared that God would execute his iudgement by the meanes of the weake and infirme meanes.

l To remoue the iniquity and affliction that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure Monarchies.

AGaine I turned and lift vp mine eyes, and looked: and behold, there came foure a charets out from betweene b two mountaines, and the mountaines were mountaines of brasse

2 In the first charet were c red horses, and in the second charet d blacke horses,

3 And in the third charet e white horses, and in the fourth charet, horses of f diuers colours, and reddish.

4 Then I answered, and sayde vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and sayd vnto mee, These are the foure g spirits of the heauen, which goe foorth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

a By charets here, as by horses afore, he meaneth the Lords messengers

b God to execute and declare his will.

c By the brasen mountaines he meaneth the exterball counsell, and prouidence of God whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

d Which signified the great cruelnie and persecution that the Church had endured vnder diuers enemies.

e Signifying, that they had endured great afflictions vnder the Babylonians.

f These represented diuers state vnder the heathen which tended them to libertie.

g Which signified that God would in time to come giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineue, and Babylon and other their enemies.

h Meaning, all the actions and motions of Gods Spirit which according to his vnchangeable counsell he causeth to appeare through all the world.

the

the land of the North, and the white went out after them, and they of diuers colours went foorth toward the [h] South countrey.

7 And the [i] reddish went out, and required to goe, and passe thorow the world, and he said, Go, passe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward the North countrey, haue pacified my [k] spirit in the North countrey.

9 And the word of the Lord came vnto mee, saying,

10 Take of them of the captiuitie, *euen* of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house of [l] Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make crownes, and set *them* vpon the [m] head of Iehoshua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hoasts, and saith, Behold, the man whose name is the [n] Branch, and he shall growe [o] vp out of his place, and he shall [p] build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the [q] glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shallbe betweene [r] them both.

14 And the crownes shall be to [s] Helem, and to Tobiiah, and to Iedaiah, and to [t] Hen the son of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, shall come and builde in the Temple of the Lord, and yee shall know, that the Lord of hoastes hath sent mee vnto you. And this shall come to passe, if ye will [y] obey the voyce of the Lord your God.

h That is, toward Egypt, and other countreys thereabout.
i That is, they of diuers colours, which take leaue, to signifie that Satan hath no power to hurt or afflict, till God giue it him. Iob 1, 12.
k By punishing the Caldeans mine anger ceased, and you were deliuered.
l To receiue of him and the other three, money to make the two crowns: which were men of great au thority among the Iewes, and doubted of the restitution of the kingdome, and of the Priesthood, and hurt others by their example.
m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and king.
n Meaning Christ, of whom Iehoshua was a figure: for in Greek they were both called Iesus.
o That is, of himselfe without the helpe of man.
p Which declareth, that none could build this Temple whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2. 10.
q Whereof Iehoshua had but a shadow.
r The two offices of the kingdome, and Priesthood shall be so ioyned together, that they shallbe no more disseuered.
s Who was also called Heldai.
t He was also called Iosiah.
u That they may acknowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their infidelity these two crownes shal remaine as tokens, Acts 1, 16.
x That is, the Gentiles by the preaching of the Gospe, shall helpe toward the building of the spirituall Temple.
y If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

§ The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth *day* of the ninth moneth, euen in a Chisleu,

2 For [b] they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 *And* to speake vnto the Priests, which were in the House of the Lord of hoastes, and to the Prophets, saying, Should I [c] weepe in the fift moneth, and [d] separate my selfe as I haue done these so many yeeres?

4 Then came the word of the Lord of hoastes vnto me, saying,

5 Speake vnto all the people of the land, and to the [e] Priests, and say, When ye fasted, and mourned in [f] fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? 6 doe I *approoue it?*

6 And when yee did eate, and when yee did drinke, did ye not eat [g] for your selues, and drinke for your selues?

7 Should yee not *heare* the wordes which the Lord [h] hath cried by the minsterie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hoastes, saying, [k] Execute true iudgement, and shew mercy and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, [§] stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and [l] pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, least they should heare the Law and the words which the Lord of hoasts sent in his [m] Spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hoasts.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hoasts.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate [n] after them, that no man passed through nor returned: for they laid the pleasant land [o] waste.

c For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and satisfied of it, as of one of the chiefe points of their religion.
d For they thought they had deserued toward God because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprooued.
e Did ye not eate and drinke for your owne commoditie and necessitie, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law.
f Hereby he condemneth their hypocrisie, which sought their owne fatting to please God and by such things as they iouented, &c in the meane season would not serue him as he had commanded.
g He sheweth that they did not fast with a sincere heart, but for hypocrisie, and that he was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23. 23.
h And would not call the Lords burthen, which was seuere and calie, but would beare their owne, which was beastie and grieuous to the flesh, shrinking from the yoke, as it is taken of oxen, which shrinke at the yoke, Nehe. 9. 29.
i Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.
k That is, after they were caried captiue,
l By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

a Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hoastes came *to me*, saying,

2 Thus saith the Lord of hoastes, I was [a] iealous for Zion with great iealousie, and I was iealous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shall be called a [b] citie of trueth, and the Mountaine of the Lord of hoastes, the holy Mountaine.

4 Thus saith the Lord of hoastes, There shall yet old [c] men and old women dwell in the streets of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streets of the citie shall be full of boyes and girles, playing in the streets thereof.

6 Thus saith the Lord of hoastes, Though it [d] be impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hoastes?

7 Thus saith the Lord of hoastes, Behold, I will deliuer my people from the East countrey, and from the West countrey,

a That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these fasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere. 41. 1. 2.
b By weeping and mourning appeare what exercises they vsed in their fasting.
c That is, prepare my selfe with all deuotion to this fast.
d Which was now since the time

a That is, toward Babel, and other countreys thereabout.
b That is, they of diuers colours, which take leaue, to signifie that Satan hath no power to hurt or afflict, till God giue it him. Iob 1, 12.
c By punishing the Caldeans mine anger ceased, and you were deliuered.
d To receiue of him and the other three, money to make the two crowns: which were men of great au thority among the Iewes, and doubted of the restitution of the kingdome, and of the Priesthood, and hurt others by their example.
e Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and king.
f Meaning Christ, of whom Iehoshua was a figure: for in Greek they were both called Iesus.
g That is, of himselfe without the helpe of man.
h Which declareth, that none could build this Temple whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2. 10.
i Whereof Iehoshua had but a shadow.
k The two offices of the kingdome, and Priesthood shall be so ioyned together, that they shallbe no more disseuered.
l Who was also called Heldai.
m He was also called Iosiah.
n That they may acknowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their infidelity these two crownes shal remaine as tokens, Acts 1, 16.
o That is, the Gentiles by the preaching of the Gospe, shall helpe toward the building of the spirituall Temple.
p If yee will beleeue and remaine in the obedience of faith.

8 And I will bring them, and they shall e dwell in the mids of Ierusalem, and they shalbe my people, & I wil be their God in trueth, & in righteousnes.

9 Thus saith the Lord of hoastes, Let your f hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hoastes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for g man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not *entreate* the residue of this people as aforetime, saith the Lord of hoastes.

12 For the seede *shall be* prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shallbe a blessing: feare not, *but* let your hands be strong.

14 For thus saith the Lord of hoastes, As I thought to punish h you, when your fathers prouoked mee vnto wrath, saith the Lord of hoastes, and repented not,

15 So againe haue I determined in these dayes i to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake ye euery man the trueth vnto his neighbour: execute iudgement truely, & vprightly in your gates.

17 And let none of you imagine euil in your hearts against his neighboer, and loue no false oathe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hoastes came vnto me, saying,

19 Thus saith the Lord of hoastes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, and the fast of the k tenth, shall be to the house of Iudah ioy and gladnesse, and prosperous high feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hoastes, That there shall yet come l people, and the inhabitants of great cities.

21 And they that dwell in one *citie*, shall go to another, saying, * Vp, let vs go and pray before the Lord, and seeke the Lord of hoasts: I will goe also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hoastes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hoastes, In those dayes shall ten men take hold out of all languages of the nations, *euen* take hold of the skirt of him that is a Iew, and say, We will goe with you: for we haue heard that God is with you.

CHAP. IX.

a The threatning of the Gentiles. 9 The comming of Christ.

THe burthen of the worde of the Lord in the land of a Hadrach: and Damascus *shallbe* his rest: when the b eyes of man, *euen* of all the tribes of Israel *shallbe* toward the Lord.

2 And Hamath also shall border c thereby: Tyrus *also* and Zidon, though *they be* d very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoile her, and he will smite her f power in the sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be athamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his h teeth: but he that remaineth, euen he shallbe for our God, and he shallbe as a prince in Iudah, but i Ekron *shallbe* as a Iebusite.

8 And I will campe about k mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now l haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion, shout for ioy, O daughter Ierusalem: behold, thy king commeth vnto thee: m he is iust, and saued himselfe, poore and riding vpon an n asse, and vpon a colt the foale of an asse.

10 And I will cut off the o charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion *shallbe* from p sea vnto sea, and from the q Riuer to the end of the land.

11 r Thou also *shalt be saued* through the blood of thy conenant. I haue loosed thy s prisoners out of the pit wherein t is no water.

12 Turne you to the s strong hold, ye o prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I bent as a y bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shallbe seene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come foorth with the whirlewinds of the South.

15 The Lord of hoastes shall defend them, and they shall deuoure them, z and subdue them with sling stones, and they shall drinke, *and* make a noise as through wine, and they shallbe filled like bowles, *and* as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for *they*

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shalbe sure and stable.
f Let neither respect of your priuate commodities neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you thereunto.
g For God cursed your worke, for that neither man nor beast had profit of their labours.

h Reade Ezek. 18.20.
i Which declareth that man can not turne to God till he change mans heart by his spirit, and so begin to do well, which is to pardon his sinnes and to giue him his graces.
k Which fast was appointed when the city was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauines: for God will send them ioy and gladnesse.
l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.
* *Isa.2.2, mich.4.1.*

a Whereby he meaneth Syria.
b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.
c When the Iewes shall conuert and repent, then God will destroy their enemies.
d That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtilties, which they cloaked with this name of wisedome.
f Though they of Tyrus thinke themselues inuincible by reason of the sea that compasseth them round about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed, saue a very few, that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelty and wrongs done to them.
i As the Iebusites had bin destroyed, so should Ekron and all the Philistims.
k He sheweth that Gods power onely shalbe sufficient to defend his Church against all aduersaries be they neuer so cruell, or assemble their power neuer so often.
l That is, God hath now seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.
m That is, he hath righteousnesse and sanctification in himselfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a king as should be glorious in the eies of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat.21.5.
o No power of man or creature shall be able to let this Kingdome of Christ, and he shall peaceably gouerne them by his word.
p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole world.
q That is from Euphrates.
r Meaning Ierusalem, or the Church, which is saued by the blood of Christ whereof the blood of the sacrifices was a figure, and is here called the conenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.
s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.
t That is, into the holy land where the city and the Temple are, where God will defend you.
u Meaning the faithfull, which he seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.
x That is, double benefits and prosperity in respect of that which your fathers enioyed from Dauids time to the captiuitie.
y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which bee here meaneth by the Grecians.
z He promiseth that the Iewes shall destroy their enemies, and haue abundance and excesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to mooue them to intemperancie, but to sobriety, and a thankefull remembrance of Gods great liberalitie.

shallbe

a The faithfull shalbe preserued, and reuerenced of all, that the very enemies shalbe compelled to esteeme them: for Gods glory shal shine in them, as Iosephus declareth of Alexander the great when he mette Iadu the high Priest.

shalbe as the a stones of his crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the maydes.

CHAP. X.

1 The vanitie of Idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

a The Prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so fal into mine eame by Gods iust iudgement: therefore to auoid this plague, he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and forcers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruell gournours which did oppresse the poore sheepe, Ezek 34. 16. 17.

e He will be mercifull to his Church and cherish them as a king or prince doth his best horse which shalbe for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vphold the building, and as a nayle to fasten it together.

g Ouer their enemies.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby he declareth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hisse bee can call them from all places suddenly.

k Though they shall yet be scattered and seeme to be lost, yet it shalbe profitable vnto them: for there they shall come to the knowledge of my Name, which cannot be vnpfitted vnder the Gospel, among whom it was first preached. l Not that they should returne into their country, but be gathered and ioyned in one faith by he doctrine of the Gospel. m Hee alludeth to the deliuerance of the people out of Egypt, where the Angel smote the floods and riuers.

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the maydes.

18 Aske yon of the a Lord raine in the time of the latter raine: *so* shall the Lord make white cloudes, and giue you showres of raine, *and* to euery one grasse in the field.

2 Surely the b idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue told a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the d goates: but the Lord of hosts will visite his flocke the house of Iudah, and will make them as e his beautifull horse in the battell.

4 Out f of him shall the corner come foorth: out of him the nayle, out of him the bow of battell, *and* out of him euery g appointer of tribute also.

5 And they shalbe as the mighty men, which tread downe *their enemies* in the myre of the streetes in the battell, and they shall fight, because the Lord *is* with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the h house of Ioseph, and I will bring them againe, for I pitty them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant: and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: *and* their heart shall reioyce in the Lord.

8 I will i hisse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will k sow them among the people, and they shall remember me in farre contreyes: and they shall liue with their children and l turne againe.

10 I will bring them againe also out of the land of Egypt, & gather them out of Assiur: and I will bring them into the land of Gilead, and Lebanon, and *place* shall not be found for them.

11 And he m shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depths of the riuer shall drie vp: and the pride of Assiur shalbe cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ, 7 A grieuous visitn against Ierusalem and Iudah.

OPen thy doores, O a Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b firre trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, Ookes of Bathan, for the c defenced forrest is cut downe.

3 There *is* the voyce of the howling of the shepheards: for their d glory is destroyed; the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus sayeth the Lord my God, Feede the sheepe of thee slaughter.

5 They that possesse them, slay them f and sinne not: and they that sell them, say, g Blessed *be* the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, h I will deliuer the men euery one into his neighbours hand, and into the hand of his i king: and they shall smite the land, and out of their hands I will not deliuer *them*.

7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me l two staues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 m Three shepheards also I cut off in one moneth, and my soule loathed n them, and their soule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, *euen* Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I sayd vnto them, If ye thinke it good, giue *me* p my wages: and if no, leaue off: so they weighed for my wages thirtie *pieces* of siluer.

13 And the Lord sayd vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, *euen* the Bands, that I might dissolue the brotherhood between Iudah and Israel.

15 And the Lord sayd vnto me, Take to thee yet r the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that s standeth vp, but he shall eate flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke! the sword *shalbe* vpon his t arme, and vpon his

a Because the Iewes thought themselues so strong by reason of this mountaine, that no enemy could come to burt them, the Prophet sheweth that when God rendreth the enemies, it shall shew it selfe ready to receiue them.

b Shewing, that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not chuse to hold out.

d That is, the renoume of Iudah and Israel should perish, e which being now deliuate to be slaine, were deliuered as out of the lyons mouth.

f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessings, wh ch commeth of the spoyle of their brethren.

h I will cause one to destroy another.

i Their gouernors shall execute cruelty ouer them.

k That is, the small remnant, whom he thought worthie to shew mercie vnto.

l God sheweth his great benefits toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bands of brotherly vnitie, and therefore he breaketh both the one and the other.

Some reade, for Bands, Destroyers, m whereby hee sheweth his care and diligence that he would suffer them to haue no cause why they should consider his great loue. n Meaning, the people, because they would not acknowledge these great benefits of God. o He sheweth that the poore onely were euer pacient by Gods iudgements. p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought. q Shewing that it was too little to pay his wages, which could scarse suffice to make a few tyles for to couer the Temple. r Signifying that they should haue a certaine kinde of regiment and ouersight shew of gouernement: but no effect at should be nothing: for they should be wolues, and deuouring beasts instead of shepheards. s And so in health and full of the armes he signifie h Breeg h 32. he doeth wilfedome and iudgements by the eye: that is, the plague of God shall take away both thy strength and iudgement out of

right eye. His arme shall be cleane dried vp, and his right eye shalbe vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THE burden of the worde of the Lord vpon [a] Israel, saeyth the Lord, which spred the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem [a] b cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, saeyth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the Princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem *shalbe* my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coales of fire among the woode, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall bee inhabited againe in her owne place, *euen* in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, *as* aforetime: therefore the glory of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid *shalbe* as Gods *house*, *and* as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of David, and vpon the inhabitants of Ierusalem the Spirit of [e] grace and of compassion, and they shal looke vpon me, whome they haue [f] pierced, and they shall lament for [g] him as one mourneth for *his* onely *sonne*, and bee sorie for him as one is sorie for *his* first borne.

11 In that day shal there be a great mourning in Ierusalem, as the [h] mourning of Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewaile euery family apart, the family of the [m] house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of [n] Shemei apart, and their wiues apart:

14 All the families that remaine, euery family apart, and their wiues apart.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatry.* 3 *The zeale of the godly against false prophets.*

IN that day there [a] shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleanesse.

2 And in that day, saeyth the Lord of hoasts, I will cut off the [b] names of the idoles out of the land: and they shall no more be remembred: and I will cause the [c] prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet [d] prophecie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lyes in the name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when he prophecieth.

4 And in that day shall the prophets [f] bee ashamed euery one of his vision, when he hath prophesied: neither shal they weare a rough garment to deceiue.

5 But bee shall say, I am no Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these [h] wounds in thine hands? Then he shall answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my [i] shepheard, and vpon the man, *that is* my fellow, saith the Lord of hosts: smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, saeyth the Lord, [k] two parts therein shal be cut off, *and* die: but the third shalbe left therein.

9 And I will bring that third part through the fire, and will fine them as the siluer is fined, and will trie them as gold is tried: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord *is* my God.

CHAP. XIIII.

8 *Of the doctrine that shall proceede out of the Church, and of the vsefulnesse thereof.*

BEhold, the day of the Lord commeth, and thy spoyle shall bee [a] diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battel, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall go into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then the Lord shall goe foorth, and fight against those nations, as when he [b] fought in the day of battell.

4 And his feet shall stand in that day vpon the [c] mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there *shalbe* a very great [d] valley, & halfe

a He sheweth what shalbe the fruit of their repentance, to wit, remission of sinne by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleanesse.
b Hee promiseth that God will also purge them from all superstition, and that their religion shalbe pure.
c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.
d That is, when they shall prophecie lyes, and make God, who is the author of truth, a cloake therevnto.
e Hee sheweth with what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13. 6. 9.
f God shall make them ashamed of their errours and lyes, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy:
g They shall confesse their former ignorance, and be content to labour for their liuing.
h Hereby he sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would suffer punish their children, that became false prophets, that the markes and signes should remaine for euer.
i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible diuision among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all pastours, Matth. 26. 31.
k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shalbe tried with greate afflictions, so that it shalbe Gods power and his mercies doe preserue them.

a He meaneth the godly against the great nations that shall come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might know that they were warned of them afore.
b As your fathers, and you haue had experience both at the red sea, and at all other times.
c By this maner of speech the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by miracle saue it.
d So that out of all the parts of the world, they shall see Ierusalem, which was before bid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

a That is, the ten tribes, which neglected Gods benefites in deliuering their brethren, and had rather reuenge in captiuitie, then to returne home when God called them.
b Ierusalem shall be defended against all her enemies also shall God defend all Iudah also, and shall destroy the enemies.
c Euery captaine, that had many vnder him afore, shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies, because the Lord is among them.
d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings (which is meant by the house of Dauid) or in their defenced cities.
e They shall haue the feeling of my grace by faith, and know that I haue compassion on them.
f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Iob. 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their vngratitude.
h They shall lament and repent exceedingly for their offences against God.
i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2 Chron. 35. 22.
k That is, in all places where the Iewes shall remaine.
l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefes, shall lament.
m Vnder these certaine families bee conteineth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ.
n Called also Simeon.
o To wit, which were elect by grace, and preserued from the common destruction.

of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee vnto the [e] valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall flee like as ye fled from the [f] earthquake, in the dayes of Vzziah king of Iudah: and the Lord [g] my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall be a day (it is knowen to the Lord) [h] neither day nor night, but about the euening time it shall be light.

8 And in that day shall there [i] waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, *and* shalbe, both in summer and winter.

9 And the Lord shall be King ouer all the earth: in that day shall there be one [k] Lord, and his name shall be one.

10 All the land shall be turned [l] as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel vnto the kings winepresses.

11 And men shall dwell in it, and there shalbe no more destruction, but Ierusalem shall be safely inhabited.

12 And this shalbe the plague wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lord shalbe among them, and euery one shall take [n] the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with [o] golde and siluer, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse, and of all the beasts that be in these tents as this [p] plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hoasts, and to keepe the feast of Tabernacles.

17 And who so will not come vp of *all* the families of the earth vnto Ierusalem to worship the King the Lord of hoastes, euen vpon them shall come no raine.

18 And if the family of [q] Egypt goe not vp, and come not, it shall not *raine* vpon them. *This* shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be *written* vpon the [r] bridles of the horses, The holinesse vnto the Lord, and the [s] pots in the Lords house shall be like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hoastes, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shalbe no more the [t] Canaanite in the house of the Lord of hoastes.

e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.

f Reade Amos 1. 1.

g Because they did not credit the Prophets words, hee turneth to God and comforteth himselfe in that hee knew that these things should come, and sayth, Thou, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.

i That is, the spirituall graces of God, which should euer continue in mans abundance.

k All idolatry and superstition shall be abolished, and there shalbe one God, one faith and one religion.

l This new Ierusalem shal be seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.

m God will not onely rayse vp warre without, but sedition at home to try them.

n To hurt and oppresse him.

o The enemies are rich, and therefore shall not come for a pray but to destroy and shed blood.

p As the men should be destroyed, verse 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.

s As precious as the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrisie, nor any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

This Prophet was one of the three, which God raised vp for the comfort of the Church after the captiuitie, & after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. Hee confirmeth the same doctrine, that the two former doe, chiefly hee reprooueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinner, which were then among them as marrying of idolatrous and many wiues, murmurings against God, impatiencie, and such like. Notwithstanding for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy to the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

a Reade Isa. 13. 1.

THe [a] burden of the worde of the Lord to Israel by the ministery of Malachi.

2 I haue loued you, sayth the Lord: yet yee say, [b] Wherein hast thou loued vs? Was not Esau Iaakobs brother, saith the Lord? yet I loued Iaakob.

3 And I [c] hated Esau, and made his mountaines waste, and his heritage a wildernesse for dragons.

b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iaakob the younger brother of whom they came, and left Esau the elder.

c For beside that the figure of vnloue hatred appeared euen when he was made seruant vnto his younger brother being yet in his mothers belly. Se also afterward in that he was put from his birth right, yet euen now before your eyes the figues hereof are euident, in that that his countrey lieth waste, and he is neuer returne to inhabite it: whereas ye my people whom he enuie hated more then them, are by my grace and loue toward you deliuered, read Rom. 9. 13.

4 Though Edom say, Wee are impouerished, but we will returne and build the desolate places: yet sayth the Lord of hoastes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified vpon the border of Israel.

6 A sonne honoureth *his* father, and a seruant his master: If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hoastes vnto you, O Priests that despise my Name? and ye say, [c] Wherein haue wee despised thy Name?

d Besides the rest of the people hee counteth with the Priests chiefly, because they should haue reproued others in their hypocrisie, and therefore acte against God, and not haue hardened them by their example to will not see their sinnes.

grese cuil is e Hee noteth their grosse hypocrisie, which Saul. 15, but most impudently couered them, and so were blind guides.

7 Yee

7 Ye offer f vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not g to be regarded.

8 And if ye offer the blind for sacrifice, it is b not euill: and if ye offer the lame and sicke, it is not euill: offer it now vnto thy prince: will he be content with thee, or accept thy person, saith the Lord of hoastes?

9 And now I pray you, i pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will hee regard k your persons, sayth the Lord of hoastes?

10 Who is there euen among you, l that would shut the doores, and kindle not *fire* on mine altar in vaine? I haue no pleasure in you, sayth the Lord of hoastes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is m great among the Gentiles, and in euery place incense shalbe offered vnto my Name, and a pure offring: for my Name is great among the heathen, sayth the Lord of hoastes.

12 But ye haue polluted it, in that ye say, n The table of the Lord is polluted, and the fruit thereof, *euen* his meate is not to be regarded.

13 Ye said also, Behold, *it is* a o wearinesse, and ye haue snuffed at it, saith the Lord of hoastes, and ye offered that which was torne, and the lame, and the sicke: thus yee offred an offring: should I accept this of your hand, sayth the Lord?

14 But cursed be the deceiuer, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hoastes, and my Name is terrible among the heathen.

f Yee receiue all maner offrings for your owne greedinesse, and doe not examine whether they be according to my Law, or no. g Not that they sayd thus, but by their doings they declared no lesse. h You make it no fault, whereby we condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie: and so come not to the puritie of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued. i He deriueth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people. k Will God consider your office and state, seeing you are so couetous and wicked? l Because the Lauites were so negligent in the doores did not trie whether the sacrifices that came to, were according to the Law, God wisheth that they would rather shut the doores, then to receiue such as were not perfect. m God sheweth that their ingratitude, and neglect of his true seruice shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospel, when an end should be made to all these legall ceremonies by Christes only sacrifice. n Both the Priests and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the leane, as with the fat: but in the meane season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and couetousnesse. o The Priests and people were both weary with seruing God, and passed not what maner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord. p That is, hath abilitie to serue the Lord according to his word, and yet will serue him according to his couetous mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

a He speaketh vnto them chiefly, but vnder them he conteineth the people also. b To serue mee according to my word. c That is, the abundance of Gods benefits. d Your seede sowen shall come to no profit. e You boast of your holinesse, sacrifices and feasts, but they shall rotte to your shame and be as vile as dung, nor reprooue them, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slaundered, when these villaines and doung are called by their owne names.

And now, O ye a Priests, this commandement is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory b vnto my Name, sayth the Lord of hoastes, I will euen send a curse vpon you, and will curse your c blessings: yea, I haue cursed them already, because yee doe not consider it in *your* heart.

3 Behold, I will corrupt d your seede, and cast dung vpon your faces, *euen* the e dung of your solemne feast, and you shall be like vnto it.

4 And yee shall know, that I haue f sent this commandement vnto you, that my couenant, which I made with Leui, might stand, sayth the Lord of hoastes.

f The Priests obiected against the Prophet that he could not speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slaundered, when these villaines and doung are called by their owne names.

5 My g couenant was with him of life and peace, and I h gaue him feare, and hee feared me, and was afraid before i my Name.

6 The Law of k trueth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equitie, and did turne many away from iniquity.

7 For the Priestes l lippes should preserue knowledge, and they should seeke the Law at his mouth: for hee is the m messenger of the Lord of hoastes.

8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the couenant of Leui, sayeth the Lord of hoastes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue beene partiall in the Law.

10 Haue we not all one n father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of o our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Israel hath defiled the holines of the Lord, which hee loued, and hath married the p daughter of a strange god.

12 The Lord will cut off the man that doeth this: *both* the master and the seruant out of the Tabernacle of Iaakob, and him that q offereth an offring vnto the Lord of hoasts.

13 And this haue ye done againe, and r couered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, (Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is shee thy t companion, and the wife of thy u couenant.

15 And did not x he make one? yet had he y abundance of spirit: and wherfore one? because he sought a godly z seed: therefore keepe your selues in your a spirit, and let none trespasse against the wife of his youth.

16 If thou hatest *her*, b put her away, saith the Lord God of Israel, yet he couereth c the iniury vnder his garment, sayth the Lord of hoasts: therefore keepe your selues in your spirit, and transgresse not.

17 Yee haue d wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that doeth e euill, is good in the sight of the Lord, and he delighteth in them. Or where is the God of f iudgement?

g Hee sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that hee would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word. h I prescribed Leui a certaine Law to serue me. i He serued mee and set foorth my glory with all humilitude and subiection. k Hee sheweth that the Priestes ought to haue knowledge to instruct other in the word of the Lord. l Hee is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe. m Shewing that whosoeuer doth not declare Gods will, is not his messenger, and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, or their brethren. o Whereby they had bound themselues to God to be an holy people. p They haue ioyned themselues in mariage with the nations that are of another religion. q That is, the Priest. r Yee cause the people to lament, because that God doeth not regard their sacrifices. s So that they seeme to sacrifice in vaine. t Whereof he accuseth them, that is, that they brake the lawes of mariage. u As the one halfe of thy selfe. v Shee that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could haue made many women for one man. z Such as should be lawfull and moderate mariage, wherein is no excesse of lustes. a Containe your selues within your bounds, and be sober in minde, and bridle your affections. b Not that hee doeth allow diuorcement, but of the two faults hee sheweth, which is the lesse. c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault. d Yee murmure against God, because hee heard not you assoone as ye called. e In thinking that God honoured the wicked, and hath no respect to them that serue him. f Thus they blaspheme God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office

BEhold, I will send my a messenger, and he shall prepare the way before mee: and the b Lord whom ye seeke, shall speedily come to his Temple: euen the c messenger of the Couenant, whom ye desire: behold, hee shall come, sayth the Lord of hoastes.

2 But who d may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: he shall euen fine the sonnes of e Leui and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgment, and I will be a swift witnes against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, *and vexe* the widow, and the fatherlesse, and oppresse the stranger, and feare not me, sayth the Lord of hoastes.

6 For I am the Lord: I change not, and yee sonnes of Iaakob f are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept *them*: g returne vnto me, and I will returne vnto you, sayth the Lord of hosts: but ye sayd, Wherein shall we returne?

8 Will a h man spoyle *his* gods? yet haue yee spoyled me: but ye say, Wherein haue we spoyled thee? In i tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me: euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meate in my house, and prooue me now herewith, sayth the Lord of hoastes, if I will not open the windowes of heauen vnto you, and powre you out a blessing k without measure.

11 And I will rebuke the l deuourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the field, sayth the Lord of hoastes.

12 And all nations shall call you blessed: for ye shalbe a pleasant land, sayth the Lord of hosts.

13 Your words haue beene stout m against me, sayth the Lord: yet ye say, What haue we spoken against thee?

14 Yee haue sayd, *It is* in vaine to serue God: and what profit is it that we haue kept his commandement, and that we walked humbly before the Lord of hoastes?

15 Therefore we count the proude blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are o deliuered.

16 o Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a p booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to mee, saith the Lord of hosts, in that day q that I shall do *this*, for a flock, and I will q spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

a This is meant of Iohn Baptist, as Christ expounded it, Luke 7.27.
b Meaning, Messias, Psal.40.1,7. Dan 9.17,21.
c That is, Christ by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father, and is Lord or king, because hee hath the gouernement of his Church.
d He sheweth that the hypocrites which wish for the Lords comming will not abide when hee draweth neere: for he will consume them, and purge his and make them cleane.
e He beginneth at the Priests that they might be light, and shine vnto others.
f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token, that he doeth still defend them, and so his mercy toward them neuer changeth.
g Reade Zech.1,3.
h There are none of the heathen so barbarous, that will defraud their gods of their honour or deale deceitfully with them.
i Whereby the seruice of God should haue beene maintained, and the Priests and the poore relieued.
k Not hauing respect how much yee need, but I will giue you in all abundance: so that ye shall lacke place to put my blessings in
l Meaning, the caterpiller, and whatsoeuer deuoureth corne and fruites.
m The Prophet condemneth them of double blasphemie against God: first, in that they sayd that God had no respect to them that serued him, and next, that the wicked were more in his fauour then the godly.
n They are not onely preserued to honour, but also deliuered from dangers.
o After these admonitions of the Prophet, some were finely touched, and encouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.
q When I shall restore my Church according to my promise, they shall be as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Elijah should come.

FOr behold, the day commeth that shall a burne as an ouen, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth, shall burne them vp, sayth the Lord of hoastes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall the b sonne of righteousnesse arise, and health *shall be* vnder his wings, and ye shall go c forth, and grow vp as fat calues.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soales of your feete in the day that I shall doe *this*, sayth the Lord of hoastes.

4 d Remember the Law of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will send you e Eliiah the Prophet before the comming of the great and f fearefull day of the Lord.

6 And he shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, least I come and h smite the earth with curfing.

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the reliuation of his Church.
b Meaning, Christ who with his wings or beames of his grace shall lighten and comfort his Church, Ephes.5,14. and he is called the sonne of righteousnesse, because in himselfe he hath all perfection and also the iustice of the Father dwelleth in him: whereby he regenerateth vs vnto righteousnesse, cleanseth vs from the filth of this world, and reformeth vs to the

image of God.
c Yee shall be set at libertie, and increase in the ioy of the Spirit.
a Cor.3,17.
d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent minds desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all temptations.
e That Christ expounded of Iohn Baptist, Matth.11,13,14. who both for his zeale, and for the preaching of religion, is aptly compared to Elijah.
f Which as it is true for the wicked, so doeth it wake the godly, and call them to repentance.
g He sheweth wherein Iohns office should stand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shall turne to the faith of the true fathers, Abraham, Izhak, and Iaakob.
h The second point of his office was to denounce Gods iudgments against them y would not receiue Christ.

The end of the Prophets.

Qu. 1. Whether or no any Man shall be forgiven his Sins without Repentance

Qu. 2. Whether or no he can Savingly Repent of his Sins, before he is made Sensible by the Word and Spirit of God, that his guilty of those Sins

And then you propose or Query by

Qu. 3. What Sins are they, that the Word and Spirit of God hath convinced you (or them) that they have Committed in any other Body, that they are now come into the World to Repent of.

THE PRINTER to the diligent Reader.

DEare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sense, haue beene so placed, that none without great labour could finde out the text alledged, I haue made these sixe seuerall figures or marks, † ‡ * * * *, and haue set them aswell in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3, 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow unmarked, appertaine to the same. And if it fall out that there be more then sixe directions in one columne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1.2.3.4.&c. throughout the Euangelists and Acts, declare the effect or summe of the doctrine contained tweene one of the sayd figures, and the next that followeth: as for example, there is set figure 1. in the first line and first word of Matthew vnto the figure 2 in the 18 v. of the same chapter, the doctrine there gathered is set downe in the margent in this sort: 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serueto expound and lighten the darke words and phrases immediatly following them. As in the first line and second word, the letter *a*, being referred vnto *a*, directly against him in the margent sheweth that this word, Booke, signifieth *A rehearsall as the Hebrewes vse to speake*, as Genes. 5, 1. *The booke of the generations.* These letters beginne at the beginning euery Chapter, continuing vnto z, and so beginning againe with *a*, if there be more Notes that they doe exceede in number the letters of one Alphabet. This haue I faithfully done for thy commodity, reape thou the fruit, and giue the prayse to God.

Farewell.

places mentioned in the foure Euangelists, with other

places about the sea coasts, wherein may be seene the wayes and iourneyes of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three parts this Land is diuided.

The places specified in the Mappe, with their situation by the observation of the degrees concerning their length and breadth.

	65,24:31,32
	65,35:32
	65,55,31.51
	66 31.58
	66,51.32,29
	67,34.32.1
	66.31.58
alile	65,52.32,48
um	66,53.32,39
mount	66.31.32,50
Straton	66,16.32,25
	67,39.33.5

Corasim	66.53.32,29
Dan, one of the Fountaines whence Iordan springeth	67,25.33.8
Ennon	66.40.32,18
Emmaus	65,34.31 59
Ephra	66.8.32
Gadara or Gaza	66,48.32.29
Gaza	65.10 31,40
Iericho	66 10.32.1
Ierusalem	66 31.55
Ioppe	65,40.32,5

Ior. the other Fountaine whence Iordan springeth	67,31.33.7
Magdalon, called also Dalmanutha	66,48 32,28
Naim	66.35.32,33
Nazareth	66,56 32,42
Ptolemais	66,50.32,58
Samaria the city	66,22.32,58
Sidon	67,15.33.30
Silo	66,27.32,19
Tyrus	67 20
Tiberias	66,4.

9 Against the deuill tooke him vp into an ex- A Nd when he saw the multitude, he went vp into
ceeding

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Iesus is that Messias, the Sauiour promised to the Fathers. 12 The nativity of Christ.

THe ✣ 1 a booke of the b generation of Iesus Christ the sonne of Dauid, the c sonne of Abraham.

2 ✣ Abraham begate Isaac. ∴ And Isaac begate Iacob. And ✲ Iacob begate Iudas and his brethren:

3 ✲ And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And ✣ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ✣ Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was ∴ the wife of Vrias.

7 And ✲ Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10. And ✣ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iakim. And Iakim d begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, ✣ Iechonias begate Salathiel. And ✣ Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob,

16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, that is called Christ.

17 So e all the generations from Abraham to Dauid, are foureteene generations. And f so Dauid vntill they were caried away into Babylon, foureteene generations: and after they were caried away into Babylon vntill Christ, foureteene generations.

18 ¶ Now the birth of g Iesus Christ was thus, When as his mother Mary was * betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to ✲ make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying. Ioseph, the sonne of Dauid, feare not to h take Mary thy g wife: for that which is conceiued in her, is of the holy Ghost.

21 And she shall bring forth a sonne, and thou shalt ✲ call his name I E S V S: for he shall ✣ saue his people from their sinnes.

22 And all this was done that it might be fulfilled which is spoken of the Lord by the Prophet, saying,

23 ✣ Behold, a k virgine shalbe with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph being raised from sleepe, did as the Angell of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, l till she had brought forth her first borne sonne, and hee called his name I E S V S.

vnderstand also, that a thing shall not come to passe in time had no children Till her death day, 2 Sam. 6. 23. And in this Emmanuelist: Behold, I am with you till the end of the

✣ *Acts 4, 12*
1 Deliuer, and this so: with the meaning of this name Iesus.
✣ *Esai 7. 14.*
b There is in the Hebrew and Greeke text, an article added to point out the woman, and so her fourth plainely, as you would say, that Virgine, or a certaine virgine.
l This little word Till, in the Hebrew tongue, giueth no reason: as Michol in the last Chapter of this world.

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the Children.

WHen ∴ 1 Iesus then was borne at Bethlehem in a Iudea, in the daies of Herod the King, behold, there came b Wise men from the East to Hierusalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When King Herod heard *this*, he was c troubled, and all Hierusalem with him.

4 And gathering together all the d chiefe Priests and e Scribes of the people, he asked of them, where Christ should be borne.

5 And they said vnto him, At Bethlehem in Iudea; for so it is written by the Prophet,

6 ✲ And thou Bethlehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that f shall feede my people Israel.

7 Then Herod priuily called the Wise men, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came & stood ouer *the place* where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and h fell downe, and worshipped him, and opened their i treasures, and presented vnto him gifts, *euen* gold, and frankincense, and myrrhe.

12 And after they were k warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

∴ *Luke 2, 6.*
1 Christ a peore child, layd downe in a crib, and nothing for by all his owne people, receiued notwithstanding a noble witnesse of his diuinity from heauen, and of his kingly estate of strangers, which his owne also vouchsafe not.
a Iudea, a land of Iuda, which is also called Iewry.
b Wise and learned men: It is a Greeke word which they vse in good part.
c Was much moued, for he was a stranger, and came to the kingdome by force: and the Iewes were troubled: for wicked nesse is mad and raging.
d The chief Priests, that is, such as were of Aarons family, which were diuided into twice and twenty orders, 1 Chron. 24. 5. and 2 Chron. 36. 14.
e They that expound the Law to the people, for the Hebrewe tongue word of another, which signifieth as much a to expound and declare.
✲ *Mich. 5. 2.*
John 7. 42.
f Though thou be a small towne, yet for it thou be in my

famous and notable through the birth of the Messias, who shall be borne in it.
g That shall rule and gouerne: for Kings are oft times called feeders and shepheards of the people.
h A kind of humble and louely reuerence.
i The rich and costly presents, which they brought him.
k God warned and told them of it, when they asked it not.

ſt being yet borne, begin- to be crucified , both in him- , and alſo in his here.

✣ *Heſ. 11, 1.*

1 For God ſpeaketh by the mouth of the Prophets.
✣ *Ier. 31, 15.*
m A voyce of lamenting, weeping, and howling.
n That is to ſay, All that compaſſe about Bethlehem. for Rachel Iacobs wife, who died in childe-bed, was buried in the way that leadeth to this towne, which is alſo called Ephrata, becauſe of the fruitfulneſſe of the field, and plenty of corne.
3 Chriſt is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarite.

** Mar. 1, 4. Luk 3, 3. a Not when Ioſeph went to dwell at Nazareth, but a great while after, about the ſpace of 25 yeeres: for in the 30 yeere of his age was Ieſus baptized of Iohn: therefore by theſe dates is meant, at that time that Ieſus remained as yet an inhabitant of the towne of Nazareth.*
b Iohn, who through his ſingular holineſſe and rare auſtereneſſe of life caulled all men to caſt their eyes vpon him, prepareth the way for Chriſt following faſt on his heeles, as the Prophet Eſai foretold, and deliuereth the ſumme of the Goſpel, which in ſhort ſpace after ſhould be deliuered more fully.
b In an hilly country, which was notwithſtanding inhabited, for Zacharie dwelt there, Luke 1, 40. and there was Iohns houſe, 1 Kings 2, 34. and beſides theſe, Ieruſalem ſtandeth mountes of fiue laymes that were in the wilderneſſe, cha. 25, 6.
c The word in the Greeke tongue ſignifieth a changing of our minds and hearts from euill to better. *d The kingdome of Meſſias, whoſe gouernment ſhalbe heauenly, an nothing but heauenly.* ✣ *Eſa. 40, 3. Mar. 1, 3. Luk 3, 4. Iohn 1, 23.*
e Make him a plaine and ſmooth way. ✣ *Mar. 1, 6.*
*f Locuſts were a kind of meate whoſe certaine of the Eaſt people vſe, which were therefore called deuourers of Locuſts. Euil in Od. 9. * Mar 1, 5. Luk. 3, 7.*
g The people of Ieruſalem.
h Acknowledging that they were ſaued onely by free remiſſion and forgiuenesſe of their ſinnes.
i There is nothing that ſtoppeth vp the way of mercy and ſaluation againſt vs ſo much as the opinion of our owne righteouſneſſe doeth.

13 ¶ [a] After their departure, behold, the Angel of the Lord appeareth to Ioſeph in a dreame, ſaying, Ariſe, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word: for Herod will ſeeke the babe to deſtroy him.

14 So he aroſe and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might be fulfilled, which is ſpoken of the Lord by the ✣ Prophet, ſaying, Out of Egypt haue I called my ſonne.

16 ¶ Then Herod, ſeeing that he was mocked of the Wiſe men, was exceeding wroth, & ſent forth, and ſlew all the male children that were in Bethleem, and in all the coaſtes thereof from two yeere old and vnder, according to the time which he had diligently ſearched out of the Wiſe men.

17 Then was that fulfilled which is ſpoken [l] by the Prophet Ieremias, ſaying,

18 ✣ In Rhama was [m] a voyce heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not be comforted, becauſe they were not.

19 3 And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioſeph in Egypt,

20 Saying, Ariſe, and take the babe and his mother, and go into the land of Iſrael: for they are dead which ſought the babes life.

21 Then he aroſe vp, and tooke the babe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reigne in Iudea inſtead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aſide into the parts of Galile.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, *which was*, That he ſhould be called a Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell & meate. 5 He baptiſeth. 8 The fruits of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Chriſt is baptized.

AND [a] in [a] thoſe daies, [1] Iohn the Baptiſt came and preached in the [b] wildernes of Iudea,

2 And ſaid, [c] Repent: for the [d] kingdome of heauen is at hand.

3 For this is he of whom it is ſpoken by the Prophet Eſaias, ſaying, ✣ The voyce of [e] him that crieth in the wildernes, Prepare ye the way of the Lord: [e] make his pathes ſtreight.

4 ✣ And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes, his meate was alſo [f] locuſts and wild [g] hony.

5 *Then went out to him [h] Ieruſalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, [h] confeſſing their ſinnes.

7 [2] Now when he ſaw many of the Phariſes, and of the Sadduces come to his baptiſme, he ſaid vnto them, ✣ O generation of vipers, who hath forewarned you to flee from the anger to come?

8 [3] Bring forth therefore fruit worthy amendment of life,

9 4 And [i] thinke not to ſay [k] with your ſelues, ✣ We haue Abraham to *our* father: for I ſay vnto you, that God is able euen of theſe ſtones to raiſe vp children vnto Abraham.

10 And now alſo is the axe put to the root of the trees: [l] therefore euery tree which bringeth not forth good fruit, is hewen downe, and caſt into the fire.

11 ✣ [5] Indeed I baptize you with water to [m] amendment of life, but he that commeth after me is mightier then I, whoſe ſhooes I am not worthy to beare, he will baptize you with the holy Goſt, and with fire.

12 [6] Which hath his fanne in his hand, and will [n] make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ✣ [7] Then came Ieſus from Galile to Iordan vnto Iohn to be baptized of him.

14 But Iohn earneſtly put him backe, ſaying, I haue need to be baptized of thee, and commeſt thou to mee?

15 Then Ieſus anſwering ſaid to him, Let be now: for thus it becommeth vs to fulfill [o] all righteouſneſſe. So he ſuffered him.

16 And Ieſus when he was baptized, came ſtraight out of the water. And lo, the heauens were opened vnto [p] him, and *Iohn* ſaw the Spirit of God deſcending like a doue, and lighting vpon him.

17 [8] And loe, a voyce *came* from heauen, ſaying, * This is my beloued Sonne, in whom I am [p] well pleaſed.

we are ingraffed into Chriſt, where by our old man dieth, and the new man ariſeth vp, Rom. 6.
6 The triumphs of the wicked ſhall end in euerlaſting torment. m Will cleanſe vs thoroughly, and make a full riddance. ✣ *Mar 1, 9. Luk 3, 21.*
7 Chriſt ſanctifieth our baptiſme in himſelfe.
n All ſuch things as it hath appointed vs to keepe.
o To Iohn 8 Chriſts full conſecration and authoriſing to the office of the mediatourſhip, is ſhewed by the fathers owne voyce, and a viſible ſigne of the holy Ghoſt. * *Col. 1, 13. 2 Pet. 1, 17.*
p The Greeke word betokeneth a thing of great account, and ſuch as highly pleaſeth a man. So then the Father ſaith, that Chriſt onely is the man in whom he beholdeth, looke whatſoeuer he had conceiued of vs, he layeth it all one aſide.

CHAP. IV.

1 Chriſt is tempted. 4 Hee vanquiſheth the deuill with Scripture. 11 The Angels miniſter vnto him. 12 He preacheth repentance. and that himſelfe is come. 18 The calling of Peter, Andrew, 21 Iames and Iohn 23 He preacheth the Goſpel, and healeth the diſeaſed.

THen ✣ was [1] Ieſus led aſide of the Spirit into the wildernes, to be tempted of the deuill.

2 And when he had faſted [a] forty daies, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and ſaid, If thou be the Sonne of God, commaund that theſe ſtones be made bread.

4 But he anſwering, ſaid, It is written, ✣ Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy city, and ſet him on a [b] pinacle of the Temple,

6 And ſaid vnto him, If thou be the Sonne of God, caſt thy ſelfe downe: for it is written, [c] that he will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

7 Ieſus ſaid vnto him, It is written againe, [c] Thou ſhalt not [c] tempt the Lord thy God.

§ Againe,

✣ *Cha. 12, 34.*
3 True repentance is an inward thing which hath it ſeate in the mind & heart.
4 The faith of the fathers auaileth the vnbeleeuing children nothing at all: and yet for all that God pleyeth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.
5 Thinke not that you haue any cauſe to be proud of Abraham.
k In your hearts.
✣ *Iohn 8, 39. Acts 13, 26.*
✣ *Chap. 7, 19.*
✣ *Marke 1, 8. Luke 3, 16. Iohn 1, 26. Act 1, 5. and 2, 4. and 8, 16. and 19, 4.*
5 We may neither dwell vpon the figues which God hath ordained as meanes to leade vs vnto our ſaluation, neither reſt vpon them: but we muſt clime vp to the matter it ſelfe, that is to ſay, to Chriſt, who inwardly worketh that effectually, which is outwardly ſignified vnto vs.
6 The outward ſigne putteth vs in minde of this, that we muſt change our liues and become better, aſſuring vs as by a ſeale, that and the new man ariſeth vp, Rom. 6.
7 Chriſt manifeſteth himſelfe.
n All ſuch things as it hath appointed vs to keepe.
o To Iohn 8 Chriſts full conſecration and authoriſing to the office of the mediatourſhip, is ſhewed by the fathers owne voyce, and a viſible ſigne of the holy Ghoſt. * *Col. 1, 13. 2 Pet. 1, 17.*
p The Greeke word betokeneth a thing of great account, and ſuch as highly pleaſeth a man. So then the Father ſaith, that Chriſt onely is the man in whom he beholdeth, looke whatſoeuer he had conceiued of vs, he layeth it all one aſide.

✣ *Marke 1, 12. Luke 4, 1.*
1 Chriſt ouercommeth all manner of wayes and ſtill ouercometh, that we alſo through his vertue may ouercome.
a Full forty daies.
✣ *Deut. 8, 3.*
b This battlement wherewith the flat roofe of the temple was compaſſed about, that no man might fall downe: as was appointed by the Law, Deut. 22, 8.
c ✣ *Pſal. 91, 11*
✣ *Deut. 6, 16.*
c Word for word. Thou ſhalt not gee on full in tempting.

✻ *Deut. 16. 18. and 10. 20.*
✣ *Marke 1, 13. Luke 4. 13.*
a *Mat. 1. 14. Luke 4. 14. John 4. 43.*
b When the Heraulds mouth is stopped, the Lord reuealeth himselfe, and bringeth full light into the darkenesse of this world, preaching free forgiuenesse of sinnes to them that repent.
c *Which was a towne a great deale more famous then Nazareth was.*
✻ *Esai. 9. 1.*
d *Of Tiberias, or because that country bendeth toward Tyrus, which standeth vpon the sea that cutteth the midst of the world.*
e *So called, because it bordered vpon Tyrus and Sidon, and because Salomon gaue the king of Tyrus twenty cities in that quarter, 1. King. 9. 11.*
✣ *Marke 1, 15.*
f *Is come to you.*
g Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching getteth him disciples after an heauenly sort, men indeed poore, and vtterly vnlearned, and therefore such as might be least suspected, witnesses of the truth of those things which they heard and saw.
✻ *Marke 1, 16. 2 cor. 1, 17.*
h Christ abureth the hearts of the beleeuers of his spirituall and saluing vertue, by healing the diseases of the body.
i *Christ, that is, the Galileans.*
k *Synagogues, the Iewes Churches.*

Of Messias.

l *Diseases of all kindes, but not euery one: that is, as we say, some seuery one. m The word signifieth properly, the weaknesse of the stomacke: but here it is taken for those diseases which make men faint, and weare away. that haue them. n The word signifieth properly the stone wherewith gold is tried: and by a borrowed kinde of speech is applied to all kinde of examination by torture, when as by rough dealing and torments, wee go about to draw out the truth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great woe. o Which at euery full Moone, or other changes of the Moone, are shrewdly troubled & disseased. p Weake & feeble men, who haue the parts of their body loosed. & so weake and, that they are neither able to gather them vp together, nor put them out as they would.*

CHAP. V.

Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set in an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christs commandements. 21 What killing is. 23 Reconciliation is fit before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare, 43 To loue our enemies. 48 Perfection.

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 And he opened his mouth, & taught them, saying.

3 ✣ Blessed *are* the a poore in b spirit, for theirs is the kingdome of heauen.

4 ✣ Blessed *are* they that mourne: for they shallbe comforted.

5 ✣ Blessed *are* the meeke: for they shall inherite the earth.

6 ✻ Blessed *are* they which hunger and thirst for righteousnesse: for they shallbe filled.

7 Blessed *are* the mercifull: for they shall obtaine mercie.

8 Blessed *are* the ✻ c pure in heart: for they shall see God.

9 Blessed *are* the peace makers: for they shall be called the children of God.

10 Blessed *are* they * which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen.

11 ✣ Blessed shall ye be when men reuile you, and persecute *you*, and say all maner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 ✣ Ye a are the salt of the d earth: but if the salt haue lost his sauour, wherewith shall it be e salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the f light of the world. A citie that is set on an hill, cannot be hid.

15 ✣ Neither doe men light a candle, and put it vnder a bushel, but on a candle stocke, and it giueth light vnto all that are in the house.

16 ✻ Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

17 g Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to g fulfill them.

18 ✣ For truely I say vnto you, Till heauen and earth perish, one iote or one title of the Law shall not escape, till all things be fulfilled.

19 * ✣ Whosoeuer therefore shall breake one of these least commandements, and teach men so, he shallbe called the h least in the kingdome of heauen: but whosoeuer shall obserue and teach *them*, the same shalbe called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse ✣ exceede the *righteousnesse* of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 ✣ Yee haue heard that it was said vnto them of the old time, ✣ Thou shalt not kill: for whosoeuer killeth shall be culpable of iudgement.

e What shal you haue to salt withall? And so are foules in the saltisefie, as you would say, men that haue no salt, or sauour and taste in them. f You shine and giue light, by being made partakers of the true light. ✣ *Marke 4. 21. Luke 8, 16. and 11. 33.* ✻ *1. Pet. 2. 12.* g Christ came not to bring any new way of righteousnes & saluation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Lawe appointed, and to graue in our hearts the force of obedience. ✣ *That the prophecies may be accomplished.* ✣ *Luke 16. 17.* * *Iames 2. 10.* 4 He beginneth with the true expounding of the Law, & setteth it against the olde (but yet falsfe) glosses of the Scribes: So farre is he from abolishing the least commandement of his Father. h *He shall haue no place in the Church.* ✣ *Luke 11. 39.* 5 The true meaning of the first commandement. ✣ *Exod. 20. 13 deut. 5 17.*

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is layd vp in heauen for them that willingly rest in the good will and pleasure of God, and endeuour to professe all men, although they be cruelly vexed, and troubled of the worldlings, because they will not fashion themselues to their maners.
✣ *Luke 6. 20.*
a *Vnder the name of pouerty are all such miseries meant, as are ioyned with pouerty.*
b *Whose minds and spirits are brought vnder, 2 sam. 21. and 22. & 24.*
c *Esai. 61. 2, 3. Luke 6. 21.*
✻ *Psal. 37. 11.*
✻ *Esai. 65. 13.*
✻ *Psal. 24. 4.*
e *Fitly in this word Pure, ioyned with the hearts, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, euen so doeth the face (as it were) of the euerlasting God, shine foorth and cleare appeare in pure hearts.*
✻ *Leuit. 14. 33. 1. pet. 3. 20.*
✣ *Acles 5. 41.*
1. *pet. 4. 14.*
✻ *Marke 9. 50. Luke 14. 34.*
a The ministers of the new ted, especially (vnlesse they will be the most caitifes of all) must needs lead other both by word and deed to this present life and felicitie.
d *Your doctrine must be very sound and good, for if it be not so, it shall be vomyht set by, and cast away as a thing vnsauorie and vaine.*

Leuite tongue called the

22 But I say vnto you, whosoeuer is angry with his brother vnaduisedly, shall be i culpable k of iudgement. And whosoeuer saith vnto his brother, Raca, shall be worthy to be punished by the l Councell. And whosoeuer shall say, Foole, shall be worthy to be punished with m hell fire.

23 6 If then thou bring thy gift to the o altar, & there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 ✣ P Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast q payed the vtmost farthing.

27 ¶ 7 Ye haue heard that it was said to them of old time, ✣ Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 ✧ Wherefore if thy r right eye cause thee to offend, plucke it out and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath beene said also, ✣ Whosoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whosoeuer shall marrie her that is diuorced, committeth adulterie.

33 8 Againe, ye haue heard that it was sayd to them of old time, ✣ Thou shalt not forsweare thy selfe, but shalt performe thine oathes to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstoole: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 ✣ But let your communication be: Yea, yea: Nay, nay. For whatsoeuer *is* more then these, commeth of t euill.

38 ¶ 9 Ye haue heard that it hath beene sayd, An ✣ eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ✧ Resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also.

41 And whosoeuer will compell thee *to goe* a mile, goe with him twaine.

42 ✣ Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bin said, ✣ Thou shalt loue thy neighbour, and hate thine enemie.

44 But I say vnto you,* Loue your enemies: blesse them that curse you: doe good to them that hate you, ✣ and pray for them which hurt you, and persecute you,

45 10 ✣ That yee may be the children of your father that is in heauen: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and vniust.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren only, what singular thing doe yee? doe not euen the ✣ Publicanes likewise?

48 Ye shall therefore be perfit, as your Father which is in heauen, is perfit.

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1 He speaketh of the iudgement of God, and of the difference of sinnes, & therefore appleth his wordes to the forme of ciuill iudgements, which were then vsed.

k Of the iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

l By that iudgemẽt which stood of 23. Iudges, who had the hearing and deciding of weightie affaires, as the matter of a whole tribe, or of an high Priest, or of a false prophet.

m Whereas we reade here, Hell, it is in the text in falfe, Gehenna, which is an Hebrew word made of two, and is asmuch to say, as the valley of Hinnon, which otherwise the Ebrewes called Tophet: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Ierem. 7. 32. n The Iewes vsed foure kindes of punismens, before their gouernement was taken away by Herode, hanging, beeding, stoning, and burning: this is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a councell, & a fire, he sheweth that some sinnes are worse then other some, but yet they are all such that wee must giue account for them, and shall be punished for them.

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1 Ambition maketh almes vaine.

a This word, Reward, is alwayes taken in the Scriptures for a free recompense, and therefore for the schoolemen to fondly set it to be answerable to a deserving, which they call merit.

✧ Rom. 2. 8.

b Counterfeites, for Hypocrites were players that played apart in a play.

a He reprehendeth two foule faults in prayer, ambition, and vaine babling.

✣ *Iames 5. 12.*

t *Whatsoeuer you vouch, vouch it barely, and whatsoeuer you denie, denie it barely without any more words.*

u *From an euill conscience, or from the deuil.*

9 Hee sheweth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be vnderstood, that we may in no wise render euill for euill, but rather suffer double iniurie, and doe well to them that are out deadly enemies.

✣ Exod. 21. 24. o Deut. 24. 20. deut. 19. 21.

✧ Luke 6. 29. rom. 12. 17. 1. cor. 6. 7.

✣ Deut. 15. 8.

✧ Leuit. 19. 18.

* Luke 6. 27.

✣ Luke 23. 34. Acts 7. 60.

10 A double reason: the one is taken of relatiues, that children must be like their father: the other is taken of comparison, The children of God must be better, then the children of this world. ✣ *Luke 6 35.* x *They that were the telle masters, & had the ouersight of tributes & customes: a kind of men that the Iewes hated to death, both because they serued the Romanes in those offices, (whose yokefull bondage they could hardly away with all) and also because these telle masters are for the most part giuen to couetousnesse.*

CHAP. VI.

1 *Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 Wee must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, & apparell, forbidden. 33 The Kingdome of God and his righteousnesse.*

TAke heed that ye giue not your 1 almes before men, to be seene of them, or else ye shall haue no a reward of your Father which is in heauen.

2 ✧ Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the b hypocrites do in the Synagogues and in the streets, to be praised of men. Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, bee will reward thee openly.

5 2 And when thou prayest, be not as the hypocrites: for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no c vaine repetitions as the Heathen: for they thinke to be heard for their much babling.

8 Be yee not like them therefore: for your Father

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c Long prayers are not condemned, but vaine, needlesse, and superstitious.

3 A true summe and forme of all Christian prayers.
✣ *Luke 11,2.*
d *That, that is meet for our nature for our daily food, or such as may suffice our nature and complexion.*
✣ *Chap. 13. 19.*
e *From the Deuill, or from all aduersitie.*
* *Marke 11.25.*
4 They that forgiue wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Against such as hunt after a name of holinesse, by fasting.
f *They suffer not their first hue to be seene, that is to say, they marre the naturall colour of their faces, that they may seeme leane and pale faced.*
6 Those mens labours are shewed to be vaine which passe not for the assured treasure of euerlasting life, but spend their liues in scraping together fraile and vaine riches.
✣ *Luke 12.33.*
1. *tim. 6, 19.*
* *Luke 11.34.*
7 Men doe maliciously and wickedly put out euen the little light of nature that is in them.
g *The iudgement of the mind: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightened.*
* *Luke 16.13.*
8 God will be worshipped of the whole man.
h *Which be at variance together, for if two agree, they are as one.*
i *This word is a Syrian word, and signifieth all things that belong to money.*
✣ *Luke. 12.22.*
philip 4. 6.
1. *tim. 6. 8.*
1. *peter 5.7.*
psal. 55.23.
9 The froward casking carefulnes for things of this life is conuicted in the children of God by an earnest thinking vpon the prouidence of God.
almost this word Heauen is sayned with thought of mind, and hath for the most part diffused take with it, in by labour.

Father knoweth whereof ye haue need, before ye aske of him.

9 3 After this maner therefore pray ye, ✣ Our father which art in heauen, hallowed be thy name.

10 Thy king dome come. Thy will be done euen in earth as *it is* in heauen.

11 Giue vs this day our d daily bread.

12 And forgiue vs our debts, as we also forgiue our debters.

13 And leade vs not into temptation, but deliuer vs ✣ from e euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 ✣ 4 For if ye doe forgiue men their trespasses, your heauenlie Father will also forgiue you.

15 But if yee doe not forgiue men their trespasses, no more will your father forgiue *you* your trespasses.

16 5 Moreouer, when ye fast, looke not sowre as the hypocrites: for they f disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you that they haue their reward.

17 But when thou fastest, annoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 ¶ 6 Lay not vp treasures for your selues vpon the earth, where the mothe and canker corrupt, & where theeues digge through and steale.

20 ✣ But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither digge through nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ ✣ 7 The light of the body is the eye: if then thine g eye be single, thy whole body shalbe light.

23 But if thine eye be wicked, then all thy body shalbe darke. Wherfore if the light that is in thee, be darkenesse, how great is that darkenesse?

24 * 8 No man can serue h two masters: for either he shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Yee cannot serue God and riches.

25 ✣ 9 Therefore I say vnto you, be not carefull for your life, what ye shall eate, or what ye shal drinke: nor yet for your bodie, what ye shall put on. Is not the life more worth then meat? and the bodie then raiment?

26 Behold the foules of the k heauen: for they sowe not, neither reape, nor cary into the barnes, yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by i taking care is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne how the Lilies of the field doe growe: they m are not wearied, neither spin:

29 Yet I say vnto you, that euen Salomon in all his glory was not aratied like one of these.

30 Wherefore if God so cloathe the grasse of the field which is to daie, and to morrow is cast into the ouen, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be cloathed?

32 (For after all these things seeke the Gentiles) for your heauenlie Father knoweth that ye haue need of all these things.

33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morrow, for the morrow shall care for it self: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbours, 6 Nor cast that which is holy vnto dogges. 13 The broad and straite way. 15 False prophets. 18 The tree and fruit. 24 The house built vpon a rocke, 26 and on the sand.

IVdge 1 not, that ye be not iudged.

2 For with what ✣ iudgement ye iudge, ye shall be iudged, and with what ✣ measure ye mete, it shalbe measured vnto you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 * Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearelie to cast out the mote out of thy brothers eye.

6 ¶ 2 Giue ye not that which is holy to dogges, neither cast ye your a pearles before swine, lest they treat them vnder their feet, and turning againe, all to rent you.

7 ¶ * 3 Aske, and it shalbe giuen you: seeke, and ye shall find: knocke, and it shalbe opened vnto you.

8 For whosoeuer asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 ✣ 4 Therefore whatsoeuer yee would that men should doe to you: euen so doe ye to them: for this is the b Law and the Prophets.

13 ¶ * 5 Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and few there be that finde it.

15 ¶ 6 Beware of false prophets, which come to you in sheepes cloathing, but inwardly they are rauening wolues.

16 Ye shall know them by their fruits. ✣ Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring foorth euill fruit, neither can a corrupt tree bring foorth good fruit,

19 ✣ Euery tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruits yee shall know them.

k Of the ayre, or that liue in the ayre: for in all tongues Heauen is taken for the ayre. l He speaketh of care which is ioyned with thought of mind, and hath for the most part distrust ioyned with it, in by labour.

1 We ought to find fault one with another, but we must beware we doe it not without cause, or to seeme holier then they, or to be auised of them.
✣ *Luke 6,37,38.*
rom. 2.1.
1. *cor. 4.3.*
✣ *Marke 4, 24. luke 6,38.*
✣ *Luke 6,41.*
2 The stiffenecked and stubburne enemies of the Gospel are vnworthie to haue it preached vnto them.
a *A pearle hath his name among the Grecians, for the nicer brightnesse that is in it: and a pearle was in ancient time in great estimation among the Latines: for a pearle that Cleopatra had, was valued at hundreth and fiftie thousand crownes, and the word is now prooued from that, to signifie the most precious heauenly doctrine.*
✣ *Chap. 21, 22. marke 11, 24. luke 11. 9. iohn. 14.13. and 16.23. iames 1.5.*
3 Prayers are a sure refuge in all miseries.
✣ *Luke 6. 31. acts 4.16.*
4 A rehearsall of the meaning of the second table.
b *That is to say, the doctrine of the Lawe and Prophets.*
* *Luke 13. 14.*
5 Example of life must not be taken from a multitude.
6 *The way is strait and narrow: we must passe through this rough way, and suffer and endure, and be not taken brede of.*
✣ *Luke 6 44.*

thronged, and so enter into life. 6 False teachers must and they are known by false doctrine and euill liuing.
✣ *Chap. 3, 10.*

7 Euen the best gifts that are no thing without godlinesse.
✣ *Rom* 9.13.
✣ *Iames* 1.22.
d By Name here, is meant that mighty working power of God, which exerciseth mã wemesseth that aileth vpon him.
e Properly powers: Now these excellent workes wrought are called Powers, by occasion of these things which they bring to passe, for by them we vnderstand, how mightie the power of God is.
❧ *Luke* 13.27.
f That is not of ignorance, but because he will cast them away.
✣ *Psal.*6.8.
g You that are giuen to all kind of wickednesse, and seeme to make an art of sinne.
§ True godlinesse reiecth onely vpon Christ, and therefore alwayes remaineth inuincible.
✲ *Luke* 6.47.48.
* *Mar.*4.22. *Luke* 8.32.

21 ¶ 7 Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, ✣ but hee that doeth my Fathers will which is in heauen.

22 ✣ Many will say to me in that day, Lord, Lord, haue wee not by thy d Name prophecied, and by thy name cast out deuils? and by thy name done many e great workes?

23 And then will I professe to them, f ❧ I neuer knew you, * depart from me g ye that worke iniquitie.

24 8 Whosoeuer then heareth of mee these words, ✲ and doth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the winds blewe, and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the winds blewe, and beate vpon that house, and it fell, and the fall thereof was great.

28 ¶ * And it came to passe, when Iesus had ended these words, the people were astonied at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

1 *The Leper cleansed.* 5 *The Centurions faith.* 11 *The calling of the Gentiles,* 12 *and casting out of the Iewes.* 14 *Peters mother in law healed.* 19 *A Scribe desireth to follow Christ.* 23 *The tempest in the sea.* 28 *Two possessed with deuils cured.* 32 *The deuils goe into swine.*

NOw when he was come down from the mountaine, great multitudes followed him.

2 ✣ 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting foorth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell no man, but goe, *and* shew thy selfe vnto the Priest, and offer the gift that ✣ Moses commaunded, for a witnesse to them.

5 ¶ ❧ 2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him.

6 And said, Master, my seruant lyeth sicke at home of the palsie, and is grieuously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthie that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shalbe healed.

9 For I am a man also vnder the authoritie *of another*, and haue souldiers vnder me: and I say to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard *that*, hee marueiled, and said to them that followed *him*, Verely I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into b vtter ✣ darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ ✣ 3 And when Iesus came to Peters house, he saw his wiues mother laid downe, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

16 ❧ When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with *his* word, & healed c all that were sicke,

17 That it might be fulfilled, which was spoken by * Esaias the Prophet, saying, Hee tooke our infirmities, and bare *our* sicknesses.

18 ¶ ✲ And when Iesus sawe great multitudes of people about him, he commaunded them to goe d ouer *the water*.

19 4 Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoeuer thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue e nestes: but the Sonne of man hath not whereon to rest his head.

21 ¶ 5 And another of his disciples said vnto him, Master, suffer mee first to goe, and burie my father.

22 But Iesus said vnto him, Follow me, and let the dead burie the dead.

23 ¶ * 6 And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And hee said vnto them, Why are ye fearefull, O yee of little faith? Then he arose, and rebuked the windes and the sea: and *so* there was a great calme.

27 And the men marueiled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ ✣ 7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might go by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before *our* time?

30 Now there was a farre off from them, a great herde of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the herde of swine.

32 And he said vnto them, Goe. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the diuels,

34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to g depart out of their coasts.

CHAP.

7 *a A Metaphore taken of banquets, for they that sit downe together are fellowes in the banquet.*

b Which are without the kingdome. For so the kingdome is light, and without the kingdome darknesse.
✣ *Chap.*22.13.
✲ *Marke* 1.29. *Luke* 4.38.
3 Christ, in healiug diuers diseases, sheweth that hee was sent of his Father, that in him only we should seeke remedie in all our miseries.
❧ *Marke* 1.32. *Luke* 4.40.
c Of all sorts.
✲ *Esa.*53.4.
1. Pet 2.24.
✲ *Luke* 9.57.58.

d For Capernaum was situate vpon the lake of Tiberias.
4 The true disciples of Christ must prepare themselues to all kiod of miseries.
e Word for word, shades made with boughes.
5 When God requireth our labour, we must leaue off all dueties to men.
* *Marke* 4.37. *Luke* 8.23.
6 Although Christ seemeth oftentimes to neglect his, euen in most extreame danger, yet in time conuenient he aduaugeth all tempests, and bringeth them to the hauen.

✣ *Marke* 5.1.2. *Luke* 8.27.
7 Christ came to deliuer me from the miserable thraldome of Satan: but the world had rather lacke Christ, then the wilest and leaft of their commodities.
f Of an hill, as Marke and Luke witnesse: Now Gadera as Iosephus recordeth booke 17. chap.13. liued after the order of the Grecians, & therefore we may not marueile if there were swine there.

g Where men liue as swine, there doeth not Christ tarie, but deuils.

CHAP. IX.

1 *One sicke of the palsie, is healed.* 9 *Matthew called.* 10 *Sinners.* 17 *New wine.* 18 *The rulers daughter raysed.* 20 *A woman healed of a bloody issue.* 28 *Two blindmen by faith receiue sight.* 32 *A dumbe man possessed is healed.* 37 *The harueſt and workemen.*

THen he [a] entred into a ſhip, and paſſed ouer, and came into his [a] owne city.

2 And [♣] loe, they brought to him a man ſicke of the palſie layed on a bed. And Ieſus [b] ſeeing their faith, ſaid to the ſicke of the palſie, Sonne be of good comfort: thy ſinnes are forgiuen thee.

3 And behold, certaine of the Scribes ſaid with themſelues, This man [c] blaſphemeth.

4 But when Ieſus ſaw their thoughts, he ſaid, Wherefore thinke ye euill things in your hearts?

5 For whether is it eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgiue ſinnes, (then ſaid he vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and go to thine houſe.

7 And he aroſe, and departed to his owne houſe.

8 So when the multitude ſaw it, they marueiled, and glorified God, which had giuen ſuch authority to men.

9 ¶ [♣] [2] And as Ieſus paſſed foorth from thence, he ſaw a man ſitting at the [d] cuſtome, named Matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in [e] his houſe, behold, many Publicanes and [e] ſinners that came *thither*, ſate down at the table with Ieſus and his diſciples.

11 And when the Phariſes ſaw that, they ſaid to his diſciples, Why eateth your Maſter with Publicanes and ſinners?

12 Now when Ieſus heard it, he ſaid vnto them, The whole need not the Phiſician, but they that are ſicke.

13 But goe ye and learne what this is, [*] I will haue mercy, and not ſacrifice: for I am not come to call the righteous, but the [*] ſinners to repentance.

14 ¶ [♣] [3] Then came the diſciples of Iohn to him, ſaying, Why doe we and the Phariſes faſt oft, and thy diſciples faſt not?

15 And Ieſus ſaid vnto them, Can the [f] children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt.

16 Moreouer, no man pieceth an old garment with a piece of [g] new cloath: for that that ſhould fill it vp, taketh away from the garment, and the breach is worſe.

17 Neither doe they put new wine into old veſſels: for then the veſſels would breake, and the wine would be ſpilt, and the veſſels ſhould periſh: but they put new wine into new veſſels, and *ſo* are both preſerued.

18 ¶ [♣] While he thus ſpake vnto them, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed: but come & lay thine hand on her, and ſhe ſhall liue.

19 And Ieſus aroſe and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelfe, If I may touch but his garment onely, I ſhalbe whole.

22 Then Ieſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

23 ¶ Now when Ieſus came into the rulers houſe, and ſaw the [h] minſtrels and the multitude making noiſe,

24 He ſaid vnto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put foorth, he went in and took her by the hand, and the maid aroſe.

26 And this bruit went throughout all that land.

27 [♣] And as Ieſus departed thence, two blinde men followed him, crying, and ſaying, O ſonne of Dauid, haue mercie vpon vs.

28 And when he was come into the houſe, the blinde came to him, and Ieſus ſaid vnto them, Beleeue yee that I am able to doe this? And they ſaid vnto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Ieſus gaue them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame throughout all that land.

32 ¶ [♣] [7] And as they went out, behold, they brought to him a dumbe man poſſeſſed with a deuill.

33 And when the deuill was caſt out, the dumbe ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, [♣] He caſteth out deuils, through the prince of deuils.

35 ¶ And [*] Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing euery ſickneſſe and euery diſeaſe among the people.

36 ſ But [*] when he ſaw the multitude, he had compaſſion vpon them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe hauing no ſhepheard.

37 Then ſaid he to his diſciples, [*] Surely the harueſt is great, but the labourers *are* few.

38 Wherefore pray the Lord of the harueſt, that he would [i] ſend forth labourers into his harueſt.

CHAP. X.

1 *The gift of healing giuen to the Apoſtles.* 5 *They are ſent to preach the Goſpel.* 13 *Peace.* 14 *Shaking off the duſt.* 28 *Affliction.* 32 *Continuance vnto the end.* 23 *Flying from perſecution.* 28 *Feare.* 29 *Two ſparrows.* 30 *Haires of our head.* 32 *To acknowledge Chriſt.* 34 *Peace and the ſword.* 35 *Variance.* 37 *Loue of parents.* 38 *The croſſe.* 39 *To loſe the life.* 40 *To receiue a Preacher.*

ANd [*] he called his twelue diſciples vnto him, and gaue them power againſt vncleane ſpirits, to caſt them out, and to heale euery ſickneſſe, and euery diſeaſe.

2 Now the names of the twelue Apoſtles are theſe. The [a] firſt is Simon called Peter, and Andrew his brother, Iames *the ſonne* of Zebedeus, and Iohn his brother,

3 Philip

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1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiueth them if we beleeue.
a Into Capernaum, for as Theoph. ſaith, Bethlehem brought him foorth, Nazareth brought him vp, and Capernaum was his dwelling place.
♣ *Marke 2,1. Luke 5,18.*
b Knowing by a manifeſt ſigne.
c To blaſpheme, ſignifieth amongſt the diuines, to ſpeake wickedly: and amongſt the more eloquent Grecians, to ſlander.

♣ *Marke 2,14. Luke 5,27.*
2 Chriſt calleth the humble ſinners vnto him, but he contemneth the proud hypocrites.
d At the cuſtomers table, where it was receiued.
e The cuſtomers fellowes which were placed by the Romans, after that Iudea was brought into the forme of a prouince, to gather the cuſtomes, and therefore of the reſt of the Iewes, they were called ſinners, that is to ſay, euery wife men.
* *Hoſea 6,6. Chap. 12,7.*
ſ *1 Tim. 1,15.*
☆ *Marke 2,18. Luke 5,33.*
3 Againſt haughty emulation in matters indifferent.
f After Hebrew kind of ſpeach, for they ſ *that are admitted into the marriage chamber are as the neereſt about the bridegrome.*
g Rawe, which was neuer put to the fuller.

* *Marke 5,22. Luke 8,41.*
4 There is no euill ſo old and incurable, which Chriſt cannot heale by and by, if he be touched with true faith, but lightly as it were with the hand.

5 Euen death is ſubiect and giueth place to the power of Chriſt.
b It appeareth that they vſed minſtrels at their mournings.

6 By healing theſe two blind, Chriſt ſheweth that he is the light of the world.

♣ *Luke 11,14.*
7 An example of that power that Chriſt hath ouer the deuill,

♣ *Chap. 3,24. Marke 3,22. Luke 11,15.*
* *Marke 6,6. Luke 13,22.*

8 Although the ordinary paſtors ceaſe, yet Chriſt hath not caſt off the care of his Church.
* *Marke 6,34.*
☆ *Luke 10,2. John 4,35,36.*
i Word for word, caſt them out: for men are very ſlow in ſo holy a worke.

1 The Apoſtles are ſent to preach the Goſpel to Iſrael.
* *Mar. 3,13. 14,15. Luke 9,1.2.*
a Theophilact ſaith that Peter and Andrew are called the firſt, becauſe they were firſt called.

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: Iames *the sonne* of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send foorth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✣ to the lost sheepe of the house of Israel.

7 ✣ [a] And as ye go preach, saying, The kingdome of heauen is at hand.

8 ✣ Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 ✣ [4] Possesse [c] not gold, nor siluer, nor money in your girdles.

10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe, * for the workman is worthy of his [d] meat.

11 ✣ And into ✣ whatsoeuer city or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your [e] peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your words, when ye depart out of that house, or that city, ✣ shake off the dust of your feete.

15 Truely I say vnto you, it shalbe easier for them of the land of Sodom and Gomorrah in the day of iudgement, then for that city.

16 ¶ ✣ [6] Behold, I send you as [f] sheepe in the mids of the wolues: be yee therefore wise as serpents, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.

19 ✣ But when they deliuer you vp, take no thought how or what ye shall speake: for it shalbe giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their* parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: ✣ but he that endureth to the end, he shall be saued.

23 And when they persecute you in this citie, flee into another: for verelie I say vnto you, yee shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple to be as his master *is*, and the seruant as his Lord. ✣ If they haue called the master of the house [k] Beelzebub, how much more them of his household?

26 [l] Feare them not therefore: ✣ for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkneſſe, that speake ye in light: and what ye heare in the eare, that preach ye on the [m] houses.

28 And [o] feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in hell.

29 Are not two sparowes sold for a [o] farthing, and one of them shall not fall on the ground without your Father?

30 ✣ Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 ✣ Whosoeuer therefore shall confesse mee before men, him will I confesse also before my Father which is heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my Father which is in heauen.

34 ✣ [8] Thinke not that I am come to send peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 ✣ And a mans enemies *shalbe* they of his owne household.

37 * ✣ [9] He that loueth father or mother more then me, is not worthie of me. And he that loueth sonne or daughter more then me, is not worthie of me.

38 ✣ And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 ✣ He that will find [p] his life, shall loose it: and he that looseth his life for my sake, shall finde it.

40 [10] He that receiueth you, receiueth mee: and he that receiueth me, receiueth him that sent me.

41 ✣ [11] Hee that receiueth a Prophet in [q] the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 ✣ And whosoeuer shall giue vnto one of these [r] little ones to drinke a cuppe of cold water onely, in the name of a disciple, verely I say vnto you, he shall not loose his reward.

CHAP. XI.

1 Iohn sendeth his disciples to Christ. 7 Christs testimony of Iohn. 13 The Law and the Prophets. 15 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospel reuealed to children. 28 They that are weary and laden.

AND [1] it came to passe that when Iesus had made an end of commanding his twelue disciples, he departed thence to teach and to preach in [b] their cities.

2 ¶ ✣ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are cleansed, and the deafe heare, the

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b A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh. 15, 25.
✣ Act. 13, 46.
✣ Luke 10, 9, 11.
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the word.
✣ Mar. 6, 8, 9. Luke 9, 3 and 22, 35.
4 The ministers of the word must cast away all cares that might hinder them the leaſt wise that might be.
c For this iourney, so wit, both that nothing might hinder them, and also that they might feele some taste of Gods providence: for at their returne backe, the Lord asked of them whether they lacked any thing by the way, Luke 22, 35.
✣ 1 Tim. 5, 15.
d God will prouide you meate.
5 Happy are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
✣ Luke 10, 8.
e It is a maner of speech taken from the Hebrewes, whereby they meant all kind of happines.
✣ Marke 6, 11. Luke 9, 5.
✣ Act. 13, 51.
✣ Luke 10, 3.
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f You shalbe in great dangers.
g You shal not so much as reuenge an iniury: and by the meaning of these beasts natures together, he will not haue our wisedome to be malicious, nor our simplicity mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.
h For in the cause of religion men are wolues one to another.
✣ Marke 13, 11. Luke 12, 11.
✣ Luke 21, 16.
✣ Marke 13, 13.
i Being to an end, that is, you shall not haue gone thorow all the cities of Israel, and preached in them. * *Luke 6, 40 Iohn 13, 16. and 15, 20.* ✣ *Chap. 12, 24.*
k It was the idole of the Atronites, which we call the god of flies.

7 Truth shall not alwaies be hid.
✣ Marke 4, 22. Luke 8, 17. & 12, 1.
m Openly and in the highest places. For the tops of their houses were so made, that they might walke vpon them, Acts 10, 9.
n Though tyrants be neuer so raging and cruell, yet we may not feare them.
o The fourth part of an ounce.
✣ 1 Sam. 14, 45. 2 Sam. 14, 11. Acts 27, 34.
c The necessity and reward of open confessing Christ.
✣ Marke 8, 38. Luk. 9, 26. & 12, 8. 2 Tim. 2, 12.
✣ Luke 12, 51.
8 Ciuill dissentions follow the preaching of the Gospel.
✣ Micah. 7, 6.
✣ Luk. 14, 26.
9 Nothing without exception is to be preferred before our duety to God.
✣ Chap. 16, 24. Mar. 8, 34. Luk. 9, 23. and 14, 27.
✣ John 12, 25.
p They are said to find their life, which deliuer it out of danger: and this is spoken after the opinion of the people which thinke them cleane lost that die, because they thinke not of the life to come.
10 God is both author and reuenger of his holy ministerie.
✣ Luke 10, 16. John 13, 20.
11 Wee shall lose nothing that we bestow vpon Christ.
q As a Prophet.
✣ Mar. 9, 41.
r Which in the sight of the world are vile and abiect.

1 Christ sheweth by his works, that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, that is to say, in Galile, where many of them were borne, Acts 2, 7.
✣ Luke 7, 18.

the dead are raised vp. & the poore receiue the Gospel.

6 And blessed is he that shall not be offended in me.

7 a And as they departed, Iesus beganne to speake vnto the multitude of Iohn, What went ye out into the wildernesse to see? a reede shaken with the wind?

8 But what went ye out to see? A man cloathed in soft raiment? Behold they that weare soft cloathing, are in kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, ✣Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist, notwithstanding, he that is the least in ỹ c kingdome of heauen, is greater then he.

12 And from ᵛ the time of Iohn Baptist hitherto, the kingdome of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law d prophecied vnto Iohn.

14 And if ye will receiue it, this is ✲ that Elias, which was to come.

15 ¶ He that hath eares to heare let him heare.

16 ✲ a But wherevnto shall I liken this generation? e It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Son of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes and sinners: & but f wisedome is iustified of her children.

20 ¶ ✲ Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.

21 Woe be to thee Chorazin: Woe be to thee Bethsaida, for if the great works which were done in you, had beene done in Tyrus and Sidon, they had repented long agone in sackcloath and ashes.

22 But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue beene done in thee, had beene done among them of Sodome, they had remained vnto this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodome in the day of iudgement, then for thee.

25 ✣ At that time Iesus answered and said, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast g opened them vnto babes.

26 It is h so, O Father, because thy i good pleasure was such.

27 ✣ 6 All things are giuen vnto me of my Father: and ᵛ no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale *him.*

28 Come vnto mee, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye shall finde ✣ rest vnto your soules.

30 ✣ For my yoke is k easie, and my burden light.

CHAP. XII.

1 *The disciples plucke the eares of corn.* 6 *Mercy, sacrifice.* 10 *The withered hand is healed.* 12 *We must doe good on the Sabbath.* 22 *The possessed is holpen.* 25 *A kingdome diuided.* 31 *Sinne blasphemy.* 33 *The good or euill tree.* 34 *Vipers.* 38 *The Ninevites.* 42 *The Queene of Saba.* 48 *The true mother and brethren of Christ.*

AT ᵛ that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises saw it, they said vnto him, Behold, thy disciples doe ✲ that which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, ✣ Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he went into the house of God, and did eate the a shewbread, which was not lawfull for him to eat, neither for them which were with him, but for the * Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple ✣ b breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, ✣ I will haue mercy and not sacrifice, yee would not haue condemned the innocents.

8 For the sonne of man is Lord, *euen* of the Sabbath.

9 ᵛ ¤ And he departed thence, and went into their Synagogue.

10 And behold, there was a man which had *his* hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, ỹ hath a sheep, & if it fall on ỹ Sabbath day into a pit, doth not take it & lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said he to the man, Stretch foorth thine hand. And he stretched it foorth, and it was made whole as the other.

14 ✣ Then the Pharises went out, and consulted against him, how they might destroy him.

15 But when Iesus knew it, he departed thence, & great multitudes followed him, & he healed thē all.

16 And charged them in threatning wise, that they should not make him knowen.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 ✣ Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and he shall shew c iudgement to the Gentiles.

19 He shall not strine, nor cry, neither shall any man heare his voyce in the streets.

20 A bruised reede shall he not breake, and smoking flaxe shall he not quench, till hee d bring foorth iudgement vnto victory.

21 And in his Name shall the Gentiles trust.

22 ¶ ✲ 4 Then was brought to him one possessed with a deuill, *both* blind and dumbe, and he healed him, so that he *which was* blind and dumbe both spake and saw,

23 And

✣ *Esai.* 61, 1. *Luke* 4. 18.
a What agreement, and what difference is betwixt the ministery of the Prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
✣ *Malac.* 3, 1. *Luke* 7. 28.
c *In the new state of the Church where the true glory of God shineth: the persons are not compared together, nor the kindes of doctrines, the preaching of Iohn with the Law and the Prophets, and againe, the most cleare preaching of the Gospel with Iohn.*
ᵛ *Luke* 16, 16.
d *They prophesied of things to come, which are now present and clearely and plainely seene.*
✲ *Malac.* 4, 5.
✣ *Luke* 7, 31.
e There are none more stout and stubburne enemies of the Gospel, then they to whom it ought to be most acceptable.
e *He blamed the forwardnesse of this age, by a prouerbe, in that they could be moued neither with rough, nor gentle dealing.*
4 That which the most part refuse, the elect and chosen embrace.
f *Wisemen doe acknowledge the wisedome of the Gospel, when they receiue it.*
5 The proud reiect the Gospel offered vnto them, to their great hurt and finall which turneth to the saluation of the simple.
✣ *Luke* 10, 13.
✣ *Luke* 10, 21.
g *Through the ministery of Christ, who only sheweth the treuth of all things pertaining to God.*
h *This word sheweth, that he consenteth himselfe in his fathers counsell.*
i *Gods will is the onely rule of righteousnesse.*
✣ *Iohn* 3, 35.
6 There is no true knowledge of God, nor quietnesse of mind, but onely in Christ alone.
✣ *Iohn* 6, 46.

✣ *Ier.* 6, 16.
✣ 1 *Iohn* 5, 3. *R. May easily be borne. For his commandements are not greeuous for all that is borne of God ouercommeth the world,* 1 *Iohn* 5, 4.

1 Of the true sanctifying of the Sabbath, and the abrogating of it.
ᵛ *Marke* 2, 23. *Luke* 6, 1.
✲ *Deut.* 23, 25.

✣ 1 *Sam.* 21, 6.

a *The Hebrewes call it bread of faces, because it stoode before the Lord all the weeke vpon the golden table appointed to that ministerie, Leuit.* 24, 6.
* *Exo.* 20, 33. *Leuit.* 8, 31. *and* 24, 9.
✣ *Num.* 28, 9.
b *When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.*
✣ *Hos.* 6, 7. *chap.* 9, 13.
ᵛ *Marke* 3, 1. *Luke* 6, 6.
a The ceremonies of the Law are not against the loue of our neighbours.
4 How farre and in what respect we may giue place to the vnbridled rage of the wicked.
✲ *Isai.* 42, 1.
c *By iudgement is meant a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, whereby whersoeuer it is done, the Lord is said to vengeme and take place, that is to say, to ouercome and rule matters.*
d *He shall pronounce sentence and iudgement, maugre the world and Satan, and shew himselfe conquerour ouer all his enemies.*

✣ *Luke* 11, 14.
4 A treuth be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be vnquiched stoutly.

23 And all the people were amased, and said, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they said, ✣ This man casteth the deuils no otherwise out but through Beelzebub the prince of deuils.

25 ⁵ But Iesus knew their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought, and euery city or house diuided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except hee first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 ✣ Wherefore I say vnto you, Euery sinne and blasphemy shalbe forgiuen vnto men: but the blasphemy *against* the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the sonne of man, it shall be forgiuen him: ⁶ but whosoeuer shall speake against the holy Goſt, it shall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, and his fruit euill: for the tree is knowen by the fruit.

34 ⁷ O generations of vipers, how can you speake good things, when ye are euill? For of the ∵ abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth foorth good things: & an euill man out of an euill treasure, bringeth foorth euill things.

36 But I say vnto you, that of euery ∵ idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

38 ¶ ⁸ ✣ Then answered certaine of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and said vnto them, An euill and aduulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue that signe of the Prophet Ionas.

40 ✣ For as Ionas was three daies and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 ⁹ The men of Niniue shall rise in iudgement with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

42 ✣ The Quene of the ⁸ South shall rise in iudgement with the generation, and shall condemne it: for she came from the ʰ vtmost parts of the earth to heare the wisdome of Salomon: and behold, a greater then Salomon *is* here.

43 ¶ ✣ Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: ✣ and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ ¹⁰ ✣ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, & who are my brethren?

49 ¹¹ And he stretched forth his hand toward his disciples & said, Behold my mother, & my brethre.

50 For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 *The parable of the Sower.* 11 *and* 34 *Why Iesus spake in parables.* 18 *The exposition of the parable.* 24 *The parable of the tares.* 31 *Of the mustard seed.* 33 *Of the leauen.* 44 *Of the hidden treasure.* 45 *Of the pearle.* 47 *Of the draw net cast into the sea.* 53 *Christ is not receiued of his countrey men the Nazarites.*

THe same ∵ day went Iesus out of the house, and sate by the sea side.

2 ¹ And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the foules came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting whithered away.

7 And some fell among thornes, and the thornes sprung vp, and choaked them.

8 And some againe fell in good ground, and brought forth fruit, one *corne* an hundreth fold, some sixty fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ² And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 ✣ For whosoeuer hath, to him shalbe giuen, and he shall haue abundance: but whosoeuer hath not, from him shalbe take away euen that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecy of Esaias, which *prophecy* saith, ✣ By hearing ye shall heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 ³ But blessed *are* your eyes, for they see: and your eares, for they heare.

17 * For verily I say vnto you, that many Prophetes, and righteous men haue desired to see those things which ye see, & haue not seene *them*, and to heare those things, which yee heare, and haue not heard *them*.

18 ⁴ Heare

✣ *Chap. 9. 34. Marke 3. 22. Luke 11. 15.*
5 The kingdome of Christ, and the kingdome of the deuill cannot consist together.

✣ *Marke 3. 28, 29. Luke 12. 10. 1 Iohn 5. 16.*

6 Of blasphemy against the holy Ghost.

7 Hypocrites at the length bewray themselues euen by their owne mouth.
∵ *Luke 6. 45.*
∵ *Vaine and vnprofitable trifles which the most part of men spend their liues in.*
8 Against froward desires of miracles.
✣ *Chap. 16. 1. Luke 11. 29.*
1 *Cor. 1. 22.*
* *Bastard which fell from Abrahams faith, or forsooke the true worship of God.*
✣ *Ionas 1. 17.*
9 Christ teacheth by the former full example of the Iewes, that there are none more miserable then they which put out the light of the Gospel which was kindled in them.
* *Ionas 3. 5.*
✣ 2 *Kings 10. 28.* 2 *Chron. 9. 1.*
ᵍ *He meaneth the Quene of Saba: whose country is South in respect of the land of Israel.*
1 *Kings 10.*
ʰ *For Saba is situate in the vtmost coast of happy Arabia vpon the mouth of the Arabian sea.*
✣ *Luke 11. 24.*

✣ *Heb. 6. 4, 5. and 10. 26.*
2 *Pet. 2. 20.*
10 Christ teacheth by his owne example, how that all things ought to be set apart in respect of Gods glory.
✣ *Marke 3. 31. Luke 8. 20.*

11 None are more neere vnto vs, then they that are of the houshold of faith.

∵ *Marke 4. 1. Luke 8. 4, 5.*
1 Christ sheweth in parting foorth this parable of the Sower, that the seed of life which is sowen in the world, commeth not on so well in one as in another, and the reason is, for that men for the most part either doe not receiue it, or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.
✣ *Chap 25, 19.*

✣ *Esai. 6. 9. Marke 4. 12. Luke 8. 10 Iohn 12. 40. Acts 28, 26. Rom. 11. 8.*

3 The condition of the Church vnder and since Christ, is better then it was in the time of the Fathers vnder the Law.
* *Luke 10, 24.*

✝ *Mar.4.15. Luke 8.11.*

a Though there be mention made of the heart, yet this sowing is referred to hearing without understanding. For whether the seed be received in the heart or no, yet he that soweth, soweth to the heart.

13 ¶ ✝ Heare ye therefore the parable of the Sower.

19 Whensoeuer any man heareth the word of that kingdome, and vnderstandeth it not, that euill one cometh, and catcheth away that which was sowen in his [a] heart: and this is hee which harh receiued the seed by the way side.

20 And hee that receiued seede in the stony ground, is he which heareth the word, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that receiued the seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie folde, and some thirtie fold.

4 Christ sheweth in another parable of the euill seed mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things to come. and therefore the faithfull haue to arme themselues with patience and constancy.

24 ¶ 4 Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, and sayde vnto him, Master, sowedst thou not good seede in thy field? from whence then hath it tares?

28 And he sayd vnto them, Some enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we go and gather them vp?

29 But he sayd, Nay, least while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill the harueſt, and in time of harueſt I will say to the reapers, Gather ye first the tares, and bind them in sheaues to burne them: but gather the wheat into my barne.

31 ¶ ✝ Another parable he put foorth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is growen, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ ᵛ Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

34 ¶ ✝ All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, ✲ I will open my mouth in parables, and will vtter the things which haue beene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 [6] Then answered he, and sayd to them, He that soweth the good seed, is the sonne of man.

38 And the field is the world: the good seed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuil, ✝ and the harueſt is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity,

42 And shall cast them into a furnace of fire. There shalbe wailing and gnashing of teeth.

43 ✝ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ [8] Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes *of things*.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe foorth, and seuer the bad from among the iust,

50 And shall cast them into a furnace of fire there shalbe wailing and gnashing of teeth.

51 ¶ 9 Iesus sayd vnto them, Vnderstand yee all these things? They sayd vnto him, Yea, Lord.

52 Then sayd hee vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth foorth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 ᵛ ᵛ And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayd, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, ✲ and his brethren Iames and Ioses, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus sayd to them, ✲ A Prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

1 Herod: iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the fiue loaues, &c. 23 Christ prayeth. 24 The Apostles toss'd with the waues. 27 Faith. 30 Peter in iespardie. 36 The hemme of Christs garment.

AT * 1 that time Herod the Tetrarch heard of the fame of Iesus,

✝ *Isai 3 13. Reuel. 14, 15.*

✝ *Dan. 12.3*

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselues, but to dispense the wisedome of God to others.

✲ *Marke 6, 1. Luke 4.6.*

10 Men doe not onely sinne of ignorance, but also wittingly and willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey and so most plainely destroy and cast away themselues.

✲ *Iohn 6 42. Marke 6.4. Luke 4 24. Iohn 4, 44.*

✲ *Marke 6.14. Luke 9.7.*

1 Here is in Iohn an example of an irresistible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of an enuious vanitie, pride and cruelty, and in the Princes, of a worldly conscience, and of their miserable flouerie, which haue end in blood: in Herodias, an example of a wicked mother to displeasure her Daughter: and in the people of whose vnconstancie, and vnconstable cruelitie.

2 And

✝ Mar.4.15. Luke 8.11.

a Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seed be received in the heart or no, yet he that soweth, soweth to the heart.

4 Christ sheweth in another parable of the euill seed mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things to come. and therefore the faithfull haue to arme themselues with patience and constancy.

✝ *Marke 4.30, Luke 13.19.*

7 God beginneth his kingdome with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.

ᵛ ᵛ *Luke 13.21.*

✝ *Mar.4 33.34.*

✲ *Psal. 78.2.*

6 He expoundeth the former parable of the good and euill seed.

is that Iohn Baptist[illegible] ad, and therefore gr[illegible]

3 ✣ For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayd vnto him, It is not ✣ lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a ✣ Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased [b] Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sory: neuertheles, because of the oath, and them that sate with him at the table, he commanded it to be giuen *her*.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went and told Iesus.

13 ✣ And when Iesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 [a] And Iesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ✣ And when euen was come, ✣ his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Iesus sayd to them, They haue no need to go away: giue ye them to eat.

17 Then sayd they vnto him, Wee haue here but fiue loaues, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commaunded the multitude to sit downe on the grasse, and tooke the fiue loaues, and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, hee was there alone.

24 [3] And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the [c] fourth watch of the night, Iesus went vnto them walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a [d] spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort, *It is I*: be not afraid.

28 [4] Then Peter answered him and sayd, Master, if it be thou, bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Iesus.

30 But when he saw a mightie winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched foorth his hand, and caught him, and sayd to him, O thou of little faith, wherefore diddest thou doubt.

32 And assoone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ ✣ And when they were come ouer, they came into the land of [e] Gennezaret.

35 [5] And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commandements and traditions of men. 11 Offences. 13 The plant which is rooted vp. 14 Blinde leading the blind. 18 The heart. 22 The woman of Canaane. 26 The children and whelpes. 28 Faith. 32 4000 men fedde. 36 Thanksgiuing.

THen [1] came to Iesus the Scribes and Pharises, which were of Ierusalem, sayi ng,

2 ✣ Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate bread.

3 But he answered and sayd vnto them, Why doe yee also transgresse the commaundement of God by your tradition?

4 ✣ For God hath commanded, saying, [b] Honour thy father and mother: ✣ and hee that curseth father or mother, let him die the death.

5 But ye say, [c] Whosoeuer shall say to father or mother, By the gift that is *offered* by me, thou mayest haue profit,

6 Though he honour not his father, or his mother, *shalbe free*: thus haue ye made the commandement of God of no [d] authoritie by your tradition.

7 [3] O hypocrites, Esaias prophecied well of you, saying,

8 ✣ This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 [4] Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

a By works he meaneth that force and power, whereby works are wrought and not the works, as is seene oft before.
✣ *Marke 6.17. Luke 3.19.*
✣ *Leuit. 18,16. and 20.21.*
✣ *Chap. 21.26.*

b There were three Herods: the first of them was Antipaters sonne, who is also called Ascalonites, in whose reigne Christ was borne, and hee it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthace or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus. & hee it was that slew Iames.
✣ *Marke 9.32.*

Luke 9, 10.
a Christ refresheth a great multitude with fiue loaues and two little fishes, shewing thereby, that they shall want nothing, which lay all things aside & seeke the kingdome of heauen.
✣ *Marke 6.35. Luke 9.12. Iohn 6.5.*

✣ *Mar. 6.45. 46. 47 Iohn 6.16. 17. 18.*
3 We must faile ouer thorowe mighty tempests, and Christ will neuer forsake vs, so that we goe whither he hath commanded vs.
c By the fourth watch is meant the same neere to day breaking: for in old time they diuided the night into foure watches, in which they scouted.
d A spirit, as it is here taken, is that which a man imagineth to himself vainely in his mind, perswading himself e that he seeth some thing, and seeth nothing.

4 By faith we tread vnder our feete euen the tempests themselues, but yet by the vertue of Christ, which helpeth the vertue, which he of his mercy hath giuen.
✣ *Marke 6. 54.*
e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile, and Tiberias, so that the countrey of Iesse grew to be called by that name.
5 In that Christ healeth the sicke, we are giuen to vnderstand that we must seeke remedy for spirituall diseases at his hand: and that we are bound not onely to run our selues, but also to bring others to him.

1 *None commonly are more bold countemers of God, then they whom God appointeth keepers of his law.*
✣ *Marke 7. 1.*
a Which they receiued of their ancestors from hand to hand, or their elders allowed, which were the gouernors of the Church.
2 *Their wicked boldheede, in corrupting the commandements of God, and that vpon pretence of godlinesse, and vsurping authoritie to make lawes, is here reproued.*
✣ *Exo. 20, 12. Deut. 5.16. Ephe. 6.2.*
b By honour is meant all kinde of duetie which children owe to their parents.
✣ *Exod. 21, 17. Leu. 20. 9. Pro. 20. 20.*
c The meaning is this: whatsoeuer I bestow vpon the

Temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Pharises of our time say) it shal be meritorious for thee: for vnder this colour of religion, they raked all to themselues, as thought that hee that had giuen any thing to the Temple, had done the duetie of a childe. d You made it of no power and authoritie as much as lay in you: for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan.
3 *The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things.* ✣ *Esai. 29. 13.*
4 *Christ teacheth vs that hypocrisie of false teachers which deceiue our soule, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perish with them.*

✠ Mark 7,18.

11 ✠ … which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing *this* saying?

13 But he answered and sayd, ✠ Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 Let them alone, they be the ✠ blinde leaders of the blind: and if the blind leade the blind, both shall fall into the ditch.

15 ¶ ✠ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then sayd Iesus, Are ye yet without vnderstanding?

17 Perceiue yee not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart ✠ come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile § man: but to eat with vnwashen hands, defileth not the man.

21 * And Iesus went thence, and departed into the [c] coasts of Tyrus and Sidon.

22 And behold, a woman a [f] Cananite came out of the same coastes, & cried, saying vnto him, Haue mercy on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuil.

23 [i] But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the ✠ lost sheepe of the [g] house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she sayd, Trueth, Lord: yet indeede the whelps eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ [6] So Iesus § went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came to him, ✠ hauing with them, halt, blinde, dumme, [h] maimed, and many other, and cast them downe at Iesus feet, and he healed them,

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: & they glorified the God of Israel.

32 ✠ [7] Then Iesus called his disciples vnto him, and sayd, I haue compassion on this multitude, because they haue [l] continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples sayd vnto him, Whence should wee get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Iesus sayd vnto them, How many loaues haue ye? And they said, Seuen, & a few little fishes.

35 Then hee commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake *them*, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed, & they tooke vp of the fragments that remained, seuen [m] basketfuls full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then *Iesus* sent away the multitude that tooke ship, and came into the parts of Magdala.

CHAP. XVI.

1 The signe of Ionas. 6 The leauen of the Pharises. 13 [a] confession of Christ. 17 Flesh & bloud reueileth not of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24. The forsaking of ones selfe, and the crosse. 25 To lose the life.

THen ✠ came the Pharises and Sadduces, and did a tempt *him*, desiring him to shew them a signe from heauen.

2 But he answered, & said vnto them, When it is euening, ye say, Faire weather, for the skie is red.

3 § And in the morning *ye say*, To day *shall be* a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the [b] face of the skie, and can ye not *discerne* the signes of the times?

4 ✠ The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but [c] that signe of the Prophet ✠ Ionas: so he left them, and departed.

5 ¶ [2] And when his disciples were come to the other side, they had ✠ forgotten to take bread *with them*.

6 Then Iesus sayd vnto them, Take heede and beware of the leauen of the Pharises & Sadducees.

7 And they reasoned among themselues, saying, *It is* because we haue brought no bread.

8 But Iesus [d] knowing it, said vnto them, O ye of litle faith, why reason yee *thus* among your selues, because you haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [e] fiue loaues, when there were * fiue thousand *men*, and how many baskets tooke ye vp?

10 Neither the seuen loaues when there were ✠ foure thousand *men*, and how many baskets tooke ye vp?

11 Why [f] perceiue ye not that I spake not vnto you concerning bread, that yee should beware of the leauen of the Pharises, and Sadduces?

12 Then vnderstood they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ ✠ [3] Now when Iesus came into the coastes of [b] Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I, the sonne of man, am?

14 And they sayd, Some *say*, [i] Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say yee that I am?

16 Then Simon Peter answered & said, ✠ Thou art that Christ, the sonne of the liuing God.

17 ✠ And Iesus answered, and sayd to him,

✠ Iohn 15,2.

✠ Luke 6,39.

✠ Marke 7,10. ✠ Gene. 6.5. and 8,21. mar-7,21. * Matt. 14.

c Coastes, which were neere to Tyre & Sidon, that is, in that quarter where Palestina bendeth toward Phenice, & the sea of Syria.

f Of the stocke of the Canaanites, which dwelled in Phenicia.

g In that that Christ doth sometimes as it were stoppe his eares against the prayers of his Saints, hee doeth it for his glory and our profite.

✠ Chap. 10,6. *g Of the people of Israel, which people was deuided into tribes, but all those tribes came of one house.*

6 Christ ceaseth not to be beneficiall euen there where he is contemned, and in the middest of wolues he gathereth together and fostereth his flocke.

✠ Marke 7,31.

h Esai 35.5.

h Whose members were weakened with the palsie, or by nature, for afterward it is said, he healed them. Now Christ was wont to heale in this wise, that such members as were weake, he restored to health, and yet he could easily if he had would, haue giuen them hardes and feete and other members which wanted them.

✠ Marke 8,1.

7 By doing agayne this miracle, Christ sheweth that he will neuer be wanting to them that follow him, no not in the wildernesse.

i Goe not from my side.

j Iesus downeward, as verse 9. when in meaning they drawe theis eares to them.

k A kinde of verse in all wroughts with twigs.

l [illegible]

m [illegible]

n [illegible]

o [illegible]

p [illegible]

q [illegible]

r [illegible]

s [illegible]

t [illegible]

u [illegible]

x [illegible]

y [illegible]

z [illegible]

aa [illegible]

bb [illegible]

cc [illegible]

dd [illegible]

ee [illegible]

ff [illegible]

gg [illegible]

hh [illegible]

ii [illegible]

kk [illegible]

ll [illegible]

mm [illegible]

nn [illegible]

oo [illegible]

pp [illegible]

qq [illegible]

rr [illegible]

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✠ Luke 6,39.

✠ Marke 7,10. ✠ Gene. 6.5. and 8,21. mar-7,21. * Matt. 14.

c Coastes, which were neere to Tyre & Sidon, that is, in that quarter where Palestina bendeth toward Phenice, & the sea of Syria.

f Of the stocke of the Canaanites, which dwelled in Phenicia.

g In that that Christ doth sometimes as it were stoppe his eares against the prayers of his Saints, hee doeth it for his glory and our profite.

✠ Chap. 10,6. *g Of the people of Israel, which people was deuided into tribes, but all those tribes came of one house.*

6 Christ ceaseth not to be beneficiall euen there where he is contemned, and in the middest of wolues he gathereth together and fostereth his flocke.

✠ Marke 7,31.

h Esai 35.5.

h Whose members were weakened with the palsie, or by nature, for afterward it is said, he healed them. Now Christ was wont to heale in this wise, that such members as were weake, he restored to health, and yet he could easily if he had would, haue giuen them hardes and feete and other members which wanted them.

✠ Marke 8,1.

7 By doing agayne this miracle, Christ sheweth that he will neuer be wanting to them that follow him, no not in the wildernesse.

i Goe not from my side.

j Iesus downeward, as verse 9. when in meaning they drawe theis eares to them.

k A kinde of verse in all wroughts with twigs.

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question ioyned with admiration. g Said for commandeth.

9,18 3 There are diuers iudgements and opinions of Christ, notwithstanding hee is knowne of his alone. *b There were two Cesareas, the one called Stratonis vpon the sea Mediterranie, which Herod built sumptuously in the honour of Octauian, Iosephus lib. 15. the other was Cesarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius in the foote of Libanon, Iosephus lib. 18. 4 Herod thought.*

✠ Iohn 15,2.

✠ Luke 6,39.

✠ Marke 7,10. ✠ Gene. 6.5. and 8,21. mar-7,21. * Matt. 14.

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Baptist. ... people were amased ... s is that Iohn
... fore ... adored him.

... ot thou, Simon, the sonne of Ionas: for
... flesh and blood hath not reuealed it vnto thee,
but my Father which is in heauen.

18 5 And I say also vnto thee, that thou art
✣ Peter, and vpon this rocke will I build my
Church: & the gates of hel shall not ouercome it.

19 6 And I ✣ will giue vnto thee the a keyes of
the King dome of heauen, and whatsoeuer thou
shalt b bind vpon earth, shallbe bound in heauen:
and whatsoeuer thou shalt loose on earth, shall be
loosed in heauen.

20 7 Then he charged his disciples, that they
should tell no man that he was Iesus the Christ.

21 ¶ 8 From that time foorth Iesus began to
shew vnto his disciples that he must go vnto Hie-
rusalem, and suffer many things of the c Elders,
and of the hie Priests, and Scribes, and be slaine
and be raised againe the third day.

22 Then Peter d tooke him aside, and began
to rebuke him, saying, Master, pitie thy selfe: this
shall not be vnto thee.

23 9 Then he turned backe, and said vnto Pe-
ter, Get thee behinde me, e Satan: thou art an of-
fence vnto me, because thou vnderstandest not
the things that are of God, but the things that are
of men.

24 10 Iesus then said to his disciples, f If any
man will follow me, let him forsake himselfe, and
take vp his crosse, and follow me.

25 For ✣ whosoeuer will saue his life, shall lose
it: and whosoeuer shall lose his life for my sake,
shall g finde it.

26 ✣ For what shall it profite a man though he
should winne the whole world, if he lose his owne
soule? or what shall a man giue for recompence of
his soule?

27 For the Sonne of man shall come h in the
glory of his Father with his Angels, & *then shall
he giue to euery man according to his deeds.

28 ✣ Verely I say vnto you, there be some of
them that stand here, which shal not taste of death,
till they haue seene the Sonne of man come in his
i king dome.

27 But straightway Iesus spake vnto them,
saying, Be of good ... [illegible]

c. 10 They ... *d* 29 of Iudah. 22 Prayer & a ... *e* Christ ... *f* ... *g* ... *h* ... *i* ... *n.* 24 *He payeth tribute.*

A Nd ✣ 1 after sixe dayes, Iesus tooke Peter &
Iames, and Iohn his brother, & brought them
vp into an hie mountaine apart.

2 And was b transfigured before them: and his
face did shine as the Sunne, and his cloathes were
as white as the light.

3 And behold, there appeared vnto them Mo-
ses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Ma-
ster, it is good for vs to be here: if thou wilt, let vs
make here three tabernacles, one for thee, and one
for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud
shadowed them: and behold, there came a voyce
out of the cloud, saying, ✣ This is c that my beloued
Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they d fell
on their faces, and were sore afraid.

7 Then Iesus came and touched them, & said,
Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw
no man, saue Iesus onely.

9 ¶ And as they came downe from the moun-
taine, Iesus charged them, saying, Shew the e vision
to no man, vntill the Sonne of man rise againe
from the dead.

10 ✣ And his disciples asked him, saying, Why
then say the Scribes that ✣ Elias must first come?

11 And Iesus answered, & said vnto them, Cer-
tainly Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come alrea-
dy, and they knew him not, but haue done vnto
him whatsoeuer they would: likewise shall also
the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake
vnto them of Iohn Baptist.

14 ¶ ✣ 2 And when they were come to the
multitude, there came to him a certaine man, and
f fell downe at his feete,

15 And said, Master, haue pitie on my sonne:
for hee is g lunatike, & is sore vexed: for oft times
hee falleth into the fire, and oft times into the wa-
ter.

16 And I brought him to thy disciples, & they
could not heale him.

17 Then Iesus answered, and said, O generation
faithlesse, and crooked, how long now shall I be
with you? how long now shall I suffer you? bring
him hither to me.

18 And Iesus rebuked the deuill, and he went
out of him, & the childe was healed at that houre.

19 3 Then came the disciples to Iesus apart, and
said, Why could not we cast him out?

20 And Iesus said vnto them, Because of your
vnbeleefe: for ✣ verely I say vnto you if yee haue
faith as *much as is a graine of mustard seede, yee
shall say vnto this mountaine, Remoue hence to
yonder place, and it shall remoue: and nothing
shallbe vnpossible vnto you.

21 4 Howbeit this kinde goeth not out, but by
h prayer and fasting.

22 ¶ 5 And they ✣ being in Galile, Iesus said
vnto them, The Sonne of Man shallbe deliuered
into the handes of men.

23 And they shall kill him, but the third day
shall he rise againe: and they were very sory.

a Bu. works he ... that force ... hr, whose ... *b* ... *c* this kinde of ... doth is most mas ... in all proclamation vpon the earth, the creature not ... ing destroyed ... which was made, but deformed through sinne: So then this is the meaning: this world not preuailed ... by any vnderstanding of man, but God shewed it thee from heauen. *d* Tha is true ... tai h, which confesseth Christ, the vertue wereof is lou ... le. *e* Ioh. 3.41. *f* Christ spoke in the Syrian tongue, and therefore vsed not this distaunce betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cephas: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter, who is a piece of the building, and Christ the Petra, that is, the rocke and foundation: or els he gaue him a name Peter, because of the confession of his faith, which is the Church: as well as his, as the olde fathers witness: For so saith Tertul. That confession by which the Church is built, is the foundation of the beleeuers. *g* Then ... raies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with couenants and fortresses, and this is the meaning, whatsoeuer Satan can deuise by counsell or strength. So doeth Paul, 2 Cor. 10.4 call them strong holds. *h* The authorite of the Church is from God. ✣ Iohn 20.21. *i* A metaphore taken of stewards which carry the keyes: and here is set foorth the power of the ministers of the word, as Esai. 22.22. and that power is common to all ministers, as Cha 18.18. and therefore the ministers of the Gospel may rightly be called the key of the kingdome of heauen. *a* They are bound whose sinnes are retayned, heauen is shut against them, because they receiue not Christ by faith: on the other side, how happie are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, and become seruants heereof with him. 7 Men must haue a meane and then reach. *b* The minded of men are to time to be prepared & made ready against the stumbling blocke of perfection. *c* It was a name of dignitie & not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrin. *d* Tooke him by the hand and led him aside, as they vse to doe, which meane to talke familiarly with one. 9 Against a preposterous zeale. *e* The Hebrewes call him Satan, that is to say, an aduersarie, whom the Greekians call diabolos, that is to say, slanderer, or tempter. but it is spoken of them, that either of malice, as Iudas, Ioh 6. 70. or of lightnesse and wide vse of God. *f* In this word we are taught that Peter sinned, through a false perswasion of himselfe. 10 No men prouide wisely for themselues, then they that loue themselues more then God. *g* Chap. 10.38. marke 8.34 luke 9.23 and 14.27. ✣ Chap. 16.39. mar. 8.35 luk. 9. 24. 25. 26 and 17.33 *h* Shall gaine himselfe: And this is his meaning, they that ... nie Christ to saue themselues, doe not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is themselues, which is the greatest of all: but as for them that doubt not to die for Christ, it farein ... therwise with them. ✣ *Iob* 12.25. ✣ *Like a King, as Chap* 6 29. ✣ *Pal* 62.12 rom 2.6. ✣ *Mar.* 9.1. *luke* 9.27. ✣ *By his kingdome is vnderstand the glory of his ascension, and what followeth thereof, Ephe* 4.12. *or the preaching of the Gospel, Mar* 9.1.

CHAP. XVII.

a The transfiguration of Christ. 5 Christ ought to be heard. 11 Eliah. 13 Iohn Baptist. 17 The vnbeleefe of the Apos-

a Marke 9. 2. *Luke* 9 28. *b* Christ in his first humble state the Gospel, that in the meane season he is Lord both of heauen and earth. *c* Luke reckoneth eight dayes, containing in that number the first and the last, and Matthew speaketh but of them that were betwixt them. *d* Changed into another hue. ✣ Chap 3. 17. 2 Pet. 1. 17. *e* The article of the word. That secreteth Christ from other children. For here is Gods naturall Sonne, vnto by adoption, therefore he is called the first begotten among the brethren, because that although hee be of right the onely Sonne, yet is he chiefe among many in that he is the fountaine and head of the adoption. *f* Fell downe flat on their faces and worshipped him, as Chap. 2. 11. *g* Which they saw: otherwise the word vsed in this place is properly spoken of that which is seene in a dreame. *h* Marke 9. 11, 12. ✣ Mala. 4. 5. chap. 11. 14 ✣ Mar. 9. 14. *Luke* 9. 38. *i* Men are vnworthy of Christ his goodnesse, yet notwithstanding hee regardeth them. *k* As men that make supplication vse to doe. *l* They that at certaine times of the moone are troubled with the falling sicknesse, or any other kinde of disease: but in this place, wee must so take it, that by sicknes the naturall disease, he had a deuilish possession. *m* Incredulitie and distrust hinder and breeke the course of Gods benefits. *n* Luke 17. 6. 4 The remedie against distrust. *o* To giue vs to vnderstand the watchfulnes & diligence of earnest prayer, which cannot be without sobrietie. 5 Our mindes must ✣ Chap. 20. 23

b prepared more and more against the offence of the crosse. *Mar.* 9. 3. *Luke* 9. 44. *and* 7. 24.

6 In that that Christ doe h willingly obey Cesars edicts, he sheweth that ciuill policie is not taken away by the Gospel.
i *But beneath not, but be subiect.*
k *Ought he not to pay?*
l *They that were free from tyrannie of age to fifty, payed halfe a peice of the Sanctuary, Exod. 30,13. This was 40 d. ciuill drachme which the Romanes exacted, after they had subdued Iudea. m By children we must not vnderstand subiects which pay tribute, but naturall children.*
n *The word here vsed, is stater, which is in value 4 drachmes, euery drachme is about fiue pence.*

✣ *Mar. 9.34. Luke 9.46.*

1 Humblenesse of minde is the right way to preeminence.
a *A childe in yeeres.*
✣ *Chap. 19,14. 1. Corinth. 14, 20.*
b *A kinde of speech taken from the Hebrewes, and it is as much as, v. pent.*
✣ *Mar. 9,42. Luke. 17,2.*
2 We ought to haue great respect to our brethren le they neuer so base: and he that doeth otherwise, shalbe sharpely punished.
3 A good man cannot but goe through the midst of offences, yet he must eut off all occasion of offending.
c *Leas and hinderances which stop the course of good works. The Greeke word importeth thus much, things which we stumble at.*
✣ *Chap. 5,29,30. make 9,43,45. & Luke 17,2. & Luke 17,1. chap. 5,29.*
4 The weaker that a man is, the greater care we ought to haue of his saluation, as God teacheth vs by his owne example.
✣ *Psal. 34,8.*
✣ *Luke. 9.10.*
✣ *Luke 15,4.*

24 ¶ 6 And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doeth i not your Master k pay polle money?
25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their m children, or of strangers?
26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.
27 Neuertheless, least we should offend them: goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a n peice of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 *The greatest in the kingdome of God. 5 To receiue a little one. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 11 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the king that taketh an account of his seruants.*

THe a same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?
2 b And Iesus called a c little childe vnto him, and set him in the mids of them,
3 And said, Verely I say vnto you, except yee be d conuerted, and become as little children, ye shall not enter into the kingdome of heauen.
4 Whosoeuer therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.
5 And whosoeuer shall receiue one such little childe in my Name, receiueth me.
6 ✣ e But whosoeuer shall offend one of these little ones which beleeue in me, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.
7 ✣ 8 Woe be vnto the world because of offences, for it must needs be that offences shall come, but woe *be* to that man by whom ✣ offence commeth.
8 ✣ Wherefore, if thy hand or thy foote cause thee to f offend, cut them off, and cast *them* from thee: it is better for thee to enter lote life, halt, or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire.
9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.
10 4 See that yee despise not one of these little ones: for I say vnto you, that in heauen their ✣ Angels alwayes beholde the face of my Father which is in heauen.
11 For * the Sonne of man is come to saue that which was lost.
12 How thinke yee? ✣ If a man haue an hundreth sheep, & one of them be gone astray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?
13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray:
14 So is it not ✣ will of your Father which is in heauen, that one of these little ones should perish.
15 ¶ ✣ 5 Moreouer, if thy brother trespasse against g thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.
16 But if hee heare thee not, take yet with thee one or two, that by the ✣ h mouth of two or three witnesses, euery word may be i confirmed.
17 6 And if hee k refuse to heare them, tell it vnto the l Church: and if hee refuse to heare the Church also, let him be vnto thee as an m heathen man, and a Publicane.
18 Verely I say vnto you, n Whatsoeuer yee binde on earth, shall be bound in heauen: and ✣ whatsoeuer yee loose on earth, shall be loosed in heauen.
19 Againe, verely I say vnto you, that if two of you shall o agree in earth vpon any thing, what soeuer they shall desire, it shallbe giuen them of my Father which is in heauen.
20 For where two or three are gathered together in my Name, there am I in the mids of them.
21 7 Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgiue him? ✣ vnto seuen times?
22 Iesus said vnto him, I say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times.
23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.
24 And when he had begun to reckon, one was brought vnto him, which ought him p tenne thousand talents,
25 And because hee had nothing to pay, his lord commanded him to be solde, and his wife, and *his* children, and all that he had, and *the debt* to be payed.
26 The seruant therefore fell downe, and q worshipped him, saying, Lord, r refraine thine anger toward me, and I will pay thee all.
27 Then that seruants lord had compassion, and loosed him, and forgaue him the debt.
28 But when the seruant was departed, he found one of his fellow seruants which ought him an hundreth pence, and hee layed hands on him, and thralled him, saying, Pay me that thou owest.
29 Then his fellowe seruant fell downe at his feete, and besought him, saying, Refraine thine anger toward me, and I will pay thee all.
30 Yet he would not, but went and cast him into prison, till he should pay the debt.
31 And when his *other* fellow seruants saw what was done, they were very sory, and came, and declared vnto their lord all that was done.
32 Then his lord called him vnto him, and said to him, O euill seruant, I forgaue thee all that debt, because thou prayedst me.
33 Ought est not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?
34 So his lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.
35 So likewise shall mine heauenly Father doe

✣ *Leuit 19,17. Luke 17,3. Iames 5,19.*
f We must labour for concord, not to reuenge iniuries.
e *If his offence be such, that thou onely knowest, thy reproofe ought to be secret.*
✣ *Deut. 19,15. 1. Tim. 5,19. 2. Cor. 13, 1. Heb 10,28.*
g *That is, by the word and winesse of the mouth: is sometime et taken for the word or speech. Num. 13, 26. and also for a full winesse, to wit, when the matter speaketh of set purpose, as hereafter, chap 21.16. & Ioue end 20.*
h *He that contemneth the iudgement of the Church, contemneth God.*
i *Word for word, do not vnclothe, to beare, to make as though he did not beleeue.*
k *He speaketh not of any finde of pertinacie, but of an Ecclesiasticall offence, for he speaketh afterward of the power of louing and binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their hands, John 9.22 and 12,42. and 16,2. and vsed casting out of the Synagogue for a punishment, as we doe now excommunication.*
l *Prophane, and vnyoke of religion: such men the Iewes called Gentiles: whose company they shunned as they did the Publicanes.*
✣ *1. Cor. 5,4.*
a *1 Thes. 3,14.*
✣ *1 John 20,14.*
i *These words translated from the body to the minde, for it be vnpleasant properly to sing.*
7 They shall finde God seuere and not to be pleased, which doe not forgiue their brethren, although they haue beene diuerslie and grieuously iniured by them. ✣ *Luke 17,4.*
m *Here is set downe a very great summe of three score hundred thousand crownes, and a small summe of tenne crownes, that the difference may be the greater, for there is no proportion betweene them.* n *This was a ciuill sentence which was very vsuall in the East.* o *Teeide not too much to thine angry against me: for God called in the Scripture, slowe to anger, that is to say, gentle, and one that restraineth the storming of his minde, Psalme 86,5. patient and of great mercie.*

a Be worthy by

vnto you, except ye forgiue from your hearts, each one to his brother their trespasses.

CHAP. XIX.

2 *The sicke are healed,* 3 *and* 7 *of diuorcement.* 12 *Eunuches.* 13 *Children brought to Christ.* 17 *God onely good. The Commandements must be kept.* 21 *A perfect man.* 23 *A rich man.* 26 *Salvation commeth of God* 27 *To leaue all and follow Christ.*

AND ✣ it came to passe, that when Iesus had finished these sayings, he departed from Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to [b] put away his wife vpon euery occasion?

4 And he answered and said vnto them, Haue ye not read, ✣ that he which made *them* at the beginning, made them male and female,

5 And saide, [c] For this cause, shall a man leaue father and mother, and [c] cleaue vnto his wife, and they which were [d] two, shallbe one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therfore put asunder that, which God hath [e] coupled together.

7 [2] They said to him, Why did then ✣ Moses command to giue a bill of diuorcement, and to put her away?

8 He sayd vnto them, Moses [f] because of the hardnesse of your heart, [g] suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, ✣ that whosoeuer shall put away his wife, except *it be* [h] for whoredome, & marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 *Then* said his disciples to him, If the [i] matter be so betweene man & wife, it is not good to marry.

11 But he said vnto them, All men cannot receiue this thing, saue they to whom it is giuen.

12 For there are some [k] eunuches, which were so borne of *their* mothers belly: and there be some eunuches, which bee gelded by men: and there be some eunuches, which haue [m] gelded themselues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ 4 [3] *Then were brought vnto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ 5 ✣ And beholde, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He said vnto him, Which? And Iesus said, [n] These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father, and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, I haue observed all these things from my youth. What lacke I yet?

21 Iesus said vnto him, If [o] thou wilt be perfite, goe, sel that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the yong man heard that saying, hee went away sorowfull, for hee had great possessions.

23 6 Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is [p] easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can bee saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ ✣ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 7 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the [q] regeneration, ✣ shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shall inherite euerlasting life.

30 8 [r] But many that are first, shallbe last, and the last *shallbe* first.

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n *The yong man did not ar-rogantly in saying that he had kept all the commandements: and therefore he layeth out an example of true charity before him, to shew the disease that lay lurking in his mind.*

o Rich men haue need of a singular gift of God, to escape out of the snares of Satan.

p *Word for word, it is of lesse labour,* p *Theophylact noteth, that by this word is meant a cable rope, but Camius alleageth out of the Thalmudists, that it is a prouerb, and the word Came, signifieth the beast it selfe.*

✣ *Mar.10.28. Luke 18.28.*

q It is not lost, that is neglected for Gods sake.

q The regeneration is taken for that day, wherein the elect shall begin to liue a new life, that is to say, when they shall enioy the heauenly inheritance, both in body and soule.

✣ *Luke 22.29.*

r In not onely not preferring them, *Luke 13.30.*

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s To haue begun well, and not to continue vnto the end, doth not profite, but also hurteth very much. ✣ *Chap.26 16. mar.10.22. luke 9.62.*

CHAP. XX.

1 *Labourers hired into the vineyard.* 15 *The euill eye.* 17 *Hee foretelleth his passion* 20 *Zebedeus sonnes* 22 *The cup.* 25 *Christ is our minister.* 30 *Two blinde men.*

FOr the kingdome of heauen is like vnto a certaine [1] houshoulder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [2] agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And said vnto them, Goe yee also into *my* vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And hee went about the [b] eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. Hee said to them, Goe yee also into *my* vineyard, and whatsoeuer is right, that shall yee receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last till *thou come* to the first.

9 And they *which were hired* about the eleuenth houre,

1 *God is bound to no man, and therefore he calleth whom soeuer and when soeuer he listeth. This onely euery man ought to take heed of, and hereupon bestow his whole endeuour, that he goe forward and come to the marke without all stopping or staggering, & not curiously to examine other mens doings, or the iudgements of God.*

2 *A Word for word, in time: it is a kind of speach taken from song.*

b *The last houre: for the day was twelue houres long, and the first houre began at the Sunne vprising.*

houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house.

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden & heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye [c] euil, because I am good?

16 ✣ So the last shall be first, and the first last: for many are called, but few chosen.

17 ✣ 2 And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 3 Behold, we go vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 4 And [a] shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie *him*, but the third day he shall rise againe.

20 ✣ 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Ye know not what ye aske. Are ye able to [d] drinke of the cup that I shall drinke of, and to be baptized with the [e] baptisme that I shall be baptized with? they sayd to him, We are able.

23 And he sayd vnto them, Ye shall drinke indeede of my cup, and shall be batized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is [f] not mine to giue: but *it shalbe giuen* to them for whom it is prepared of my Father.

24 ✣ And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Ye know that the lords of the Gentiles haue [g] domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant.

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ✣ [6] ✣ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still, and [h] called them, and said, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, and immediately their eyes receiued sight, and they followed him.

CHAP. XXI.

1 *Christ rideth on an asse vnto Hierusalem.* 12 *He casteth out the sellers.* 18 *The house of prayer.* 19 *The withered figtree.* 25 *Iohns baptisme.* 33 *We do as well of God.* 39 *Publicanes, Harlots.* 33 *God vineyard. The Iewes.* 38 *The sonne killed of the husbandmen.* 42 *The cornestone.*

AND ✣ 1 when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway [a] he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ ✣ Tell ye the [b] daughter of Sion, Behold, thy King commeth vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of an asse [c] vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their [c] cloathes, and set him [d] thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cried, saying, [e] Hosanna to the Sonne of Dauid, [f] Blessed *be* he that commeth in the Name of the Lord, Hosanna *thou which art* in the highest *heauens*.

10 ✣ And when he was come into Hierusalem, all the citie was mooued, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them * that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues,

13 And said to them, It is written, ✣ My house shall be called the house of prayer: but * ye haue made it a denne of theeues.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 1 But when the chiefe Priests and Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, ✣ By the mouth of babes and sucklings thou hast made perfit the praise?

17 ¶ 3 So hee left them, and went out of the citie vnto Bethanie, and lodged there.

18 4 And ✣ in the morning, as he returned into the citie, hee was hungry.

[c] Nought, that is to say, doest thou enuie at my goodnesse towards them? for the Hebrewes by an euill eye, meane enuie, because such dispositions appeare chiefly in the eyes, as aboue chap. 6.23. It is set to answere the word, single, and is taken there for corrupt: for whereas he sayd there afore, vers.22 If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

✣ Chap. 19 30. and 22, 14. mark. 10. 31. Luke. 13. 30.

✣ Marke 10, 32. Luke 18. 31.

a Christ goeth to the crosse necessarily, but yet willingly.

3 They that lest ought, are the greatest persecuters of Christ.

4 The ignominie of the crosse, is the sure way to the glory of euerlasting life.

✣ Iohn 18. 31.

✣ Marke 10. 33.

5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.

d This is spoken by a figure, taking the cup, for that which is contained in the cup. And againe, the Hebrews vnderstand by this word Cup, sometime the maner of punishment which is vsed to sinners, as Psal. 11. 6. or the rest that is giuen to the faithfull, as Ps. 23. 5. and sometime a lot, or condition, as Psal. 16. 5.

e This is applied to afflictions, as Dauid commonly vseth.

f The almightinesse of Christ his diuinitie is not shut out by this, but it sheweth the debasing of himselfe by taking mans nature vpon him.

✣ Marke 10. 41. Luke 22. 25.

g Somewhat sharply and roughly.

* Phil. 2. 7.

6 Christ by healing these blind men with an onely touch, sheweth that he is the onely light of the world.

✣ Marke 10, 46. Luke 18. 35.

[h] Himselfe, not by other mens meanes.

✣ Marke 11. 1. Luke 19 29.

1 Christ by his humilitie triumphing ouer the pride of this world, aboundeth to true glory by ignominie of the crosse.

a He that shall say any thing to you, shall let them goe, to wit, the asse and the colt.

✣ Esa. 62. 11. Zach. 9. 9. John 12. 15.

b The citie of Sion. An Hebrew kind of speech, common in the lamentations of Ieremy.

c Their vpper-most garments.

d Vpon their garments, not vpon the asse and the colt.

e This was an ancient kinde of crying which they vsed in the feast of Tabernacles, when they caried boughes according as God commanded Leuit. 23. 40. And the word is certainly made of two, for we should say, Hosiahanna, which is as much to say, as Saue I pray thee.

f Well he is to him that commeth in the Name of the Lord, that is to say, whom the Lord hath sinen vs for our King.

✣ Mat. 11. 11. Luke 29. 45. John 2 13.

g That is, all the men of Hierusalem were mooued.

✣ Deut. 14. 25.

✣ Esa 56. 6. ✣ Ier. 7. 11. Mat. 11. 17. Luke 19. 46.

2 Such as should be masters of godlines: they that doe most enuie the glory of Christ: but in vaine.

✣ Psal. 3. 2.

h Then hast made most perfit. We reade in Dauid, Thou hast established or grounded, Euange. it saith, for that is stable and sure, which is most perfit. 3 Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church. 4 Hypocrites shall at length haue their mashes discouered, and their vizards pluckt from their faces.

✣ Marke 21. 12.

and of the matter be considered well, it is all one that the

19 And seeing a figge tree in the way,he came to it,and found nothing thereon,but leaues onely, and sayd to it,Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it,they marueiled,saying,How soone is the figtree withered!

21 ¶ And Iesus answered and sayd vnto them, ✣ Verely I say vnto you,if ye haue faith,& x doubt not, ye shall not onely do that, *which I haue done* to the figtree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea,it shall be done.

22 ✣ And whatsoeuer ye shall aske in prayer, if ye beleeue,ye shall receiue it.

23 ¶ [v] 6 And when he was come into the Temple,the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching,and sayd, By what [h] authority doest thou these things?and who gaue thee this authority ?

24 Then Iesus answered, and said vnto them, I also will aske of you 1 a certaine thing,which if ye tell me,I likewise will tell you by what authority I doe these things.

25 The [m] baptisme of Iohn , whence was it ? from [n] heauen, or of men ? Then they [o] reasoned among themselues , saying , If we shall say, From heauen, hee will say vnto vs, Why did ye not then beleeue him ?

26 And if we say,Of men,we feare the multitude, ✣ for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd,We can not tell. And hee sayd vnto them, Neither tell I you by what authority I doe these things.

28 ¶ [7] But what thinke ye? A *certaine* man had two sonnes,and came to the elder,and said,Sonne, goe and worke to day in my vineyard.

29 But he answered,and sayd,I will not:yet afterward he repented himselfe , and went.

30 Then came he to the second,and sayd likewise. And he answered,and sayd, I will, Sir ; yet he went not.

31 Whether of them twaine did the will of the father ? They sayd vnto him,The first Iesus sayd vnto them, Verely I say vnto you, that the publicanes and the harlots [p] goe before you into the kingdome of God.

32 For Iohn came vnto you in the [q] way of righteousnesse,and ye beleeued him not : but the Publicanes and the harlots beleeued him , and ye, though ye saw it , were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ [8] Heare another parable , There was a certaine housholder, ✣ which planted a vineyard, and hedged it round about, and made a winepresse therein,and [r] built a tower,& let it out to husbandmen, and went into a [s] strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruit thereof,

35 And the husbandmen tooke his seruants,and beat one, and killed another,and stoned another.

36 Againe he sent other seruants,moe then the first : and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselues , * This is the heire ; come,let vs kill him,& let vs [t] take his inheritance.

39 So they tooke him,and cast him out of the vineyard , and slew him.

40 When therefore the Lord of the vineyard shall come , what will hee doe to those husbandmen ?

41 They said vnto him , He will [u] cruelly destroy those wicked men , and will let out his vineyard vnto other husbandmen , which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them,Read ye neuer in the Scriptures, ✣ The stone which the [w] builders refused , the same is [x] made the y head of the corner ? [z] This was the Lords doing,and it is marueilous in our eyes.

43 Therefore I say vnto you, The kingdome of God shall be taken from you,and shall be giuen to a [a] nation , which shall bring foorth the [a] fruits thereof.

44 ✣ And whosoeuer shall fall on this stone, he shall be broken : but on whomsoeuer it shall fall, it will [b] dash him in pieces.

45 And when the chiefe Priests and Pharisees had heard his parables , they perceiued that hee spake of them.

46 [8] And they seeking to lay handes on him, feared the people , because they tooke him as a Prophet.

✣ *Esa.8.14 b As chaffe vseth to be scattered with the wind, which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroad.* 8 The wicked can doe nothing , but what God will.

CHAP. XXII.

2 *The parable of the marriage.* 9 *The calling of the Gentiles.* 11 *The wedding garment, faith.* 16 *Of Cesars tribute.* 23 *They question with Christ touching the resurrection.* 32 *Gods is of the liuing.* 36 *The greateit commandement.* 37 *To loue God.* 39 *To loue our neighbour.* 42 *Iesus reasoneth with the Pharises touching the Messias.*

THen [1] Iesus answered , and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne,

3 And sent foorth his seruants , to call them that were bidde to the wedding , but they would not come.

4 Againe he sent foorth other seruants,saying, Tell them which are bidden , Behold , I haue prepared my dinner : mine oxen and my fatlings are [a] killed, and all things are ready : come vnto the mariage.

5 But they made light of it, and went their wayes , one to his farme , and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 [2] But when the king heard it, he was wroth, and sent foorth his warriours, and destroyed those murtherers, and burnt vp their citie.

8 Then sayd hee to his seruants , Truely the [b] wedding is prepared : but they which were bidden, were not worthy.

9 [3] Goe yee therefore out into the hie wayes, and as many as ye find,bid them to the marriage.

10 So those seruants went out into the *high* wayes , and gathered together all that euer they found , both good and [c] bad : so the wedding was furnished with ghests.

11 [4] Then the king came in,to see the ghests, thinke nothing of it. *c The generall calling offereth the Gospel to all men : but their life is examined that enter in.* 4 In the small number which come at the calling , there are some castawayes which doe not confirme their faith with newnesse of life.

and

y How great the force of faith is.
x Chap.17,20. & The Greeke word signifieth a sticking or wauering of mind , so that we cannot tell which way to take.
✣ *Chap.7.7. 1ch.15. 7. 1ioh 5.14.*
v Mar.11.27.28. Luke 20.1.2.
6 Against them which ouerslipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stoppe Christs mouth.
h Or , by what power.
i One word, that is to say, I will aske you in one word.
m Iohn his preaching is called for a figure Baptisme, because he preached the baptisme of repentance, &c.
Mar.1.4.act.19.3.
n From God, and so it is plainly seene how they are farre against anethey.
o Beat their heads about it & mused, or layd their heads together.
✣ *Chap. 14.5. marke 6.20.*
7 As if is no newe thing to for them to be the worst of all men, which ought to shew the way of godlinesse to others.
p They make haste to the kingdome of God, and you flacke: so that at leastwise you should haue followed their example. Marke then that this word (goe before) is improperly taken in this place, whereas no man followeth.
q Liuing prophtly being of a good and honest conuersation: For the Hebrewes vse this word Way, for lyfe and maners.
8 Those men often times are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God , is neither tied to time, place, nor person.
✣ *Esa 5.1. ieremi. 2.21. marke 12.1.*
Luke 20. 9 *r Made the place strong: For a tower is the strongest place of a wall.* * *Chap.26.3.6. and 27. 1 ioh 11.53.* *s Word for word, let vs hold it fast.*
t A kind of prouerbe , shewing what end the wicked are worthy of.
✣ *Psal. 118,22. act.4.11.rom.9.33.*
u Master builders, which are chefe builders of the house , that is , of the Church.
x Began to be.
y The chiefest stone in the corner is called the head of the corner , which beareth vp the couplings or ioints of the whole building.
z This matter (in that the stone which was cast away , is made the head) is the Lords doing, which we behold and greatly marueile at.
a They bring forth the fruits of the kingdome of God, which bring forth the fruits of the Spirit , and not of the flesh , Gal.5.
b for he vseth a word here with winnowing.
Luke 14.16.
renel.19.9.
1 Not all the whole company of them that are called by the voyce of the Gospel , are the true Church before God : for the most part of them had rather follow the commodities of this life : and some doe most cruelly persecute those that call them : but they are the true Church , which obey when they are called , such as for the most part they are , whom the world despiseth.
a The word here vsed is commonly vsed in sacrifices, and so by translation vsed for other feasts also: for feasts and banketts were wont to be begunne with sacrifices
2 A dreadfull destruction of them that contemne Christ.
b The marriage feast.
3 God doth first call vs , when we thinke nothing of it.

and saw there a man which had not on a wed-
ding garment.

12 And he said vnto him, Friend, h how cam-
thou in hither, and hast not on a wed-
ding gar-
ment? And he was i speechlesse.

13 Then said the king to the k seruants, Bind
him hand and foote: take him away, and cast him
into vtter darkenesse: ✣ there shall be weeping
and gnashing of teeth.

14 ✣ For many are called, but few chosen.

15 ¶ ❧ Then went the Pharises and tooke
counsell how they might l tangle him in talke.

16 And they sent vnto him their disciples with
the g Herodians, saying, Master, we knowe that
thou art true, and teachest the way of God h true-
ly, neither caredst for any man: for thou considerest
not the i person of men.

17 ⁵ Tell vs therefore, how thinkest thou? Is
it lawfull to giue k tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednesse, and
said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they
brought him a l peny.

20 And he saide vnto them, Whose is this
image and superscription?

21 They saide vnto him, Cesars. Then said he
vnto them, ✲ Giue therefore to Cesar, the things
which are Cesars, and giue vnto God, those things
which are Gods.

22 And when they heard it, they marueiled,
and left him, and went their way.

23 ¶ ❧ ✣ The same day the Sadduces came to
him, (which say that there is no resurrection) and
asked him,

24 Saying, Master, ✲ Moses said, If a man die,
hauing no m children, his brother shall marrie his
wife by the right of alliance, and raise vp seede
vnto his brother.

25 Nowe there were with vs seuen brethren,
and the first married a wife and deceased: and ha-
uing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto
the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife
shall he be of the seuen? for all had her.

29 Then Iesus answered, and saide vnto them,
Ye are deceiued, not knowing the Scriptures, nor
the power of God.

30 For in the resurrection they neither marrie
wiues, nor wiues are bestowed in marriage, but are
as the n Angels of God in heauen.

31 And concerning the resurrection of the
dead, haue ye not read what is spoken vnto you of
God, saying,

32 ✣ I am the God of Abraham, and the God
of Isaac, and the God of Iacob? God is not the
God of the dead, but of the liuing.

33 And when the multitude heard it, they
were astonied at his doctrine.

34 ¶ ❧ ⁷ But when the Pharises had heard, that
the Sadduces to silence, they assem-
bled together.

35 And o one of them, *which was* an expoun-
der of the Lawe, asked him a question, tempting
him, and saying,

36 Master, which is the great commandement
in the Law?

37 Iesus saide to him, ✣ Thou shalt loue the
Lord thy God with all thine heart, with all thy
p soule, and with all thy minde.

38 This is the first and the great commande-
ment.

39 And the second is like vnto this, ✣ Thou
shalt loue thy q neighbour as thy selfe.

40 On these two commandements hangeth
the whole Law and the Prophets.

41 ¶ ❧ ⁸ While the Pharises were gathered to-
gether, Iesus asked them,

42 Saying, What thinke ye of Christ? r whose
sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid
in spirit, call him Lord, saying,

44 ✲ The Lord saide to my Lord, Sit at my
right hande, till I make thine enemies thy foote-
stoole?

45 If then Dauid call him Lord, how is he his
sonne?

46 And none could answere him a word, nei-
ther durst any from that day foorth aske him any
moe questions.

CHAP. XXIII.

1 *How the Scribes teach not the people the Law of Moses, behaue themselues.* 5 *Their Phylacteries, and Fringes.* 7 *Greetings.* 8 *We are brethren.* 9 *The Father.* 10 *The seruant.* 13 *To shut the kingdome of heauen.* 14 *To deuoure widowes houses.* 15 *A Proselyte.* 16 *To sweare by the Temple.* 23 *To tythe mynt.* 25 *To cleanse the outside of the cup.* 27 *Painted sepulchres.* 33 *Serpents, vipers.* 37 *The Henne.*

THen spake Iesus to the multitude, and to his
disciples,

2 Saying, The ✲ Scribes and the Pharises a sit
in Moses seate.

3 b All therefore whatsoeuer they bid you ob-
serue, that obserue and doe: but after their workes
doe not; for they say, and doe not.

4 ❧ ✲ For they binde heauie burdens, and grie-
uous to be borne, and lay them on mens shoulders,
but they themselues will not mooue them with *one*
of their fingers.

5 ❧ All their workes they doe for to be seene
of men: for they make their c phylacteries broad,
and make long d the ✣ fringes of their gar-
ments,

6 ✣ And loue the chiefe place at feastes, and
to haue the chiefe seates in the e assemblies,

7 And greetings in the markets, and to be cal-
led of men, Rabbi, f Rabbi.

d Word for word, hauttered, that is to say, he held his peace, as though he had had a bridle or an hilter about his necke.

e To them that ferued vse sheiles.

✣ *Chap.* 5 12. *and* 13, 42. *and* 25. 30.

✣ *Chap.* 20. 16.

❧ *Marke* 12. 13. *Luke* 20. 20.

f Snare him in his words or talke. The Greeke word is deriued of snares which hunters lay.

g They which with Herode made a new religion, patched together of the heathenish and of the Iewish religion.

h Truely and sincerely.

i Thou art not moued with any appearance and outward shew.

3 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre foorth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.

k The word that is vsed here, signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe.

l Before Chap. 17. 24 *there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a varie in these two places: but they may easily be accorded thus. The peny was paid to the Romans for tribute, according to the proportion they were valued at, the didrachme was paid of euery one to the Temple, which also the Romans tooke to themselues when they had subdued Iudea.* ✲ *Marke* 12. 17. *Luke* 20. 25. *verse* 13 7 6 Christ vouchsafeth the resurrection of the flesh against the Sadduces. ❧ *Mark.* 12. 28. *Luke* 20. 27. *acts.* 23. 8. * *Deut.* 25. 5. *m Vnder which name are daughters also comprehended, but yet as touching the famine and name of a man, because he that left daughters was in no better case, them if he had left: for children at all (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood. n He saith not that they shall be without bodies, for then they should not be men anymore, but they shall be as Angels, for they shall neither marrie nor be married.* ✣ *Exod.* 3 6. *marke* 12. 27. ❧ *Marke* 12. 28 7 The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them,

o A Scribe, so saith Mar. 12. 28. *now what a Scribe is, see Luke* 2. 46.

✣ *Deut.* 6. 5. *The Hebrew text readeth, Deut.* 6 5. *with thine heart, soule, and strength: and in Mar.* 12. 30. *and Luke* 10. 27 *we read, with soule, heart, strength and thought.*

2 *Mar.* 12. 31. *Rom.* 13 9 *Gal.* 5. 14. *Iames* 2. 8.

q Another man.

r Christ prooueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.

❧ *Mar.* 12. 35. *Luke* 20. 41.

s Of whose flocke or familie: for the Hebrewes call a mans posteritie, sonnes.

✲ *Psal.* 110. 1.

t We ought to beare whatsoeuer they wicked teachers teach vs purely out of the word of God, yet so that we eschewe their euill maners.

❧ *Nehem.* 8 4.

u Because God appointed the order, therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and hirelings.

b Prouided always, that they teach not Moses his doctrine which they professe, which thing the Meta-phore of Moses his learning.

3 Hypocrites are the scarse of a seruice, and ordinances of God: and therefore was it called a Phylacterie, as ye would say, a keeper, Numb. 15. 38 *deut.* 6. 8, which order the Iewes afterward abused, as they doe now a dayes, which hang S. Iohns Gospels about their neckes: a thing condemned many yeeres agoe in the Councell of Antioche. *d Word for word, Twylled tassels of thread which hanged at the nethermost hemmes of garments* ✣ *Numb.* 15 38 *deut.* 22. 12. *marke* 12. 38. ✣ *Luke* 20 45 *and* 10 46 *e When assemblies and Councels are gathered together. f This word Rab, signifieth one that is aboue others, and is as good as a number of them: and we meete for the most part with one proud a little at was. Now they were called Rabbi, which by laying on of hands were vsurped and ordained to the world to be wise men.*

Luke 13, 1.
a Modestie is a singular ornament of Gods ministers.
g *Seeke not ambitiously after it: for our Lord doth not forbid vs to giue the Magistrate and our Maisters the honour that is due to them, Augustinus desermone verbi Domine ex Mat. cap. 11.*
h *He seemeth to allude to a place of Esa chap. 14. 13. and Ierem. 1. 34.*
✠ *Malac. 1, 6.*
i *He shooteth at a fashion which the Iewes vsed for they called the Rabbins our fathers.*
k *Is seemeth that the Iewes did very greedily hunt after such titles, whom verse. 10. he calleth blinde guides.*
✠ *Luke* 14. 11. *and* 18. 14.
l *Hee seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.*
5 Hypocrites can abide none to be better then themselues.
m *Christ when he reproueth any mans hypocrisie, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshood in religion.*
n *Which are euen at the doore.*
✠ *Marke* 12, 40. *Luke* 20. 47.
6 It is a common thing among hypocrites, to abuse the pretence of zeale to couetousnesse and ambition.
o *Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtinesse in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of gid inesse.*
p *The Arie part: now that part of that earth is called Arie, which the Lord hath giuen vs to dwell vpon.*
q *Is a debter.*
Sinnes are called in the Syrian tongue, Debts, and it is certaine that Christ spake in the Syrian tongue.
r *Caused the gilde to be counted holy, which is dedicate to an holy vse.* ✠ *1. Kings 8 13. 2. chron. 6, 2.*
* *Coap. 5. 34.*
s *If heauen be Gods throne, then is he no doubt aboue all this world.* 7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose. ✠ *Luke* 17, 42. *t* *Faithfulnesse in keeping of promises.* 8 Hypocrites are too much carefull of outward things, and the inward they vtterly contemne. ✠ *Luke* 11, 39.

8 ✣ 4 But be not yee called Rabbi: for one is your doctour, *to wit*, Christ, and all yee are brethren.

9 And ✣ call no man your *t* father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called *k* doctours: for one is your doctour *euen* Christ.

11 But he that is greatest among you, let him be your seruant.

12 ∵ For whosoeuer *l* will exalt himselfe, shall be brought low: and whosoeuer will humble himselfe, shall be exalted.

13 ¶ 5 Woe therefore *be* vnto you, Scribes and Pharises, *m* hypocrites, because ye shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would n enter, to come in.

14 ✠ 6 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen o vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe *be* vnto you Scribes and Pharises, hypocrites: for ye compasse sea and p land to make one of your profession: and when he is made, yee make him two fold more the childe of hell, then you your selues.

16 Woe *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he 9 offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that r sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering *that is* vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ✣ And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the s throne of God, and by him that sitteth thereon.

23 ¶ 7 ✣ Woe *be* to you, Scribes and Pharises, hypocrites: for ye tithe mynt, & annyse, and cummyn, and leaue the weightier matters of the law, as iudgement, and mercy and t fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Woe *be* to you ✣ Scribes and Pharises, hypocrites: for yee make cleane the vtter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe *be* to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 Euen so are yee also: for outward yee appeare iust vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ 9 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had beene in the dayes of our fathers, we would not haue beene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that yee are the children of them that murthered the Prophets.

32 ∵ Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should yee escape the damnation of x hell?

34 10 Wherefore behold, I send vnto you Prophets, and wisemen, and Scribes, and of them yee shall kill & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 11 That vpon you may come all the righteous blood that was shed vpon the earth, ✣ from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of y Barachias, ✣ whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 12 ✣ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue z gathered thy children together, as the henne gathereth her chickins vnder her wings, and ye would not?

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth till that ye say, Blessed *is he* that commeth in the Name of the Lord.

CHAP. XXIV.

a *The destruction of the Temple.* *4 The signes of Christes comming.* *12 Iniquitie.* *23 False Christs.* *29 The signes of the end of the world.* *31 The Angels.* *37 The figure.* *37 The dayes of Noe.* *42 We must watch.* *45 The seruant.*

AND ✣ Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 And Iesus said vnto them, See yee not all these things? Verely I say vnto you, ✣ there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as hee sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe *shall be* of thy comming, and of the end of the world.

4 a And Iesus answered, and said vnto them, * Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the b end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in c diuers places.

8 All these are but the beginning of c sorrowes:

9 ✣ Then shall they deliuer you vp to be afflicted,

9 Hypocrites when they goe most about to couer their wickednesse, then do they by the iust iudgement of God, shame themselues.
x *A prouerbe vsed of the Iewes, which hath this meaning, Goe ye on as ye will, yet shall your ancestors, that at length your wickednesse may come to the full.*
x *Looke Chap. 5. verse 22.*
10 Hypocrites be cruell.
11 The end of them which persecute the Gospel, vnder the pretence of zeale.
✠ *Gen. 4, 8.*
y *Of Ioiada, who was also called Barach-iah, that is, blessed of the Lord.* ✠ *2. Chron. 24, 21.*
12 Where the mercy of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharpe iudgements of God.
∵ *Luke* 13, 34.
z *He speaketh of the outward ministerie, and as he was promised for the saueing of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham.*

✠ *Marke* 13, 1. *Luke* 21, 5. 6.

1 The destruction of the citie, and especially of the Temple is foretolde.
✠ *Luke* 19, 44.
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntil the day of victorie and triumph commeth.
✠ *Eph* 5. 6. *col.* 2. 18.
a *That is, when those things are fulfilled, yet the end shall not come.*
b *Euery where, Word for word, of great torments, like vnto woman in trauaile.*
✠ *Chap.* 10. 17. *Luke* 21, 12. *Iohn* 15, 20. *and* 16, 2.

2 1. *Thes.* 3. 13.
2 *Tim.* 2. 5.
3 The Gospel shalbe spread abroad, rage the deuill neuer so much: and they which doe constantly beleeue, shalbe saued.
a Ioyfull tedings of the Kingdome of heauen.
b Through all that part that is dwelt in.
4 The kingdome of Christ shall not be abolished when the citie of Ierusalem is vtterly destroyed, but shall be stretched out euen to the end of the world.
✠ Marke 13. 14. Luke 21, 20.
c The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the filthe and stinkefull filthines of it, and he speaketh of the idoles that were set vp in the Temple, or as other writers, he meant the marring of the doctrine in the Church.
✠ *Dan* 9. 27.
d This betokeneth the great feare that shalbe.
✠ *Acts* 1. 12.
e It was not lawfull to take a iourney on the Sabbath day, Iosephus book. 13.
a Those things which befell the people of the Iewes, in the 34. yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord.
b The whole nation should vtterly be destroyed: and this word Flesh is by a figure taken for man, as the Hebrewes vse to speak.
✠ *Marke* 13. 21. *Iuke.* 17, 23.
c Shall openly lay forth great signes for men to behold. ✠ *Luk.* 17. 37.

shalbe saued, and shall kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, betray one another, and shall hate one another.

11 And many false prophets shall arise, & shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shall be cold.

13 ✣ 3 But he that endureth to the end, he shall be saued.

14 And this *d* Gospel of the kingdome shalbe preached through the whole eworld for a witnesse vnto all nations, and then shall the end come.

15 ✣ 4 When ye ✣ therefore shall see the fabomination of desolation spoken of by ᵛ Daniel the Prophet, set in the holy place (let him that readeth consider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the house top, not come downe to fetch any thing out of his house.

18 And bee that is in the field, let not him returne backe to fetch his garments.

19 And woe *shalbe* to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the Winter, neither on the ✲ 8 Sabbath *day*.

21 For then shall be great tribulation, such as was not from the beginning of the worlde to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saued: but for the elects sake those dayes shalbe shortened.

23 ✣ Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs, & false prophets, & shall shew great signes & wonders, so ẏ if it were possible, they should deceiue ẏ very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret places, beleeue it not.

27 For as the lightening commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 * 5 For wheresoeuer a deade ᵐ carkeise is, thither will the Egles be gathered together.

29 ✲ 6 And immediatly after the tribulations of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 And then shall appeare the ⁿ signe of the Sonne of man in heauen: and then shall all the o kinreds of the earth ᵖ mourne, & and they shall see the Sonne of man ᑫ come in the clouds of heauen with power and great glory.

31 ᵛ And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the ʳ foure windes, *and* from the

d Ioyfull tedings of the Kingdome of heauen.
e Through all that part that is dwelt in.
4 The kingdome of Christ shall not be abolished when the citie of Ierusalem is vtterly destroyed, but shall be stretched out euen to the end of the world.
✠ Marke 13. 14. Luke 21, 20.
f The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the filthe and stinkefull filthines of it, and he speaketh of the idoles that were set vp in the Temple, or as other writers, he meant the marring of the doctrine in the Church.
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b The whole nation should vtterly be destroyed: and this word Flesh is by a figure taken for man, as the Hebrewes vse to speak.
✠ *Marke* 13. 21. *Iuke.* 17, 23.
c Shall openly lay forth great signes for men to behold. ✠ *Luk.* 17. 37.

ᵈ 1. *Cor.* 15, 52. 1. *Thes.* 4. 16. *e From the fower quarters of the world, which we call Now leatne the parable of the figge tree: good feather bough is yet ẏ tender, & it putteth forth leaues, ye know that sommer is neere.*

33 So likewise ye, when ye see all these things, know that *the kingdome of God* is neere, *euen* at the dores.

34 Verely I say vnto you, this ᵍ generation shall not passe, till all these things be done.

35 ✣ 9 Heauen and earth shall passe away: but my wordes shall not passe away.

36 ✣ But of that day & houre knoweth no man, no not the Angels of heauen, but my father onely.

37 But as the dayes of Noe *were*, so likewise shall the commig of the Sonne of man be.

38 ✣ For as in the dayes *before* the flood, they did ʰ eate and drinke, marrie, and giue in mariage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be.

40 ✣ ˣ Then two shall be in the fields, the one shallbe receiued, and the other shall be refused.

41 ˣ Two women shalbe grinding at ẏ mill: the one shallbe receiued, and the other shalbe refused.

42 ✣ ✲ Watch therefore: for ye knowe not what houre your master will come.

43 ✣ Of this be sure, that if the good man of the house knewe at what watch the thiefe would come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye allo ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meat in season?

46 Blessed *is* that seruant, whom his master when he commeth, shall find so doing.

47 Verely I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken,

50 That seruantes master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will ᵗ cut him off, and giue him his portion with hypocrites: ✣ there shall be weeping and gnashing of teeth.

drinke. 10 Against them that perswade themselues that God will be merciful to al men, and doe by that meanes giue ouer themselues to lone, that they may in the meane while liue in pleasure void of all care. ᵍ *Luke* 17. 26. *The Greeke women and the Barbarians did grind and bake. Plut. booke Proble.* 11 An example of the horrible carelesneste of men in those things whereof they ought to be most carefull. ✲ *Mar.* 13, 35. ✲ *Luk.* 12, 39. *t. thest.* 5. 2. *reuelat* 16, 15: ✲ *Luke* 12, 42. 7 *To wit, from the rest, or will cut him into two parts, which was a most cruell kind of punishment, wherewith as Iustine Martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kind of punishment we read of,* 1. *Sam.* 15, 33. *and Dan.* 3, 29. ʰ *Chap.* 13, 42. *and* 25, 30.

CHAP. XXV.

1 *The virgins looking for the Bridegroome.* 13 *We must watch.* 14 *The talents deliuered vnto the seruants.* 24 *The euill seruant.* 30 *After what sort the last iudgement shalbe.* 41 *The cursed.*

THen ᵃ the kingdome of heauen shal be likened vnto ten virgioes, which tooke their lampes and ᵇ went forth to meet the bridegroome,

2 And fiue of them were wise, and fiue foolish.

darkeneste, to bring vs to our desired ende: otherwise if wee become slouthfull and negligent as wentie of our paines and trauell, wee shall be shut out of the dores. *a The pompe of bride-ales was wont for the most part to be kept in the night season, and that by damsels.*

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternal iudgements, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe make it, and wait for it.
f When his tender neese sheweth that the sappe which is the life of the tree, is come from the root into the bowke.
1 *This age: this word generation or Age, beeing vsed for the men of this age.*
ᵍ Matth. 23, 31.
8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day.
9 It is sufficient for vs to know that God hath appointed a latter day for the reuoking of all things, but when it shall be, it is hidden from vs all, for our profit: that we may be so much the more watchfull, that we be not taken as they were in old time in the flood.
ʰ Luke 17, 26. Gen 7 1 per 3, 20.
a The word which the Euangelist vseth, expresseth the matter more fully then ours doth: for it is a word which is proper to brute beasts, and his meaning is, that in those dayes men shall be euen as heauy bellies like vnto brute beasts: for otherwise it is no fault to eat and

3 The foolish toke other lampes, but toke no oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all *b* slumbred and slept.

6 And at midnight there was a crie made, Behold, the bridegrome commeth: goe out to meet him.

7 Then all those virgines arose and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, *Not so*, least there will not be ynough for vs and you: but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrom came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 ✣ Watch therefore: for ye know neither the day, nor the houre, when the son of man will come.

14 ✣ 2 For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fiue talents, & to another two, and to another one, to euery man after his owne *c* ability, & straightway went from home.

16 Then hee that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also he that *receiued* two, hee also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto mee fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master saide vnto him, It is well done good seruant and faithfull, Thou hast beene faithfull in litle, I will make thee ruler ouer much: *d* enter into thy masters ioy.

22 Also he that had receiued two talents, came, and saide, Master, thou deliueredst vnto mee two talents: beholde, I haue gained two other talents more.

23 His Master saide vnto him, It is well done good seruant, and faithfull, Thou hast beene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee that had receiued the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill seruant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my mony to the *e* exchangers, & then at my comming, should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and

b Their eyes being heauie with sleepe.

c According to the wisdome and skill in dealing, which was giuen them.

d Come, and receiue the fruit of godlinesse, now the Lords ioy is doubled, *Iohn 15.11.* that my ioy may remaine in you, and your ioy be fulfilled.

e Table mates which haue their shop stalles, or tables set abroad, where they let out mony to vsurie.

giue vnto him which hath ten talents.

29 For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath shalbe taken away.

30 Cast therefore that vnprofitable seruant into vtter ✣ darkenesse: there shall be weeping and gnashing of teeth.

31 ¶ 3 And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie,

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepherde separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the king say to them on his right hand, Come ye *f* blessed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

35 ✣ For I was an hungred, & ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

36 *I was* naked, and yee cloathed mee: I was ✣ sicke, and yee visited me: I was in prison, and yee came vnto me.

37 Then shall the righteous answere him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, and tooke thee in vnto vs? or naked, and cloathed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the king shall answere, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say to them on the left hand, ✣ Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue mee no meat: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye tooke me not in vnto you: I *was* naked, and ye cloathed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answere them, and say, Verely I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me.

46 * And these shall goe into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Iudas selleth him. 26 The institution of the supper. 34 and 36 Peters denyall. Christ is beanie. 47 He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

AND ✣ 1 it came to passe, when Iesus had finished all these sayings, hee saide vnto his disciples,

2 2 Ye know that after two dayes is the Passeouer, and the Sonne of man shallbe deliuered to be crucified.

3 ✣ Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

✣ *Chap.13.22, marke 4.25. luke 8.18. and 19.26.*

✣ *Chap.8.12. and 22.13.*

3 A liuely setting forth of the euerlasting iudgement which is to come.

f Blessed and happie, vpon whom my Father hath most abundantly bestowed his benefites, *Esa.58.7. Ezech.18.7.*

✣ *Eccius.7.35.*

✣ *Psa.6.8. Chap.7.23. luke 13.27.*

* *Dan.12.2. Iohn.5.29.*

✣ *Marke.14.1: luke.22.1.*

1 Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam, by his obedience.

2 God himselfe and not man, ap-

painted the time that Christ should be crucified in. ✣ *Iohn 11.47.*

4 And

4 Anayney of Cyrene, named Simon, with Alexander his sonne, & Rufus his crosse.

4 And they watched him, whether he would vse the enter more is betrayed: it had beene good for that man, if he had neuer beene borne.

5 Then Iudas k which betrayed him, answered, and said, Is it I, Master? Hee said vnto him, Thou hast said it.

6 ¶ 7 ✠ And as they did eate, Iesus tooke the bread, and when he had l blessed, he brake it, and gaue it to his disciples, and said, Take, eate: m this is my body.

7 Also he tooke the cup, and when he had giuen thankes, he gaue it to them, saying, Drinke ye all of it.

8 ○ For this is my blood of the n newe Testament that is shed for many, for the remission of sinnes.

9 I say vnto you, that I will not drinke henceforth of this fruit of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdome.

10 And when they had sung o a Psalme, they went out into the mount of Olives.

11 ¶ 8 ✠ Then said Iesus vnto them, All ye shall be offended by me this night: for it is written, I ✠ will smite the shepheard, and the sheepe of the flocke shallbe scattered.

12 But p after I am risen againe, I will goe before you into Galile.

13 But Peter answered, and said vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

14 ✠ Iesus saide vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

15 Peter saide vnto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

16 ¶ 9 Then went Iesus with them into a place which is called Gethsemane, & said vnto his disciples, Sit ye here, while I goe, and pray yonder.

17 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and q grieuously troubled.

18 Then said Iesus vnto them, My soule is verie heauie, euen vnto the death: tarry ye here, and watch with me.

19 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this r cup passe from me: neuertheless, not as I will, but as thou wilt.

20 And he came vnto the disciples, and found them asleepe, and said to Peter, What? could ye not watch with me one houre?

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a By this word Feast, is meant the whole space of vnleauened bread: the first and eight day whereof were so holy, that they might do no manner of worke therein, though the whole company of the Sanhedrin determined otherwise.

And yet it came to passe through Gods prouidence, that Christ suffred at that time, to the ende that all the people of Israel might be witnesses of his euerlasting sacrifice.

✠ Marke. 14.3. John. 12.2.

b By this sudden worke of a sinfull woman, Christ giueth the gheast to vnderstand of his death, and buriall which was nigh: the fauour wherof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.

b For these things were done before Christ came to Hierusalem and yet some thinke that the Euangelists recite two histories.

c These boxes were of alabaster, which in olde time men made hollow to put in ointments: for some write, that alabaster keepeth ointment, without corruption, Plinie booke 13. Chap. 2.

d This is a figure called Synecdoche: for it is said but of Iudas that he was mooued thereat. Iohn 11.4.

e Vnprofitable spending.

4 We ought not rashly to condemne that which is not orderly done. ✠ Deut. 25.11.

5 Christ, who was once anointed in his owne person, will alwayes be anointed in the poore.

f In that he powred this ointment vpon my body, he did it to burie me. * Matt. 14.12. & Mar. 14.12. Luke 22.7.

6 Christ verely purposing to bring vs into our countrey out of hand, and to abrogate the figure of the Law, fulfilleth the Lawe, neglecting the contrary tradition and custome of the Iewes, and therewithall sheweth that all things shall to come to passe by the ministerie of men, that the secret counsell of God shall governe them.

g This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue beene the fifteenth, but because this dayes euening (which after the maner of the Romanes was referred to the day before) did belong to the Iewes vpon to the day following, they fore it is called the first day of vnleauened bread.

✠ Luke. 22.14. h Because the Law appointed them to be shod, and haue their staues in their handes, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer, but stood, for otherwise when they went to meat, they put off their shooes: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnely done. * Marke 14.18. John 13.21. ✠ Psa 41.9.

i That is to say, whom I vouchsafe to come to my table, alluding to the 41. Psal. 41.10. which is not to be vnderstood, as though at the selfe same instant that the Lord spake these words, Iudas had had his hand in the dish (for that had beene an vnbridled token) but it is meant of his tabling and eating with him.

k Iudas would not be ashamed to aske that question, which he knew all the rest had asked before him.

l Christ vseth the ordinarie maner of the Iewes in giuing thankes.

m Christ maketh a plaine distinction betweene the bread and his body, and betweene the wine and his blood, that we should not imagine any transubstantiation, or carnall presence, or vnreasonable consubstantiation.

n Marke saith, Had giuen thankes: and therefore blessing is nes a consecrating, with a cleansing kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in qualitie, for they became vnderkinded tokens of the body and blood of Christ: not of their owne nature or force of words, but by Christ his institution, which must be receiued and followed, that faith may find what to lay hold on both in the word & in the elements.

o This is a figurative speech, which is called Metonymia: that is to say, a putting of one name for another: for calling the bread his body which is the signe and sacrament of his body: & yet notwithstanding, as is sacramentall and changed, kind of speech, that the faithfull doe receiue Christ indeed with all his gifts (though by a spirituall meane) & become one with him. Therefore they which take away the cup from the people, sin against Christs last institution.

p To wit, this cup or wine, is my blood newly and presently, as Luke 22.20.

q Or couenant, that is to say, whereby the new league and couenant is made, and sealding of blood: some thinke the words of Zacharie 9.11. * Marke 14.24. and 26.7. ✠ Iohn 13.33 marke 14.30. * Luke 22.29.

9 Christ hauing regard to the weaknesse of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him.

r The word which he vseth signifieth great sorrow, and marueilous and deadly griefe: which thing, as it beseemeth the truetth of man nature, which shunneth death as a thing that enuieth against nature: so it sheweth that though Christ were void of sinne, yet he suffered a most horrible punishment, because he felt the wrath of God kindled against vs for sinnes, which he reuerenced and punished in his person. to Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God, forsaken of his owne: he had a terrible conflict with the horror and feare of the curse of God: out of which he escaping as conqueror causeth vs not to be afraid: any more of death. f Let it passe me, and not touch me. t That is, which is at hand, and is offered and prepared for me. a kinde of speech vsed in the Hebrew tong, for the wrath of God, and the punishment he sendeth: Idem, Chap. 20. 21 An example of the carelessenes of man.

41 Watch, and pray, that yee | into
tentation: the ſpirit indeed is ready, but the flesh
is weake.

42 Againe he went away the ſecond time, and
prayed, ſaying, O my Father, if this cuppe cannot
paſſe away from me, but that I muſt drinke it, thy
will be done.

43 And he came and found them aſleep again,
for their eyes were heauy.

44 So he left them, and went away againe, and
prayed the third time, ſaying the ſame words.

45 Then came he to his diſciples, and ſayd vn-
to them, Sleepe henceforth, and take your reſt:
beholde, the houre is at hand, and the Sonne of
man is giuen into the hands of ſinners.

46 [12] Riſe, let vs go: behold, he is at hand that
betrayeth me.

47 ✣ And while he yet ſpake, loe, Iudas one
of the twelue came, and with him a great multitude
with ſwords and ſtaues, [u] from the hie Prieſts and
Elders of the people.

48 Now he that betraied him, had giuen them
a token, ſaying, Whomſoeuer I ſhall kiſſe, that is
he, lay hold on him.

49 And forthwith he came to Ieſus, and ſayd,
God ſaue thee, Maſter, and kiſſed him.

50 [13] Then Ieſus ſayde vnto him, [x] Friend
wherefore art thou come? Then came they, and
layd hands on Ieſus, and tooke him.

51 And beholde, one of them which were with
Ieſus, ſtretched out *his* hand, and drew his ſword,
and ſtroke a ſeruant of the hie Prieſt, and ſmote
off his eare.

52 [14] Then ſayd Ieſus vnto him, Put vp thy
ſword into his place: ✣ for all that [y] take the ſword,
ſhall periſh with the ſword.

53 [15] Either thinkeſt thou, that I cannot now
pray to my Father, and hee will giue me moe then
twelue legions of Angels?

54 [z] How then ſhould the [w] Scriptures be fulfilled, *which ſay*, that it muſt be ſo?

55 The ſame houre ſayd Ieſus to the multi-
tude, Yee be come out as *if it were* againſt a thiefe,
with ſwords and ſtaues to take mee: I ſate dayly
teaching in the Temple among you, and yee tooke
me not.

56 But all this was done, that the Scriptures
of the Prophets might be fulfilled. ✣ Then all the
diſciples forſooke him, and fled.

57 ¶ ✣ [16] And they tooke Ieſus, and led him
to [a] Caiaphas the hie Prieſt, where the Scribes and
the Elders were aſſembled.

58 And Peter followed him a farre off vnto the
hie Prieſts [b] hall, and went in and ſate with the
ſeruants to ſee the end.

59 Nowe* the chiefe Prieſts and the Elders,
and all the whole Councill ſought falſe witneſſe a-
gainſt Ieſus, to put him to death.

60 But they found none, and though many
falſe witneſſes came, yet found they none: but at
the laſt came two falſe witneſſes,

61 And ſaid, This man ſaid, ✣ I can deſtroy the
Temple of God, and build it in three dayes.

62 Then the chiefe Prieſt aroſe, and ſaide to
him, Anſwereſt thou nothing? [c] What is the mat-
ter that theſe men witneſſe againſt thee?

63 But Ieſus held his peace. Then the chiefe
Prieſt anſwered, and ſaide to him, I charge thee
ſweare vnto vs by the liuing God, to tell vs, If
thou be that Chriſt the ſonne of God, *or no.*

64 [17] Ieſus ſaid to him, Thou haſt ſaid it: ne-
uertheleſſe I ſay vnto you, [d] Hereafter ſhall ye ſee
the Sonne of man, ſitting [e] at the right hand of
the power *of God*, and come in the [f] cloudes of
the heauen.

65 Then the hie Prieſt [g] rent his cloathes, ſay-
ing, He hath blaſphemed, what haue we any more
neede of witneſſes: beholde, nowe ye haue heard
his blaſphemie.

66 What thinke ye? They anſwered, and ſaid,
He is guiltie of death.

67 ✣ Then ſpat they in his face, and buffeted
him, and other ſmote him with rods,

68 Saying, Prophecie to vs, O Chriſt, Who is
hee that ſmote thee?

69 ¶ [17] Peter [h] ſate without in the hall, and
a maide came to him, ſaying, Thou alſo waſt with
Ieſus of Galile:

70 But hee denied before them all, ſaying, I
wote not what thou ſayeſt.

71 And when hee went out into the porch,
another *maide* ſawe him, and ſaide vnto them that
were there, This man was alſo with Ieſus of Na-
zareth.

72 And againe he denyed with an oathe, ſaying,
I know not the man.

73 So after a while, came vnto him they that
ſtood by, and ſaide vnto Peter, Surely thou art al-
ſo one of them: for euen thy ſpeech bewrayeth
thee.

74 Then began hee to [i] curſe *himſelfe*, and to
ſweare, ſaying, I know not the man. And immedi-
ately the cocke crew.

75 Then Peter remembred the words of Ieſus,
which had ſaid vnto him, Before the cocke crowe
thou ſhalt denie mee thriſe. So hee went out, and
wept bitterly.

b That is, without the place where the Biſhop ſate, but not for afterward he went from thence into the porch. *i himſelfe.*

CHAP. XXVII.

2 He is deliuered bound to Pilate. 3 Iudas hangeth himſelfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate waſheth his hands. 29 Chriſt is crowned with thornes. 34 He is crucified. 40 Reuiled. 50 He giueth vp the Ghoſt. 57 He is buried. 62 The ſouldiours watch him

WHen the * morning was come, all the chiefe
Prieſts, and the Elders of the people tooke
counſell againſt Ieſus, to put him to death.

2 And led him away bound, and deliuered him
vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him,
ſaw that he was condemned, he repented himſelfe,
and brought againe the thirtie *pieces* of ſiluer to
the chiefe Prieſts, and Elders,

4 Saying, I haue ſinned, betraying the inno-
cent blood. But they ſayd, What is that to vs? ſee
thou to it.

5 And when he had caſt downe the ſiluer *pie-
ces* in the Temple, he [a] departed, and went, ✣ and
hanged himſelfe.

6 And the chiefe Prieſtes tooke the ſiluer
pieces, and ſaide, It is not lawfull for vs to put
them into the [b] treaſure, becauſe it is the price [c] of
blood.

7 And they tooke counſell, and bought with
them a potters field, for the buriall of [d] ſtrangers.

8 Wherefore that field is called, * The field of
blood, vntill this day.

9 (Then was fulfilled that which was ſpoken
by

22 Chriſt offereth himſelfe willingly to be taken, that in ſo obeying willingly, bee might make ſatisfaction for the willfull fall of man.
✣ *Mark. 14, 43. Luke. 22, 47. John 18, 3.*
m Sent from the hie Prieſts.
23 Chriſt is taken that we might be deliuered.
x Chriſt reprehendeth Iudas taunting-ly, and rebuketh him ſharpely, for hee knewe well enough for what cauſe he came.
24 Our vocation muſt be the rule of our zeale.
✣ *Gen. 9, 6. reuel. 13, 10.*
y They take the ſword to whom the Lord hath not giuen it, that is to ſay, they which vſe the ſword, and are not called to it.
25 Chriſt was taken becauſe hee was willing to be taken.
z By this queſtioning, he anſwereth a ſlie obiection, for they might haue obiected him, why he did not in this his great extremity of danger, call to his Father for aide: but to this he anſwereth by a queſtion.
✣ *Eſa. 53, 10.*
✣ *Verſe 31.*
✣ *Mark. 14, 53. Luke 22, 54. 1 John 18, 13.*
26 Chriſt being innocent is condemned of the high Prieſt for that wicked meeting whereof we are guiltie.
a From Annas to Caiaphas, before whom the multitude was aſſembled. John 18, 13.
b The word heve vſed, ſignifieth properly an open large roome before an houſe, as wee ſee in Kings palaces and noble mens houſes: we call it a court, for it is open to the ayre, and by a figure Synecdoche is taken for the houſe it ſelfe.
* *Marke. 14, 55.*
✣ *John 2, 19.*
c How commeth it to paſſe that theſe men witneſſe againſt thee?

d Chap. 16, 27. rom. 14, 10. 2 theſſ. 1, 14.
d This worde diſtinguiſheth his firſt comming from the latter.
e Sitting with God in like and equall honour at the right hand of his power, that is, in greateſt power: for the right hand ſignifieth among the Hebrewes, that that is mightie and of great power.
f Cloudes of heauen, Looke afore, Chap. 24, 30.
g This was an vſuall matter among the Iewes: for ſo were they bound to doe, when they heard any ſpeeche to blaſpheme God, and it was a tradition of their Talmud in the booke of the Magiſtrates, in the title, of the foure kindes of death.
✣ *Eſai. 30, 6.*
✣ *Marke. 14, 66. Luke 22, 55. John 18, 25.*
17 Peter by the wonderfull prouidence of God appointed to be a witneſſe of all theſe things, is prepared to the example of ſingular conſtancie, by the experience of his owne ſuredulitie.
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✣ *Mat. 15, 1. Luke 22, 66. John 18, 28.*

1 An example of the horrible iudgement of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

a Out of mens ſights.
✣ *Acts. 1, 18.*
b The treaſure of the Temple.
c Of life and death.
d Strangers and gheſtes, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.
* *Acts. 1, 19.*

e Seeing this prophecie is set in Zach. 11, 12. it can not be denied, but Jeremias name crept into the text, either through the Printers fault, or some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being ieu, & the other reu, which are not much vnlike: but in the Syrian text the Prophets name is not set downe at all.

✣ Zach 11, 12

f The Euan-ē'list doth not follow the Prophets words, but his meaning, which the Ieweth to be sufficient.

2 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltines, and therewith hail his owne innocency.

✣ Mark 15. 2. luke 23. 3. ioh. 18. 33

3 Christ is first quitted of the same Iudge, before he be condemned, that we might see how the iust died for the vniust.

✣ Matth. 15. 11. luke 23. 18. ioh 18. 40. acts 3, 14.

g Christ being quit by the testimony of the Iudge himselfe, is notwithstanding condemned by the same, to quit vs before God.

¶ It was a maner in olde time, when any man was murthered, and in other slaughters, to wash their hands in water, to declare themselues, as it were, h Of the murther, an Hebrew Kinde of speach.

¶ If there be any offence committed in slaying him, let vs and our posterity smart for it.

✣ Marke 15, 26. ioh 19. 3.

i Christ suffereth that reproach which was due to our sinnes. notwithstanding in the meane time by the secret providence of God, hee is initiated King by them which did him that reproach.

k They cast a cloake about him, and wrapped it about him, for it is cracked stemes in Iohn and Marke make mention of a purple robe, which is also a very pleasant mocke him withall, who was indeed a true King. ✣ Marke 15, 21. luke 23. 26.

l Ieremias the Prophet, 19. 2. ✣ 32. 9.

m And they tooke thirty siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ ✣ And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou that King of the Iewes? Iesus sayd vnto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayd Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, insomuch that the gouernour marueiled greatly.

15 ✣ Now at the feast the gouernour was woont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you Barabbes, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when hee was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 ✣ But the chiefe Priests and the elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? And they sayd, Barabbas.

22 Pilate sayd vnto them, What shall I do then with Iesus, which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayd the gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 ✣ When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and washed his hands before the multitude, saying, I am innocent of the *n* blood of this iust man: looke you to it.

25 Then answered all the people, and said, *o* His blood *be* on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ ✣ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28 ✣ And they stripped him, and *p* put about him a *q* skarlet robe,

29 And platted a crowne of *r* thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 ✣ And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 ✣ ¶ And when they came vnto the place called Golgotha (✣ is to say, the place of *dead mens* sculs)

34 ✣ They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

35 ¶ ✣ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, ✣ They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ ✣ They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 ¶ ✣ And there were two thieues crucified with him, one on the right hand, & another on the left.

39 ✣ And they that passed by, reuiled him, wagging their heads,

40 And saying, *s* Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be ✣ Son of God, come down from the crosse.

41 Likewise also the high Priests mocking him with the Scribes, and Elders, and Pharises, sayd,

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44 The selfe same thing also the *t* thieues which were crucified with him, cast in his teeth.

45 ✣ Now from the sixt houre was there darkenesse ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, ✣ Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou *u* forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth *x* Elias.

48 And straightway one of them ran, and tooke ✣ a spunge and filled it with vineger, and put it on a reed, and gaue him to drinke.

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51 ✣ And behold, ✣ the *y* vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, & the stones were clouen,

52 And the graues did open themselues, and many bodies of the Saints, which slept, arose,

53 And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

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fanciefse, and he repeated these words, to the end that thus bitter harping vpon the name might be vnderstood. ✣ Psal. 69. 22 13 Christ after hee had ouercome other enemies, at length prouoketh and feareth vpon death itselfe. 14 Christ being the same, sheweth himselfe to be God almighty, euen his enemies confessing the same. ✣ 2. Chro. 3. 14. *q Which diuided the holiest of all. r Thus is to say, the stones claue in sunder, and the graues did open themselues, to shew by this token, that death was ouercome, and the resurrection of the dead followed. the resurrection of Christ, as appeareth by the next verse following.*

is Christ is buried, not priuily or by stealth, but by the gouernours consent by a famous man, in a place not farre distant, in a new sepulture, so that it cannot be doubted of his death.
✣ *Mark 15,42. Luke 23,50. Iohn 19,38.*

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

ſ *The souldiers of the garison, which were appointed to keepe the temple.*

✣ *Matke 16,5.c. Iohn 20,11.*

1 Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.

a *At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the naturall day, from the sun rising to the next sun rising: and not as the Hebrewes, which count from euening to euening. b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now cal Sunday or the Lords day.*
c *The beames of his eyes, and by the figure Synecdoche, for the countenance.*

mother of Iames, and Ioſes, and the mother of Zebedeus sonnes.

57 ¶ 15 ✣ And when the euen was come, there came a rich man of Arimathea, named Ioſeph, who had alſo himſelfe beene Ieſus diſciple.

58 He went to Pilate, & aſked the body of Ieſus. Then Pilate commanded the body to be deliuered.

59 So Ioſeph toke the body, and wrapped it in a cleane linnen cloath,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, ſitting ouer against the ſepulchre.

62 ¶ 16 Now the next day that followed the Preparation *of the Sabbath*, the high Prieſts and Phariſes aſſembled to Pilate,

63 And ſayd, Sir, we remember that that deceiuer ſaid, while hee was yet aliue, Within three dayes I will riſe.

64 Command therefore, that the ſepulchre be made ſure vntill the third day, leaſt his Diſciples come by night, and ſteale him away, and ſay vnto the people, He is riſen from the dead: ſo ſhall the laſt errour be worſe then the firſt.

65 Then Pilate ſayd vnto them, Yee haue a watch: go, and make it ſure, as ye know.

66 And they went, and made the ſepulchre ſure, with the watch, and ſealed the ſtone.

CHAP. XXVIII.

1 *The women goe to the ſepulchre. 2 The Angel 9 The women ſee Chriſt. 18 He ſendeth his Apoſtles to preach.*

NOw ✣ in the a end of the Sabbath, when the firſt *day* of the weeke began to dawne, Mary Magdalene, and the other Mary, came to ſee the ſepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

3 And his b countenance was like lightning, and his raiment white as ſnow.

4 And for feare of him, the keepers were aſtoniſhed, and became as dead men.

5 But the Angel anſwered, and ſayd to the women, Feare d ye not: for I know that ye ſeeke Ieſus which was crucified:

6 He is not here, for he is riſen, as he ſayd: come, ſee the place where the Lord was layd,

7 And go quickly, and tell his diſciples that he is riſen from the dead: and behold, hee goeth before you into Galile: there ye ſhall ſee him: loe, I haue tolde you.

8 So they departed quickely from the ſepulchre, with fear and great ioy, and did runne to bring his diſciples word.

9 ✣ And as they went to tell his diſciples, behold, Ieſus alſo met them, ſaying, God ſaue you. And they came, and tooke him by the feete, and worſhipped him.

10 Then ſayd Ieſus vnto them, Be not afrayed. Go, *and* tell my brethren, that they go into Galile, and there ſhall they ſee me.

11 ¶ 3 Now when they were gone, behold, ſome of the watch came into the city, and ſhewed vnto the high Prieſts all the things that were done.

12 And they gathered them together with the Elders, and tooke counſell, and gaue large money vnto the ſouldiers,

13 Saying, Say, His diſciples came by night, and ſtole him away while we ſlept.

14 And if this matter e come before the gouernour to be heard, wee will perſwade him, and ſo we ſhall make the matter that you ſhall not need to care.

15 So they tooke the money, and did as they were taught: and this ſaying is noiſed among the Iewes vnto this day.

16 ¶ Then the eleuen diſciples went into Galile, into a mountaine, where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Ieſus came, and ſpake vnto them, ſaying, ✣ All power is giuen vnto me, in heauen, & in earth.

19 ✣ 5 Go therefore, and teach all nations, baptizing them ſ in the Name of the Father, and the Sonne, and the holy Ghoſt:

20 Teaching them to obſerue all things, whatſoeuer I haue commanded you: and lo, I am with you alway, vnto the end of the world. Amen.

d *The word (Ye) is ſpoken with force to confirme the women, now that the ſouldiers were afrayd.*
e Christ appeare h himſelfe after his reſurrection, & ſtedfaſting the women to his diſciples, ſheweth that hee hath not forgotten them.
3 The more the tunne ſhineth, the more are the Wicked blinded.
e *For it was to be feared, that it would be brought to the gouernours eares.*
4 Christ appeareth alſo to his Diſciples, whom he maketh Apoſtles.
✣ *Heb. 1,2. chap. 11,37. 1ob. 17,2.*
✣ *Marke 16,15.*
5 The ſum of the Apoſtleſhip is, the publiſhing of the doctrine reciued of Chriſt thorowout all the world, and the miniſtring of the Sacraments: the efficacie of which things hangeth not of the miniſters, but of the Lord.
f *Calling vpon the name of the Father, the Sonne, and the holy Ghoſt.*
✣ *Iohn 14,16.*
g *For euer: and this place is meant of the manner of the preſence of his Spirit, by meanes whereof he maketh vs partakers both of himſelfe and of all his benefits, but is abſent from vs in body.*

THE HOLY GOSPEL OF IESVS
CHRIST, ACCORDING TO MARKE.

CHAP. I.

1 Iohn baptizeth. 6 His apparell and meat. 9 Ieſus is baptized. 12 He is tempted. 14 Hee preacheth the Goſpel, 21 and 29 he teacheth in the Synagogues. 23 He healeth one that had a deuil. 29 Peters mother in law. 32 Many diſeaſed perſons. 40 The leper.

THe beginning of the Goſpel of Ieſus Chriſt, the Sonne of God:
2 As it is writte in ✣ Prophets, ✣ Behold, b I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.
3 ✣ The voice of him that crieth in the wildernes, *is*, Prepare the way of the Lord: make his paths ſtraight.
4 ✣ ∵ Iohn did baptize in the wildernes, and preach the d baptiſme of amendment of life, for

from the vſage of kings, which vſe to haue others go before them. ✣ *Iſa. 40 3. Mark 3,4. Iohn 1,15.*
a *Antiphraſis taken*
c *Amendment is taken for the whole doctrine of the Goſpel, or rather Chriſt, is remiſſion of ſins & amendment of life.* ✣ *Mat. 3,1.* d *The Iewes vſed many kinds of waſhings: but here is ſpoken of a peculiar kind of waſhing, which ſignifieth all the parts of true baptiſme, amendment of life, and forgiuenes of ſinnes,*

remiſsion of ſinnes.

5 And all the contrey of Iudea, & they of Hieruſalem went out vnto him, and were all baptized of him in the riuer Iorde confeſsing their ſinnes.

6 ✣ Now Iohn was cloathed with camels haire, and with a girdle of a ſkin about his loines, and he did eat ✣ locuſts and wilde hony,

7 ∵ 3 And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not worthy to e ſtoupe downe, and vnlooſe.

8 Trueth it is, I haue f baptized you with water: but he will baptize you with the holy Ghoſt.

9 ¶ ✣ 4 And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth, *a citie of* Galile, and was baptized of Iohn in Iordan.

10 5 And aſſoone as hee was come out of the water, *Iohn* ſaw the heauens clouen in twaine, and the holy Ghoſt deſcending vpon him like a doue.

✣ Matth 3,4.
✣ Leuit. 1, 22.
✣ Mat 3, 11. luke 3,16 Iohn 1,26. acts 1,5. and 2 4. and 11. 16. and 19,4.
3 Iohn and all miniſters call their eyes vpon Chriſt the Lord
e *The Euangeliſt his meaning was to expreſſe the condition of the baſeſt ſeruant.*
f *He ſheweth that all the force of baptiſme proceedeth from Chriſt, who baptizeth within.*
✣ *Mat. 3,3. luke 3,2. Iohn 1,23.*
4 Christ doth conſecrate our baptiſme in himſelfe.
5 The vocation of Chriſt to the office of the Church.
g *Iohn that went downe into the water with Chriſt.*

11 Then

a Luke Mat 3.17. ✠ Mat.4.1. Luke 4.1 Heb.2.18.
6 Christ being tempted ouercommeth.
i He is so violent and forcible dealing out meate: but the diuine power cladeth Christ (who had hid it vntill this time as a priuate man) with a new person, and prepareth him to the combate that was at hand, and to his ministerie. ✠ Mat.4.11. Luke 4.14. Iohn 4.13.
7 After that Iohn is taken, Christ sheweth himselfe fully. ✠ Matt.4.18. Luke 5.2.
8 The calling of Simon and Andrew.
9 The calling of Iames and Iohn.
k Mat 4.13. Luke 4 31.
k From the citie Nazareth.
✠ Matt. 7. 28. Luke 4.32.
10 He preacheth that doctrine, by which alone Satan is driuen out of the world, which also he confirmeth by a miracle.
l Word for word, a man in an vncleane spirit, that is to say, possessed with an euill spirit.
m He was borne in Beth-lehem, but through the errour of the people, he was called a Nazarean, because hee was brought vp in Nazareth.
n He alludeth to that which was written in the golden plate which the high Priest wore, Exod. 28 36.
o Looke beneath, chap. 9 20.
p A: men amazed.
q By his owne authoritie, or as a Lord.
r Not onely into Galile, but also into the countries bordering vpon it.
✠ Matt 8, 14. Luke 4.38.
11 By healing of diuers diseases, hee sheweth that hee hath brought true life into the world.

f For it belongeth not to the deuils to preach the Gospel, Actes 16. 18.

21 Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 ¶ ✠ 6 And immediatly the Spirit driueth him into the wildernesse.

13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ ✠ 7 Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ ✠ 8 And as he walked by the sea of Galile, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 ✠ 9 And when hee had gone a litle further thence, he saw Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 ¶ So ✠ they entred into k Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, ✠ for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ 10 And there was in their Synagogue a man l in whom was an vncleane spirit, and hee cried out,

24 Saying, Ah, what haue we to doe with thee, O m Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, *euen* that n holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirit o tare him, and cried with a loud voyce, and came out of him.

27 And they were all amased, so that they demanded p one of another, saying, What thing is this? what new doctrine is this? for he q commandeth euen the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region r bordering on Galile.

29 ¶ ✠ 11 And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what time the Sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and hee cast out many deuils, and suffered not the deuils to say that they knew him.

35 And in the morning very earely before day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ ✠ 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put foorth his hand, and touched him, and said to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediatly the leprosie departed from him, and hee was made cleane

43 And after he had giuen him a straight commandement, he sent him away forthwith,

44 13 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the ✠ Priest, and offer for thy cleansing those things which Moyses commanded, for a testimoniall vnto them.

45 But when he was departed, t he beganne to tell many things, and to publish the matter: so that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthew is called. 15 Fastings and affections are iustified. 23 The Disciples pluckt the eares of corne. 26 The shewbread

AFter ✠ 1 a *few* dayes, he entred into Capernaum againe, and it was noised that hee was in the a house.

2 And anon many gathered together, insomuch, that the b places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they c let downe the d bed, wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, hee sayd to the sicke of the palsie, Sonne, thy sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there, and e reasoning in their hearts,

7 Why doeth this man speake such blasphemies? ✠ who can forgiue sinnes, but God onely?

8 And immediatly, when Iesus perceiued in his spirit, that thus they reasoned with themselues, he sayd vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgiue sinnes, hee sayd vnto the sicke of the palsie,

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bed,

g Looke Mat 9.1. Iohn 5.18
1 Christ sheweth by healing this man, which was sicke of the palsie, that men recouer in him through faith boorely, all their strength which they haue lost.
a In the house where he vsed to remaine, for hee chose Capernaum to dwell in, and left Nazareth.
b Not in the house nor the entrie was able to hold them.
c They broke vp the vpper part of the house, which was plaine, and let downe the man that was sicke of the palsie, into the lower part where Christ preached, for they could not otherwise come into his sight.
d The word signifieth the worst kind of bed, whereupon men vse to lay downe themselues at noone tide, & such other times, to refresh themselues: we call it a couch.
e In their mindes disputing vpon that matter, on both sides.
✠ Ioh. 14. 4. Isa 43 25.

h Villages which were as cities.

✠ Matt. 8 2. Luke 5.12.
12 By healing the leprous, he sheweth that he came for this cause, to wipe out the filthines of the world with his touching.

13 He witnesseth that he was not moued with ambition, but with the onely desire of his Fathers glory, and loue toward poore sinners.
u All the posterity of Aaron might iudge of a leper. ✠ Leuit. 14. 4. ✠ Luke 5.15.

bed, and went foorth before them all, in so much that they were all f amased, and glorified God, saying, We neuer saw such a thing.

13 ¶ a Then he went forth againe toward the sea, and all the people resorted vnto him, and hee taught them.

14 ✣ And as Iesus passed by, he saw g Leui *the sonne* of Alpheus sit at the receit of custome, and sayd vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee saide vnto them, The whole haue no needs of the Physician, but the sicke. ✣ I came not to call the righteous, but the sinners to repentance.

18 ✣ b And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why do the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloath in an olde garment: for else the new piece tt at filled it vp, taketh away *somewhat* from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ ✣ And it came to passe as hee went through the corne on the h Sabbath day, that his disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharises sayd vnto him, Behold, why doe they on the Sabbath day, that which is not lawfull?

25 And he said to them, Haue yee neuer read what ✣ Dauid did when hee had need, and was an hungred, *both* he, and they that were with him?

26 How he went into the house of God, in the dayes of i Abiathar the hie Priest, and did eate the Shewbread, which were not lawfull to eate, but for the * Priestes, and gaue also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the k Sabbath.

CHAP. III.

1 *The withered hand is healed.* 6 *The Pharises consult with the Herodians.* 10 *Many are healed by touching Christ.* 11 *At his sight the diuels fall down before him.* 14 *The twelue Apostles.* 19 *The kingdom diuided against it selfe.* 29 *Blasfeme against the holy Ghost.* 33 *Christs parents.*

AND ✣ he entred againe into y Synagogue, & there was a man which had a a withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him.

3 Then hee saide vnto the man which had the withered hand, Arise: *stand forth* in the middes.

4 And hee saide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the b life, or to kill? but they held their peace.

5 Then he looked round about on them c angerly, mourning also for the d hardnesse of their hearts, and saide to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ e And the Pharises departed, and straightway gathered a councell with the e Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and f beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his disciples, that a litle ship should g wait for him, because of the multitude, least they should throng him.

10 For hee had healed many, insomuch that they preassed vpon him to touch him, as many as had h plagues,

11 And when the i vncleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not vtter him.

13 ¶ ✣ Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 ✣ And hee k appointed twelue, that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first *was* Simon, and he named Simon, Peter,

17 Then Iames *the sonne* of Zebedeus, & Iohn Iames Brother (and surnamed them Boanerges, which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames *the sonne* of Alpheus, and l Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came m home.

20 And the multitude assembled againe, so that they could not so much as eat bread.

21 ✣ And when his n kinsfolkes heard of it, they went out to lay hold on him: for they sayd that he was beside himselfe.

22 ¶ ✣ And the Scribes which came down from Hierusalem, said, He hath Beelzebub, and through the prince of the deuils he casteth out deuils.

23 But he called them vnto him, and sayd vnto them in parables, How can Satan driue out Satan?

24 For if a king dome be diuided against it selfe, that king dome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if o Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

27 No

f Word for word, pasti themselues, or out of their wits.
a The Gospel offendeth the proud, and saueth the humble.
✣ *Matt. 9 9. Luke 5,27.*
g Matthewes other name.

✣ *1 Tim. 1,13.*
✣ *Mat. 9,14. Luke 5,33.*
b The superstitious and hypocrites doe easily put the summe of godlines in things indifferent, and are here for three causes reprehended: First, for that not considering what euery meate is reeght is able to beare, they rashly make all manner of diet one concerning such things, without all discretion.
✣ *Mat. 12, 1. Luke 6, 1.*
4 Secondarily, for that they make no difference between the lawes which God made concerning the same things, and lawes that are made of things which are vtterly vnlawfull.
h Word for word, on the Sabbaths, that is, on the holy dayes.
✣ *1. Sam. 21, 6.*
i 1. Sam. 21, 1. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names. Looke 1. Chro. 24, 6.
2 Sam. 8, 17 and 15, 29. 1. King. 1, 26.
2. Kings 25, 18.
* *Exod. 29, 33. Leuit. 8, 31. and 24, 9.*
k Hath tooke Sabbath day on his power, and may rule as him listeth.

✣ *Matth. 12, 9. Luke 6, 6.*
1 Thirdly, for that they preferred the ceremoniall Law (which was but an appendant to the morall Law) before the morall Law: Whereas contrary wise, they should haue learned out of this, the true vse of the ceremoniall Law. *a That is, vnprofitable and dead.*

2. And they watched him, whether *he* would heale him on the Sabbath day, that they might accuse him.

b A figuratiue speech, by the figure Synecdoche. *For this kinde of sayinga To saue the life, is as much, as to saue the man.*
c Men, when they haue wrong done vnto them, are angry, but not without vice: but Christ is angry without vice, neither is he sory so much for the iniury that is done to his owne person, as for their wickednesse: and therefore he had pity vpon them, and for that cause is he said to haue mourned.
d As though their heart had bene so closed vp, & growen into a stone, that wholesome doctrine could premaile no more with them.
2 The more the enuetu is kept vnder, the more it commeth our.
✣ *Looke Mat. 22, 16.*
f Which Iosephus calleth stonie or rockie.
g Should alwayes be ready for him.
h Diseases wherewith God iourgeth men as it were with whippes.
i In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with vncleane spirits.
✣ *Chap. 6, 7. mat. 10, 1. luke 9, 1.*
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k Chose & appointed out twelue to be familiar & conuersant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.
m The disciples whō Christ had taken to be of his traine and to liue with him, came home to his house, to be with him alwayes after.
4 None are worse enemies of the Gospel, then they that leaft ought.
n Word for word, they that were of him, that is, his kinsfolkes: for they that were made, were brought to their kinsmen.
✣ *Mat. 9, 34. and 12, 24. luk. 11, 15.*
o Satans imps or band.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ ✣ 5 Verely I say vnto you, all sinnes shall be forgiuen vnto the children of men, and blasphemies wherewith they blaspheme:

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation.

30 P Because they sayd, Hee had an vncleane spirit.

31 ¶ ✣ Then came his q brethren and mother and stood without, and send vnto him, and called him.

32 And the people sate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 6 And hee looked round about on them, which sate in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, my sister, and my mother.

CHAP. IV.

4 The parable of the sower. 14 And the meaning thereof. 21 Thereto, 21 The candle. 26 Of him that sowed, & then slept. 31 The graine of mustard seed. 39 Christ sleepeth in the ship.

AND ✣ he began againe to teach by ✣ a sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and late b in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayd vnto them in his doctrine,

3 c Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as the Sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeeld fruit that sprang vp, & it grew, & it brought foorth, some thirtie folde, some sixtie folde, and some an hundreth fold.

9 Then he sayd vnto them, He that hath eares, to heare, let him heare.

10 And when he was e alone, they that were d about him with the twelue, asked him of the parable.

11 And hee sayd vnto them, To you it is giuen to know the mystery of the kingdome of God: but vnto them that are e without, all things be done in parables,

12 ✣ That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinnes should be forgiuen them.

13 Againe he sayd vnto them, Perceiue ye not this parable? how then should yee vnderstand all *other* parables?

14 The sower soweth the word.

15 And these are they that *receiue the seede* by the wayes side, in whom the word is sowen: but when they haue heard it, Satan commeth immediatly, & taketh away the word that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard y word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselues, and endure but a time: *for* when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares f of this world, and the ✣ deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, & bring foorth fruit: one *corne* thirtie, an other sixtie, and some an hundreth.

21 ¶ 2 Also he sayd vnto them, ✣ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 ✣ For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 3 And he sayd vnto them, Take heed what ye heare. ✣ With what measure you mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ✣ For vnto him that hath, shall it be giuen, and from him that hath not, shallbe taken away, euen that hee hath.

26 ¶ 4 Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground.

27 And g should steepe, and rise vp night and day, and the seed should spring and grow vp, hee h not knowing how.

28 For the earth bringeth foorth fruite i of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anone he putteth in the sickle, because the harueth is come.

30 ¶ ✣ 5 He sayd moreouer, Wherevnto shall wee liken the kingdome of God? or with what comparison shall we compare it?

31 *It is* like a graine of mustard seede, which when it is sowen in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of the heauen may build vnder the shadow of it.

33 And ✣ with many such parables he preached the word vnto them, k as they were able to heare it.

34 And without parables spake he nothing vnto them: but hee l expounded all things to his disciples apart.

35 ¶ ✣ Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 6 And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow,

✣ Matth. 18, 31. luke 12, 10. 1. iohn 5, 16.

5 They onely are without hope of saluation which do malitiously oppugne Christ, whom they know.

p *These are the words of the Euangelist.*

✣ Mat. 12, 46. luke 8, 19.

q *Vnder this name Brother, the Hebrewes vnderstand all that are of the same flocke and kinred.*

6 The spirituall kinred is farre otherwise to be accounted of, then the carnall or fleshly.

✣ Mat. 13, 1. luke 8, 4.

a *Sea side of Tiberias.*

b *In a ship which was launched into the sea.*

c The selfe same doctrine of the Gospel is sowen euery where, but it hath not like successe in seede through the fault of man, but yet by the iust iudgement of God,

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d *Word for word, solitary.*

d *They that followed him at the heeles.*

e *That is to say, to strangers, and such as are none of ours.*

✣ Esai. 6, 9 mat. 13, 14 luke 9, 10. iohn 12, 40 actes 28, 26. rom. 11, 8.

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f *Which pertaine to this life.*

g 1. Tim 6, 17.

2 Although be the light of the Gospel be inuited of the world, yet it ought to be lighted, if it were for no other cause then this, that the wicked selfe of the world might be made manifest.

✣ Mat. 5, 15. luk. 8, 16 and 11, 33.

h Mat. 10, 26. luk. 8, 17. and 12, 2.

3 The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

✣ Mat. 7, 2. luke 6, 38.

4 Mat 13, 12. and 25, 29 luke 8, 18. and 19, 26.

4 The Lord soweth and reapeth after a manner vnknowen to men.

g That is, when he hath done sowing, should passe the time both day and night, nothing disturbing, but that the seede would spring which goeth both day and night. h Vnder the part of the manifest, is taught how the ground with all diligence, and commeth the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and onely knowen by the fruit.

i By a certaine power which worketh it selfe.

✣ Mat. 13, 31. luke 13, 19.

5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.

✣ Mat 8, 13 34.

k According to the capacitie of the hearers.

l Word for word, Loosed, as you would say, vnable them the hard riddles.

✣ Mat 8, 23. luke 8, 22.

6 They that faile with Christ, although he seeme to sleepe neuer so soundly when they are in danger, yet they are preferred of him in time conuenient, being awaked.

low: and they awoke him, and sayd to him, Maister, carest thou not that we perish?

39 And hee arose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd vnto them, [m] Why are yee so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him!

CHAP. V.

a *One possessed is healed.* 7 *The deuill acknowledgeth Christ.* 9 *A Legion of deuils.* 13 *entreth into swine.* 22 *Iairus daughter.* 25 *A woman is healed of a bloody issue.* 26 *Physicians.* 34 *Faith.* 39 *Sleepe.*

AND [a] they came ouer to the other side of the sea into the countrey of the a Gadarens.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, a man [b] which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Because that when he was often bound with fetters & chaines, he plucked the chaines a sunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus afarre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most high God? I [c] will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd vnto him, Come out of the man, thou vncleane spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name *is* Legion: for wee are many.

10 And hee d prayed him instantly, that hee would not send them away out of the countrey.

11 Now there was there in the e mountaines a great heard of swine feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out & entred into the swine, and the heard ranne headlong from the high banck into the f sea, (& there were about two thousand swine) & they were choked vp in the sea.

14 And the swineherds fled, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both cloathed, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friends, and shewe them what great things the Lord hath done vnto thee, and *how* hee hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together vnto him, and hee was neere vnto the sea.

22 ✠ And g beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My litle daughter lieth at point of death: *I pray* [e] *thee* that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (h And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffred many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When shee had heard of Iesus, shee came in the preasse behind, and touched his garment.

28 For she sayd, If I may but touch his cloathes, I shall be whole.

29 And straightway the course of her blood was dryed vp, and shee felt in her body, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the preasse, and sayd, Who hath touched my cloathes?

31 And his disciples sayd vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, & told him the whole truth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the *house* rulers of the Synagogues house *certaine* which sayd, Thy daughter is dead: why disease st thou the master any further?

36 i Assoone as Iesus heard that word spoken, hee sayd vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And hee suffered no man to follow him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 k And they laught him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and them [b] that were with him, and entred in where the childe lay,

41 And tooke the childe by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, & walked: for she was of the age of twelue yeeres, and they were astonied out of measure.

43 And

[m] *How ceremeth it to passe that you haue no faith?*

✠ *Matt. 9. 18. Luke 8. 41.*

g *The whole company assembled not disorderly, but in euery Synagogue there were certaine men which gouerned the people.*

h *Iesus being touched with true faith although it be but weake, doth heale vs by his vertue.*

i *Fathers appreheend by faith the promises of life euen for their children.*

k *Such as mocke and scorne Christ, are vnworthy to be witnesses of his goodnesse.*

b *The three disciples.*

a That is, assure me by an oath, that thou will not vexe me.

c That deuill that played the messenger for his fellowes.

d That whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.

e Two thousand swine.

f Strabo in the sixteenth booke saith that in Gadara there is a standing poole of very naughtie water, which if beasts taste of, they shead their haire, nailes, & hornes.

43 And hee charged them straitly that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

a Christ preaching in his countrey, his owne contemne him. 9 The vnbeliefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils, they anoynte the sicke with oyle. 14 Herodes opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded. 29 buried. 30 The Apostles returne frō preaching. 34 Christ teacheth in the desart. 37 He feedeth the people with fiue loaues. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

A Nd * he departed thence, and came into his owne countrey, & his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and saide, From whence hath this man these things? and what wisdome is this that is giuen vnto him, that euen such great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames & Ioses, and of Iuda and Simon? and are not his b sisters here with vs? And they were offended in him.

4 And Iesus saide vnto them, A ✣ Prophet is not without c honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And he d could there doe no great workes, saue that he laid his hands vpon a few sicke folke, and healed *them*.

6 And hee marueiled at their vnbeliefe, * and went about by the townes on euery side, teaching.

7 ¶ * 2 And hee called vnto him the twelue, and began to send them foorth two and two, and gaue them power ouer vncleane spirits,

8 3 And commaunded them that they should take nothing for *their* iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with ✣ sandals, and that they should not put on e two coates.

10 And hee said vnto them, Whereseouer yee shall enter into an house, f there abide till yee depart thence.

11 * 4 And whosoeuer shall not receiue you, nor heare you, when ye depart thence, ✣ shake off the dust that is vnder your feete, for a witnesse vnto them. Verely I say vnto you, It shall be easier for Sodome, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they cast out many deuils: and they ✣ h anoynted many that were sicke, with oyle, and healed *them*.

14 ¶ * 5 Then King Herod heard *of him* (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great i workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of k those Prophets.

16 ✣ So when Herod heard it, he said, It is Iohn whom I l beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn saide vnto Herod, ✣ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias m laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee *was* a iust man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him n gladly.

21 But the time being conuenient, when Herod on his birth-day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter ° of the same Herodias came in, and danced, and pleased Herod, and them that sate at table together, the King saide vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of mee, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 ° So p she went forth, & said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very sory: *yet* for his oathes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the q hangman, and gaue charge that his head should be brought in. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a toombe.

30 ¶ ✣ And the Apostles gathered themselues together to Iesus, and told him all things, both what they had done, and what they had taught.

31 6 And hee saide vnto them, Come ye apart into the wildernesse, & rest a while: for there were many comers & goers, that they had not leasure to eate,

32 ✣ So they went by ship out of the way into a desart place.

33 But the people sawe them when they departed, and many knew him, and ranne afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ✣ and he began to teach them many things

35 ✣ And when the day was now farre spent, his disciples came vnto him, saying, This is a desart place, and now the day is farre past.

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they haue nothing to eate

37 But hee answered, and said vnto them, Giue ye them to eate. And they said vnto him, ✣ Shall we goe, and buy two hundreth peny worth of bread, and giue them to eate?

✣ *Matt.* 13.54. *Luke* 4.16. 1 The vnbeliefe of the world doeth no whit at all diminish the vertue of Christ, but wittingly and willingly depriueth it selfe of the efficacie of it, being offered vnto them.

a *The word signifieth powers, or vertues, whereby are meant those wonderfull workes that Christ did, which shewed and set foorth the vertue and power of his Godhead to all the world. Mat.* 7.22.

b *After the maner of the Hebrewes, who by brethren and sisters, vnderstand all their kinsfolkes.*

✣ *Mat.* 13 57. *Luke* 4.24. *Iohn* 4.44.

c *Not onely that hath that honour which of right is due to him taken from him, but also euill spoken of and misreported.*

d *That is, he would not: for we must needes haue faith, if wee will receiue the workes of God*

e *Mat.* 4 23. *Luke* 13 22.

✣ *Chap.* 3.14. *Mat.* 10.1. *Luke* 9.1.

2 The disciples are prepared to that generall Apostleship, by a peculiar leading foorth.

3 Faithfull Pastours ought not to haue their mindes set, no not on things that are necessary for this life, if they may be an hinderance vnto them, be it neuer so little.

✣ *Acts* 11,8

e *The word signifieth properly womens shoes.*

f *That is, they should take no change of garments with them, that they might be lighter for their iourney, and make more speede.* g *Thereby, to change not your Inne in this short iourney.*

* *Mat.* 10 14. *Luke* 9.5.

4 The Lord is a most seuere reuenger of iniquity.

✣ *Acts* 13 51. and 18 6.

h *That oyle was a signe of his marueilous vertue: and seeing that the gift of healing is called a good while since, the ceremonie which is yet retained of some, is to no end.*

✣ *Iames* 5.14.

i *Mat.* 14.1 *Luke* 9.7

k *The Gospel confirmeth the godly, and the wicked.*

l *This word signifieth Powers, whereby is meant the power of working miracles.*

k *Of the old Prophets.*

✣ *Luke* 3.19. *1 Corinthians* 4 *to be beheaded*

✣ *Luke* 18.15. *and* 20 21.

m *Sought all meanes to doe him hurt.*

n *The tyrant was very well content to heare sentence pronounced against him, but the deed fell vpon many yeeres.*

o *Which the same Herodias had not by Herodes Antipas, but by Philip, and Iosephus calleth her Salome.*

* *Mat.* 14.3.

p *For women vsed not to sit at table with men.*

q *The word signifieth one that beateth a dart, and the King gaue was so called, because they did beare darts.*

✣ *Luke* 9.10.

6 Such as follow Christ shall want nothing, no not in the wildernesse, but shall haue aboundance. And how wicked a thing is it, not to looke for this treasure in heaue his handes, who giueth euerlasting life?

* *Mat.* 14.13. *Luke* 9.10.

* *Mat* 9 36. *and* 14 14.

✣ *Luke* 9.11.

✣ *Mat.* 14.15.

7 *This is a kinde of demaund or answering, not without a prime mocke, which men do commonly vse, when beginning to tote in a some they deny to doe any thing.*

§ *Which is about twenty eyght pounds, which is fiue pound.*

✠ *Matth.14.17. Luke 9,13.ioh.6.9.*

t Word for word, by bankets, after the maner of the Hebrewes, who haue no distinction as. Chapter 6. 7. *Now he calleth the rowes of sitters, bankets. u The word signifieth the beds in a garden and it is vsed for word, by beds and beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.*

7 The faithfull seruants of God after their little labour, are subiect to great temptesl, which Christ doeth so moderate being present in power, although absent in body, that hee bringeth them to the hauen, which time and by such meanes, as they looked not for: A liuely image of the Church now & to and for in this world.

✠ *His disciples.*

✠ *Matth.14.13. Iohn 6.15.*

y They were so farre from leauing to be amased, when they knew that it was no spirit, that they were much more afon sted then euer they were before, when they saw the winde and the seas obey his commandement.

z Either they perceiued not, or had not well considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not beene present at that miracle which was done but a little before.

a Marke 10.34. ✠ Christ being reiected in his owne countrey, and arriuing vpon a sudden amongst them of whom he was not looked for, is receiued to their profite. *a Or, the hemme of the garment.*

38 ✣ Then he said vnto them, How many loaues haue ye? goe and locke. And when they knew it, they said, Fiue, and two fishes.

39 So he commanded them to make them all sit downe by t companies vpon the greene grasse.

40 Then they sate downe by u rowes, by hundreds, an by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied,

43 And they tooke vp twelue baskets full of the fragements, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ 7 And straightway hee caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while hee sent away the people.

46 Then assoone as he had sent x them away, he departed into a mountaine to pray.

47 ✣ And when euen was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had beene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were y much more amased in themselues, and marueiled.

52 For they had not z considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ ✣ And they came ouer, and went into the land of Gennesaret, and arriued.

54 ✠ So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, *and* began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoeuer hee entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

CHAP. VII.

2 The Apostles are found fault with, for eating with vnwashen hands. 4 The Pharises traditions about washings, Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe indeede defile a man. 25 The woman of Canane. 32 The deafe dumme man is healed.

THen ✣ gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

2 And when they sawe some of his disciples a eate meate with b common hands, (that is to say, vnwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their handes oft, eate not, c holding the traditions of the Elders.

4 And *when they come* from the d market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, *as* the washing of cups, and e pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen hands?

6 ✣ Then hee answered and saide vnto them, Surely ✣ Esay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me,

7 ✣ But they worship me in vaine, teaching *for* doctrines the commandements of men.

8 ✣ For ye lay the Commandements of God apart, and obserue the tradition of men, *as* g washings of pots and of cups, and many other such like things ye doe.

9 ✣ And he said vnto them, Will ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, ✣ Honour thy father and thy mother: and ✣ Whosoeuer shall speake euill of father or mother, let him g die the death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by mee, thou mayest haue profite, *he shall be free.*

12 So yee suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authoritie, by your tradition, which ye haue ordeined: and ye do many such like things.

14 ✣ Then he called the whole multitude vnto him, and said vnto them, Hearken yee all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house, *away* from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Doe yee not knowe that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the h purging of all meates?

20 Then he saide, That which commeth out of man, that defileth man.

21 ✣ For from within, *euen* out of the heart of men proceed euill thoughts, adulteries, fornications, murthers,

22 Thefts, i couetousnesse, wickednesse, deceit, vncleannesse, a k wicked eye, backebiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

✠ *Matth.15.1.*

a None doe more resist the wisdome of God, then they that should be wisest, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

a Word for word, eate bread: a kinde of speech which the Hebrewes vse, taking bread for all kinde of food.

b For the Pharises would not eate their meate with vnwash. n hands, because they thought that their hand. were defiled with c mmon handling of things. Matt. 15,11.14.

c Observing diligently.

d That is to say, from euill affaires and worldly, they goe not to meate, vnlesse they wash themselues first.

e By these words are vnderstood all kindes of vessels, which are appointed for our daily vse.

f Why liue they not? a kinde of speech taken from the Hebrewes: for amongst them, the way is taken for trade of life.

a Hypocrisie is alwayes ioyned with superstition.

✠ *Isa.29,14.*

3 The more earnestly the superstitious are, the more they are mad, in preferring themselues Gods fauour by their deserts.

4 The deuises of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

5 True Religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all ceremonies of true Religion, although they seeme to haue taken deepe roote, shall bee plucked vp.

✠ *Exod.20,12, deut.5.16. ephes.6.2.*

✠ *Exod.21.17, levit.20.9. prou.20.20.*

g Without hope of pardon, he shall be put to death.

✠ *Matt.15.10.*

h For that that goeth into the draught, purgeth all meates.

✠ *Gene.6.5. and 8 21.*

i All kind of

k Canker

crafts inesse, whereby men profits themselues by other mens losses.

malice.

✠ *Matt.15.21.*
6 That which the proud do reiect when it is offred vnto them, that same doe the modest and humble soores at it were violently wring out.
l Into the vttermost coasts of Palestina, which were next to Tyrus and Sidon.
m By profession, prophane.
n Neighbour or nere to Damascus
o Hee vseth this word Whelpes rather then the word Dogs, that hee may seeme to speake more contumeliously
p As if she said, it is as thou sayest Lord, for it is ynough for the whelpes, if they can but gather vp the crummes that are vnder the table
therefore I crane the crummes, and not the childrens bread.
7 As the Father created vs to this life in the beginning is his onely Sonne, so doth he also in him alone renue vs vnto euerlasting life.
q It was a little country, and so called of ten cities, which the foure governments doe run betweene and compasse, Plinie, booke 5. chap.18.

✠ *Gen.1.31. eccle.39.21.*

✠ *Matt.15.32.*

a Word for word, they willfall in sunder, or be disclosed, for when men fall in a swound, their synewes fall one from another

24 ¶ ✠ 6 And from thence he arose, and went into the l borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a m Greeke, a n Syrophenissian by nation) and shee besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayd vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto o whelpes.

28 Then shee answered, and sayd vnto him, p Trueth, Lord: yet indeede the whelpes eate vnder the table of the childrens crommes.

29 Then he sayd vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of q Decapolis.

32 And they brought vnto him one that was deafe and stambred in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and said vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but howe much soeuer hee forbade them, the more a great deale they published it,

37 And were beyond measure attoined, saying, ✠ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blinde man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To saue and loose the life. 38 To be ashamed of Christ.

IN ✠ those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

2 I haue compassion on the multitude, because they haue nowe continued with mee three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would a faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wildernesse?

5 And hee asked them, How many loaues haue ye? And they sayd, Seuen.

6 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaues, and gaue thankes, brake *them*, and gaue to his disciples to set before *them*, and they did set *them* before the people.

7 They had also a few small fishes: and when he had giuen thanks, he commanded them also to be set before *them*.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ ✠ And anon he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 ✠ 1 And the Pharises o came foorth, and began to dispure with him, seeking of him a signe from heauen, and tempting him.

12 Then hee s igned deepely in his spirit, and sayd, Why doeth this generation seeke a signe? Verely I say vnto you, d a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ ✠ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 2 And he charged them, saying, Take heede and beware of the leauen of the Pharises, and of the leauen of Herod.

16 3 And they reasoned among themselues, saying, *It is* because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you *thus*, because ye haue no bread? perceiue ye not yet, neither vnderstand? haue yee your hearts yet hardened?

18 Haue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 ✠ When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

20 And when *I brake* seuen among foure thousand, how many baskets full of leauings of broken meat tooke ye vp? And they sayd, Seuen.

21 Then hee sayd vnto them, e How *is it* that ye vnderstand not?

22 4 And hee came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I f see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him g looke againe. And hee was restored to his sight, and saw euery man afarre off clearely.

26 ✠ 5 And he sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ ✠ 6 And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, *Some* say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say ye that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 7 And he sharpely charged them, that concerning him they should tell no man.

✠ *Mat.15.39.*
✠ *Mat.16,1.*
1 The stubborne enemies of the doctrine of the Gospel, giuing no credit to the miracles already done require newe: but Christ bring angry with them, doeth vtterly forsake them
o A common kind of speech, whush the Hebrewes vse, whereby is meant that the Pharises went from their houses of purpose, to encounter with him.
d These sighs came from him from his heart roote, for the Lord was very much moued with these mens so great infidelitie.
d Word for word, If a signe be giuen: It is a certen kind of speech very common among the Hebrewes: when some such words as these must be vnderstood, Let me be taken for a liar, or some such like. And when they speake out the whole, they say, The Lord doe thus and thus by me.
✠ *Mat.16,5.*
2 We must especially take heede of them which corrupt the word of God, what degree soeuer they be of, either in the Church, or in ciuill policie.
3 They that haue their mindes fixed on earthly things, are vtterly blind in heauenly things, although they be ouer so plainly set foorth vnto them.
✠ *Iohn 6.11.*
e How vnmeete it is to passe, that you vnderstand not these things which are so plaine and euident?
4 A true image of our regeneration, which Christ separating vs from the world, worketh and accomplisheth by little and little in vs.
f He perceiued some measure of men, when he could not discerne their bodies.
g He commanded him againe, to trie indeede, whether he could see well or no.
5 Christ will not haue his miracles to be separated from his doctrine. ✠ *Mat. 16.13 luke.9.18.*
6 Many praise Christ, which yet notwithstanding spoile him of his praise.
7 Christ hath appointed his times to the preaching of the Gospel: and therefore here deferre it to a more commodious time, least sudden haste should rather hinder then further the mysterie of his commiug.

31 [8] Then bee began to teach them that the sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 [9] And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou [b] vnderstandest not the things that are of God, but the things that are of men.

34 ¶ [10] And hee called the people vnto him with his disciples, and said vnto them, ✣ Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will [c] saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shall saue it.

36 [11] For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 ❧ For whosoeuer shall be ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

a Christs transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt, Peace.

AND [*] hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the [a] kingdome of God come with power.

2 ✣ [1] And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, & his shape was changed before them.

3 And his raiment did [b] shine, *and was* very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet bee knew not what they sayd: for they were [c] afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloude, saying, ✣ This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 ✣ And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they [d] kept that matter to themselues, and [e] demanded one of another, what the rising from the dead againe should meane.

11 [2] Also they asked him, saying, Why say the Scribes, that [f] Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and ✣ as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ ✣ [3] And when he came to *his* disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And whersoeuer he taketh him, he [g] teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit [g] saw him, he tare him, and hee fell downe on the ground wallowing and foming.

21 Then he asked his father, How long time is it since it hath beene thus? And he said, Of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If thou canst beleeue it, all things are possible to him ŷ beleeueth.

24 And straightway the father of the child cryed with teares, sayd, Lord, I beleeue: help my vnbeliefe.

25 When Iesus sawe that the people came running together, he rebuked the vnclean spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, & enter no more into him.

26 [5] Then *the spirit* cried, and rent him sore, and came out, and he was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 [6] And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said vnto them, This kind can by no other meanes come forth, but by prayer & fasting.

30 ¶ ❧ And they departed thence, and [i] went together through Galile, and bee would not that any should haue knowen it.

31 [7] For he taught his disciples, and said vnto them, The Sonne of man shallbe deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstood not that saying, and were afraid to aske him.

33 [*] [8] After, he came to Capernaum: and when he was in the [k] house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who *should be* the chiefest.

35 And hee sate downe and called the twelue, and sayd to them, If any man desire to be first, the

8 Christ suffered all that he suffered for vs, not vnwillingly neither vnawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise beside the word of God.
b This is not godly, but worldly wisedome.
10 The disciples of Christ must beare stoutly what burden soeuer the Lord layeth vpon them, and subdue the affections of the flesh.
✣ Mat. 10, 38 and 16, 24. Luke 9, 23. and 14, 27.
✣ Mat. 10, 39. and 16, 25. Luke 9, 24. and 17, 33.
11 They are the most foolish of all men which purchase the enioying of this life, with the losse of euerlasting blisse.
* Mat. 10, 33 Luke 9 26. and 12, 9.

* Mat. 6, 28. Luke 9, 27.
a Worn he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.
✣ *Mat. 17, 1. Luke 9, 28.*
1 The heauenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias and Moses, and by the voice of the Father himselfe, before three of his disciples, which bare witnesse against whom lieth no exception.
b Did sparkle as it were.
c They were beside themselues for feare.
* *Mat. 3, 17, and 17, 5. 1 Pet. 1, 11.*
2 The Lord hath appointed his time for the publishing of the Gospel.
✣ *Mat. 17, 9.*
d Euen very hardly as it were.
e They questioned not together touching the generall resurrection which shalbe in ŷ latter day, but they vnderstoode not what he meant by that which hee spake of his owne peculiar resurrection.
3 The foolish opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body.
✣ *Mal. 4, 5.*

✣ *Esa. 53, 3.*
✣ *Mat. 17, 14. Luke 9, 38.*
4 Christ shewed by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.
f Vexed him wardly, as the elfike vseth to doe.
g So soone as Iesus had looked vpon the boy that was brought vnto him, the deuill began to rage after the same manner.
h There is nothing but Christ can and will doe it, for them that beleeue in him.
i The better the vertue of Christ is, the more outragiously doth Satan rage.
5 We haue neede of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.
* *Mat. 17, 21. Luke 9, 22.*
k He and his disciples together.
7 Christ forewarneth vs with great diligence, to the ende we should not be oppressed with sudden calamities, but the slouthfulnesse of man is wonderfull.
✣ *Mat. 18, 1. Luke 9, 46.*
8 Onely humility doth exalt.
k Where hee was wont to make his abode.

same shall be last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth me: and whosoeuer receiueth mee, receiueth not [1] mee, but him that sent me.

38 ¶ ✣ [2] Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ✣ But Iesus said: Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not against vs, is on our part.

41 ❧ And whosoeuer shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ✣ [a] And whosoeuer shall offende one of these little ones that beleeue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ✲ Wherefore, if thine hand cause thee to offend, cut it off, it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 [b] Where their [m] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 [c] For euery man shalbe [n] salted with fire: and [o] euery sacrifice shall be salted with salt.

50 ✣ Salt is good: but if the salt be vnsauory, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, how hee may possesse eternall life. 28 The Apostles forsooke all things for Christes sake. 33 Christ foreshewed his death. 35 Zebedeus his sonnes request. 46 Blind Bartimeus healed.

AND ❧ he arose from thence, and went into the coastes of Iudea by ŷ farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And hee answered, and saide vnto them, What did ✲ Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 [1] Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation ✲ God made them male and female:

7 ✣ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ❧ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ✣ Whosoeuer shall put away his wife and marry another, committeth adulterie [q] against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ ✣ [2] Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, & saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God [3] as a little childe, he shall not enter therein.

16 And he tooke them vp in his armes, and put *his* hands vpon them, and blessed them.

17 ¶ ✣ And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commandements, ✣ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt [r] hurt no *man*. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things haue I obserued from my youth.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee, Goe *and* sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away forowfull: for he had great possessions.

23 And Iesus looked round about, and saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God?

24 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, how hard it is for them that trust in riches, to enter into the kingdome of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more abonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and saide, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ ✣ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receiue an * hundred fold, now

Gen.1.27. Matth.19.4.

✣ *Gen.2.24. 1.Cor.6.16. Ephes.5.31.*

✲ *1.Cor.7.10.*

✲ *Matth.5.32. and 19.9. Luke 16.18.*

x Whom he putteth away, for he is as adulterer by keeping company with another.

✲ *Matth 19.13. Luke 13.15.*

a God of his goodnes compareth not only the fathers, but the children also: and therefore he bleedeth them.

b We must in malice preferre children, if wee will enter into the kingdome of heauen.

c Two things are chiefly to be eschewed of them which manfully seeke eternall life: that is to say, an opinion of their merites or deseruings, which is not onely vndeuised, but condemned by the due consideration of the Law: and the loue of riches, which turneth aside many from that race wherein they runne with a good courage.

✲ *Matth.19.16. Luke.18.18.*

✲ *Exod.20.13. d Neither by force nor deceite, nor any other meanes whatsoeuer.*

✣ *Matth.19.27. Luke 18.28.*

f To neglect all things in comparison of Christ, is to saue our way vnto eternall life. So that we fall not away by the way.

g An hundredfold as much, if we seeke to the true vse and commodities of this life: so that we measure them after the will of God, and not after the wealth at leisure, and our greedy desire.

1 He doth not onely vse true me, but also him that sent me.
✣ *Luke 9.49*
9 God who is the authour of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by three offices.
✣ *1 Cor.12.28.*
❧ *Mat.10.42.*

✣ *Matth 11.6. Iohn 17.11.*
10 God is so seuere a true getter of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.

✲ *Matth 5.29. and 18.8.*
* *Esai.66.24.*
m Their worme which shall be cast into that flame.

11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices vnto him, and also that we being knit together, may season one another.
n That is, fit for confecrate to God, being seasoned with the vncorruptible word.
✣ *Leuit 2.13.*
✣ *Matt.5.13. Luke 14.34.*

❧ *Matth 19.1. a That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so are rising and going forth.*

✲ *Deut.24.1.*

1 God did neuer allow those diuorces, which the Law did tolerate.
b Luke Matt 19. For Moses gaue them no commandement to put away their wiues, but rather made a good promise for the wiues vnlesse the vnbeleeuing husbands.

f Euen in the midst of persecutions.

✣ Mat,19.30. Luke 13, 30.
✣ Matt. 20,16. Luke 18,31.
6 The disciples are againe prepared to patience, not to be ouercome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainely follow.

y Matt. 20, 20.
7 *we must first striue, before we reigne, b.*
g We pray thee.

at this present, houses, and brethren, and sisters, and mothers, and children, and landes f with persecutions, and in the world to come, eternall life.

31 ✣ But many *that are* first, shall be last, and the last, first.

32 ¶ ✣ 6 And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 *Saying*, Beholde, we goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ *y* 7 Then Iames & Iohn the sonnes of Zebedeus came vnto him, saying, Master, g we would that thou shouldest doe for vs that we desire.

36 And he said vnto them, What would yee I should doe for you?

37 And they said vnto him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus saide vnto them, Yee knowe not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but *it shallbe giuen* to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn

42 ⁸ But Iesus called them vnto him, and said to them, ✣ Ye know that h they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ ✣ 9 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus a blinde man, sate by the way side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee

50 So he threwe away his cloake, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Iesus in the way.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 27 The brothers offences must be pardoned. 27 The Priests aske by what authoritie he wrought those things that he did. 30 Whence Iohns baptisme was.

AND ✣ 1 when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent foorth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, yee shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him,

5 Then certaine of them, that stoode there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ ✣ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, & strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: a blessed *be* he that commeth in the Name of the Lord.

10 b Blessed *be* the kingdome that commeth in the Name of the Lord of our father Dauid: Hosanna, *O thou which art* in the highest *heauens*.

11 ✣ So Iesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

12 ✣ And on the morrowe when they were come out from Bethania, he was hungry.

13 ² And seeing a figge tree a farre off, that had leaues, he went *to see* if hee might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ ³ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues.

16 Neither would hee suffer that any man should cary a c vessell through the Temple,

17 And he taught, saying vnto them, Is it not written, ✣ Mine house shallbe d called the house of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, *Iesus* went out of the cities.

✣ Matt. 21. 1. Luke 18. 29.
1 A liuely image of the spirituall kingdome of Christ on earth.

✣ Iohn 12, 13.

a Well be it to him that commeth to vs from God, or that is sent of God.
b Happie and prosperous.
² Mat. 21, 10. Luke 19, 45.

✣ Mark. 11, 13.

2 An example of that vengeance which hangeth ouer the heades of hypocrites.

3 Christ sheweth indeede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.
c That is, any prophane instrument, of which those fellowes had a number, that made the court of the Temple a market place.
d Isai. 56, 7.
e Shall openly be accounted vnclean.
* Ierem. 7, 11.

h The Magistrates according to Gods appointment, rule ouer their subiects: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them for somuch as he also was a Minister of his Fathers will.
✣ Luke 22, 25.
h They to whom it is decreed and appointed.
y Matt. 20, 29. Luke 18, 35.
9 *Christ onely being called vpon by faith, healeth our blindnesse.*

✤ Mat. 21. 19. 4 The force of faith is exceeding great, and charitie is euer ioyned with it.

20 ✤ 4 And in the morning as they iourneyed together, they saw the figge tree dried vp from the roots.

21 Then Peter remembred, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and saide vnto them, Haue e the faith of God.

e *The faith of God is that assured faith and trust which we haue in him.*

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart, but shall beleeue that those things which he saith, shall come to passe, whatsoeuer he saith, shall be *done* to him.

24 ✤ Therefore I say vnto you, Whatsoeuer yee desire when yee pray, beleeue that f yee shall haue it, and it shall be *done* vnto you.

f *Mat. 7. 7. Iuke 11. 9. f Word for word, that you receiue it, speaking in the time that now is, to shew the certaintie of the thing and the performance indeed.*

25 ❧ But when ye shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

✤ *Mat. 6. 14.*

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ ✤ 5 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, & the Scribes, & the Elders,

g *When you shall appeare before the altar.*

✤ Matt. 21. 23. Iuke 20. 1.

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

5 The Gospell hath bene assaulted long time since vodes the pretence of an ordinarie succession.

29 Then Iesus answered, & said vnto them, I will also aske you a certain thing & answere ye me, and I wil tell you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 ¶ And they thought with themselues, saying, If we shall say, From heauen, he will say, Why then did ye not beleeue him?

6 A reward of an euill conscience to be afraid of those, of whome they should and might haue beene feared.

32 6 But if wee say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 14 Of tribute to be giuen to Cesar. 18 The Sadducees denying the resurrection. 28 The first commandement. 32 To loue God and the neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widow.

AND he began to speake vnto them in parables ✤ A certaine man planted a vineyard, & compassed it with an hedge, and digged a pit for the winepresse, and built a towet in it, and let it out to husbandmen, and went into a straunge countrey.

2 b And at the time, hee sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away empie.

4 And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefull handled.

5 And againe hee sent another, and him they slew, & many other, beating some, & killing some.

6 Yet had hee one sonne, his deare beloued: him also hee sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselues, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ✤ The stone which the builders did refuse, is made the head of the corner.

✤ Psal. 118. 22. Isai. 28. 16. mat. 21. 42. acts 4. 11. rom. 9. 33. 1. pet. 2. 8.

b They were greedie and verie desirous.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they e went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

✤ Mat. 22. 15. Iuke 20. 20.

13 ¶ ✤ 2 And they sent vnto him certaine of the Pharises, and of the Herodians, that they might taken him in *his* talke.

a The Gospell ioyneth the authoritie of the Magistrate with the seruice of God.

14 And when they came, they saide vnto him, Master, we know that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar, or no?

d Thou doest not so iudge by outward appearance, that the truth is thereby darkened any whit at all.

15 Should we giue it, or should we not giue it? but he knew their hypocrisie, and saide vnto them, Why tempt yee me? Bring me a penie, that I may see it.

e The way whereby we come to God.

16 So they brought it, and hee said vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

✤ *Rom. 13. 7.*

17 Then Iesus answered, and said vnto them, ✤ Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

3 The resurrection of the bodie is auouched against the foolish ignorance, and malice of the Sadduces.

18 ¶ ✤ 3 Then came the Sadduces vnto him, (which say, there is no resurrection) & they asked him, saying,

✤ Mat 22. 23. Luke 20. 27.

19 Master, ✤ Moses wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother should take his wife, & raise vp seed vnto his brother.

✤ Deut 25. 5. matt. 22. 24.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, & he died, neither did he yet leaue issue, and the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered and saide vnto them, Are ye not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

✤ *Exod 3. 6. mat. 22. 32.*

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, & the God of Isaac, and the God of Iakob?

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

✤ *Mat 22. 39.*

28 ¶ ✤ 4 Then came one of the Scribes that had heard them disputing together, *and* perceiuing that hee had answered them well, hee asked him, Which is the first commandement of all?

f Sacrifices and outward worthings I neuer pleaded God, vnlesse such necessarie duties as we owe to God and our neighbours went along.

29 Iesus answered him, The first of all the commandements is, ✤ Heare, Israel, The Lord our God is the onely Lord.

✤ Deut. 6. 4.

[30 Thou

✣ *Leuit.19.18. matt.22.39. rom.13.9. galat.5.14. iames.2.8.*

✣ *Matt.22.41. luke 20.41.*

5 Christ prooueth his Godhead euen out of Dauid himselfe, of whom he came according to the flesh.

f Word for word, in the holy Ghost, and there is a great force in this kind of speech, whereby it meanes soule it was not so much Dauid, as the holy Ghost that spake, who did in a manner possesse Dauid.

✣ *Psal.110.1.*

% *Marke 12.6. luke 20.13.*

6 The maisters of ministers are not rashly to be followed as an example.

g Wordes he taught them.

h The word is a flaile, which is a kind of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for someuse, but in this place it seemeth to signifie that frenged garme nt mencioned in Deuteronomie 22 12.

✣ *Mat.23.14. luke 20.47.*

7 The doing of our duetues, which God alloweth, is not esteemed according to the outward value, but to the toward affection of the heart.

✣ *Luke 21 1. i Money of any kind of mettall, as the Romanes vsed, who in the beginning did stampe or coyne brasse, and after vsed it for currant money.*

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandement

31 And the second *is* like, that is, ✣ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue *his* neighbour as himself, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ ✣ And Iesus answered & saide teaching in the Temple. How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by *f* the holy Ghost, ✣ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy foote stoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 % *g* Moreouer he said vnto them in *g* his doctrine, Beware of the Scribes which loue to goe in *h* long robes, and *loue* salutations in the markets,

39 And the chiefe seats in the Synagogues, and the hie roumes at feasts,

40 Which ✣ deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 ? * And as Iesus sate ouer against the treasurie, hee beheld how the people cast *i* money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but the of her pouertie did cast in all that she had, *euen* all her liuing.

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospell. 10 The Gospell must be preached to all nations. 26 Of Christs comming to iudgment. 33 We must watch and pray.

AND as hee went out of the Temple, one of his disciples saide vnto him, Master, see what maner stones, and what maner buildings *are here.*

2 ✣ Then Iesus answered, and saide vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thorowen downe.

3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretely,

4 Tell vs, when shall these things bee? and what *shall be* the figne when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, ✣ Take heed least any man deceiue you.

6 For many shall come in my Name, saying, I am *Christ*, and shall deceiue many.

7 Further more when ye shall heare of warres, and rumors of warres, be ye not troubled: for *such things* must needs be: but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these *are* the beginnings of sorowes.

9 But take yee heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers & kings for my sake, for a ^a testimoniall vnto them.

10 And the Gospell must be published among all nations.

11 ✣ But when they lead you, and deliuer you vp, *b* be not carefull before hand, neither studie what ye shall say: but what is giuen you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shall be hated of all men *d* for my Names sake: but whosoeuer shall endure vnto the end, he shall be saued.

14 ✣ Moreouer, when yee shall see the abomination of desolation (spoken of by ✣ Daniel the Propher) *e* set where it ought not, (let him that readeth, consider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then woe *shalbe* to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then % if any man say to you, Loe, here is Christ, or loe, *he is* there, beleeue it not.

22 For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceiue, if it were possible, the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ? Moreouer in those dayes after that tribulation, ✣ the sunne shall waxe darke, & the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the clouds, with great power and glorie.

27 * And he shall then send his Angels, & shall gather together his elect from the foure winds, *and* from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer *is* neere.

29 So in like manner, when yee see these things come

a The hearing of you preaching, shall be a most euident witnesse against them, so that they shall not be able to pretend ignorance.

✣ *Matt.10.19. luke 12.11. and 21.14.*

b Wee are not forbidden to thinke before hand, but prescribe carefulnesse whereby men distrust their owne wisedom, which proceedeth from distrust, and want of confidence and fure hope of Gods assistance: that carefulnesse we are willed to beware of, Luke Mat 6.25

c By any kind of artificiers and cunning kind of life what to speake.

d For me.

✣ *Mat 24.13. luke 21 20.*

% *Dan 9 27.*

e When the heathen and prophane people shall not suffer Christes name into the Temple, and defile both it and the citty, but also cleane destroy it.

f This is a kind of speech which the Hebrewes vse, and is both a great force in it, for it giueth vs to vnderstand that in all that time one miserie shall so follow vpon another, as if the time it selfe were very miserie it selfe: So the Prophet Amos 5 20. saith, that the day of the Lord shall be darkenesse.

% *Mat 14.23. luke 17 23. and 21.8.*

? *Isa.13.10. ezek.32.7 ioel 2.10. and 3.15.*

* *Mat.24 31.*

come to passe, knowe that *the kingdome of God* is neere, *euen* at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 [a] But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 ✣ Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a strange countrey, and leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in ỹ dawning)

36 Leest if hee come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 *The Priests conspiracie against Christ.* 3 *The woman powring oyle on Christs head.* 12 *The preparing of the Passeouer.* 22 *The institution of the Supper.* 41 *Christ deliuered into the hands of men.* 43 *Iudas betrayeth him with a kisse.* 53 *Christ is before Caiaphas.* 66 *Peters denial.*

AND ✣ [1] two dayes after followed *the feast of* the Passeouer, and of vnleauened bread: and the hie Priests, and Scribes soght how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast *day*, least there be any tumult among the people.

3 ✣ And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 [2] Therefore some disdained among themselues, and sayd, To what end is this waste of ointment?

5 For it might haue beene sold for more then [a] three hundreth pence, and beene giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 [3] For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 [4] She hath done that shee could: she came aforehand to anoint my body to the burying.

9 Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ¶ ✣ [5] Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

12 ¶ ✣ [6] Now the first day of vnleauened bread, [b] when they sacrificed the [c] Passeouer, his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeouer?

13 Then he sent forth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The Master saieth, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he will shew you an [c] vpper chamber *which is* large, trimmed and prepared: there make it readie for vs.

16 So his disciples went foorth, and came to the citie, and found as he had said vnto them, and made ready the Passeouer.

17 ¶ And at euen he came with the twelue.

18 ✣ 7 And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, *It is* one of the twelue that [f] dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✣ but woe *be* to that man, by whom the Sonne of man is betrayed: it had beene good for that man, if hee had neuer beene borne.

22 ✣ And as they did eate, Iesus tooke the bread, and when hee had giuen thankes, hee brake *it* and gaue it to them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ✣ [8] Then Iesus said vnto them, All ye shall be offended by me this night: for it is written, ✣ I will smite the shepeearde, and the sheepe shall be scattered.

28 But after that I am risen, I will go into [9] Galile before you.

29 [9] And Peter saide vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *euen* in this night before the cocke crow twise, thou shalt denie me thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 ¶ ✣ [10] After, they came into a place named Gethsemane: then hee said to his disciples, Sit yee here, till I haue prayed.

33 And hee tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heauinesse,

34 And said vnto them, My soule is verie heauie, *euen* vnto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And

[a] The latter day is not curiously to be searched for, which the Father alone hath reserued: but let vs rather take heed, that it come not vpon vs vnawares. ✣ *Mat.* 24. 13.

✣ *Mat* 26. 2. *Luke* 22. 1.

[1] By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the truth might agree to the figure. ✣ *Mat.* 26. 6. *Iohn* 12. 2.

[2] Rash iudgements are vnfruitfull before God.

[a] *Which is about fiue pounds English.*

[3] Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.

[4] This woman by the secret instinct of the Spirit, anointing Christ, setteth before mens eyes, his death and buriall which were at hand.

✣ *Matth.* 26. 14. *Luke* 22. 4.

[5] Couetousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ.

✣ *Matth.* 26. 17. *Luke* 22. 15.

[6] Christ being made subiect to the Law for vs, doeth celebrate the Passeouer according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the first shall straightway suffer, yet that he is God.

[b] *That is, vpon which day, and at the coming of the same day, which was the beginning of the fifteenth, Luke Matth 26. 17.*

[c] *They vsed to sacrifice.*

[d] *That is spoken not only by the figure Metonymia, which is vsuall in Sacraments, and by the Passeouers were the Paschall lambe.*

[c] *The Greeke word signifieth that part of the house that is highest from the ground, to what soeuer it be put, but because they vsed to sup in that part of the house, they called it a supping chamber.*

✣ *Psal.* 41. 10. *mat.* 26. 20. 23. *luke* 22. 14. *iohn* 13. 18. 21.

[7] The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are set figures of the newe couenant and vendable vnto them, which shall continue to the worldes end.

[f] *That vseth to eat meat with me.*

✣ *Acts* 1. 16.

✣ *Mat.* 16. 26. 1. *cor.* 11. 23.

✣ *Iohn* 16. 32.

[8] Christ foreseeth how he shall be forsaken of his, but yet that he will neuer forsake them.

✣ *Zach.* 13. 7.

✣ *Chap.* 16. 7.

[9] Here is set forth to an excellent purpose, a most sorrowfull example of mans falsnesse and weaknesse.

[a] *That doubting words, setteth out more plainely Peters vehement affirmation.*

✣ *Mat.* 26. 36. *luke* 22. 39.

[10] Christ suffering for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrors of the curse of God, receiueth the cup at his Fathers hands, which hee being ouer, drinketh afterward of the fruit of the vine.

b This doubling of the word was vsed in those dayes, when their language were so mixed together: for this word, Abba, is a Syrian word.

11 An horrible example of the slugginesse of men, euen in the disciples whom Christ had chosen.

✠ *Matt. 26.47. Luke 22.47. John 18.3.*

12 As men did willingly spoile God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this sinne, is forsaken of his owne, and betrayed by one of his familiars as a theefe, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be deliuered out of the deuils snare.

i So diligently, that he scape not out of your hands.

k That is, Peter. l All his disciples.

13 Vnder pretence of godlines, all things are lawfull to such as doe violence against Christ.

m Which he cast about him, when he hearing that sturre in the night suddenly ranne forth: whereby we may vnderstand with how great licencioosnesse these villaines violently fell vpon him.

✠ *Matt. 26.57. Luke 22.54. John 18.24.*

n The highest councill was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other sturre of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.

24 Caiaph, who vvas so innocent that he could not be oppressed, no nor by falsе witnesses, is at the length, for confessing God to be his Father, condemned of impietie before the hie Priest: that we, who denied God and were indeede wicked, might be quit before God. ✠ *Matt. 26.59.* ✠ *John 2.19.*

36 And he sayd, b Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless not that I will, but that thou wilt, *be done.*

37 11 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauie: neither knewe they what they should answere him.

41 And he came the third time, and said vnto them, Sleepe hencefoorth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ✠ 12 And immediatly while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords and staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away: safely.

45 And assoone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And k one of them that stoode by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staues, to take me.

49 I was dayly with you, teaching in the Temple, and ye rooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they l all forsooke him, and fled.

51 13 And there followed him a certaine yong man, cloathed in m linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 ✠ So they led Iesus away to the hie Priest, and to him came n together all the hie Priests, and the Elders, and Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed *himselfe* at the fire.

55 14 And the ∵ hie Priests, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, ✠ I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stoode vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & sayd vnto him, Art thou that Christ the sonne of the ° Blessed?

62 And Iesus sayd, I am *he*, ✠ and yee shall see the Sonne of man sit at ỹ right hand o. the power *of God*, and come in the cloudes of heauen.

63 Then the hie Priest rent his cloathes, and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 15 And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophecie. And the sergeants smote him with *their* rods.

66 ✠ 16 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming *himselfe*, shee looked on him, and sayd, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 ∵ Then p a maid saw him againe, and began to say to them that stood by, This is *one* of them.

70 But hee denied it againe: and anon after, they that stoode by, saide againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy speach is like.

71 And hee began to curse, and sweare, *saying*, I know not this man of whom yee speake.

72 ✠ Then the second time the cocke crewe, and Peter remembred the word that Iesus had said vnto him, Before the cocke crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 *Of the things that Christ suffered vnder Pilate.* 11 *Barabbas is preferred before Christ.* 15 *Pilate deliuereth Christ tobe crucified.* 17 *He is crowned with thorne.* 19 *They spit on him, and mocke him.* 21 *Simon of Cyrene carrieth Christes crosse.* 27 *Christ is crucified betweene two theeues.* 33 *Hee is vailed at.* 37 *He giueth vp the ghost.* 43 *Ioseph burieth him.*

AND ✠ 1 anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and a deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered and sayd vnto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Iesus answered no more at all, so that Pilate marualled.

6 Now at the feast, Pilate b did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed aloude, and began to

o Of God, who is most worthie of all praise?
✠ *Matt. 24.39.*

15 Christ suffering all kind of reproach for our sakes, getteth euerlasting glory to them that beleeue in him.
✠ *Mat. 26.69. Luke 22.55. John 18.25.*

16 An heauie example of the frailnesse of man, together with a most comfortable example of the mercie of God, who giueth the spirit of repentance and faith to his elect.
∵ *Matt. 26.71. Luke 22.58.*

p If we compare the Euangelists diligently together, we shall perceiue that Peter was knowne of many through the maidens report: yea, and in Luke, when the second denyall is spoken of, there is a man seruant mentioned, and not a maide.
✠ *Mat. 26.73. John 18.26.*

✠ *Mat. 27.1. Luke 22.66. John 18.28.*

1 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guiltie vnto the death of the crosse, not for his owne sinnes, (as appeareth by the iudges owne wordes) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quitted before the iudgement seate of God, euen in the open assembly of the Angels.

a It was not lawfull for them to put any man to death, first by Herode the power before the destruction of the Temple.
✠ *Matt. 27.2. Luke 23.1.*

for all causes of life, and death were taken away from them, and afterwarde by the Romanes, about fourie yeeres before the destruction of the Temple, and therefore they deliuer Iesus to Pilate. 23.3. *John 18.35.* *b Vsed Pilate to deliuer,*

desire

desire *that he would doe* as he had euer done vnto them.

9 Then Pilate answered them, & sayd, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the high Priests had mooued the people *to desire* that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayd againe vnto them, What will ye then that I do *with him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayd vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [a] And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And began to salute him, *saying*, Haile, King of the Iewes.

19 And they smote him on the head with a reed, and spat vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne cloathes on him, and led him out to crucifie him.

21 ✣ And they [3] compelled one that passed by, *called* Simon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 ✣ ✣ And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* sculles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 ✣ ✣ And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre, when they crucified him,

26 And the title of his cause was written aboue, THAT KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which sayth, ✱ And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, ✲ Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, sayd among themselues with the Scribes, He saued other men, himselfe he cannot saue.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, and beleeue. They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, [6] darknes arose ouer all the land vntill the ninth houre,

34 And at the [7] ninth houre Iesus cried with a loud voice, saying, ✣ Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Beholde, he calleth Elias.

36 And one [8] ran, and filled a ✣ spunge full of vineger, and put it on a reed, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he sayd, Truely this man was the Sonne of God.

40 ¶ [8] There were also women which beheld afarre off, among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when he was in Galile, ⁘ followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 ✲ And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 ✲ Ioseph of Arimathea, an [d] honourable counsellour, which also looked for the kingdome of God, came, and went in [e] boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were alreadie dead, and called vnto him the Centurion, and asked of him whether he had beene any while dead.

45 And when he knew *the truth* of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloath, and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses *mother*, beheld where he should be layed.

e If we consider what danger Ioseph cast himselfe into, we shall perceiue how bolde he was.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Marie Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

AND [1] when the Sabbath day was past, Marie Magdalene, and Marie the *mother* of Iames and Salome, brought sweet ointments, that they might come and anoynt him.

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they [a] looked, they saw that the stone was rolled away (for it was a very great one)

5 ✣ So they went into the sepulchre, and saw a yong man sitting at the right side, cloathed in a long white robe: and they were sore troubled.

6 But he sayd vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath beene crucified; he is risen, he is not here: beholde the place where they put him.

7 Bus

a Christ going about to take away the tyrant of hell, who went about to vsurpe the throne of God himselfe, is condemned as one that hunted after the kingdome, and mocked with a false shew of a kingdome, that we on the other side, who shall indeed be eternall kings, might receiue the crowne of glory at Gods owne hand. ✣ *Matt.* 27 32. *Luke* 23. 26.

3 The rage of the wicked hath no measure, but in the meane season, euen the weakenesse of Christ, being in paine vnder the heauie burden of the crosse, doeth manifestly shewe that a lambe is led to be sacrificed. ✣ *Matt.* 27. 33. *Luke* 23. 33. *John* 19. 17.

4 Christ is led out of the wals of the earthly Ierusalem, into a place of dead mens carcases, as a man most vncleane, not touching himselfe, but touching our sinnes, which were layd vpon him, to the end that we being made cleane by his blood, might be brought into the heauenly Sanctuary. ✲ *Luke* 23. 34.

5 Christ hangeth naked vpon the crosse, and as the wicked do satisfie that ouer was, most wilely reprooued: that we being cloathed with his righteousnes, & blessed with his causes, and sanctified by his onely oblation, may be taken vp into heauen. ✲ *Esai.* 53. 12. ✲ *John* 2. 19.

6 How angrie God was against our sinne, which he punished in our suretie, his sonne, is appeareth by this horrible darkenesse.

e By this word, [and], he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the Passeouer, and in the full moone, when the Sunne shined ouer all the rest of the world and at midday that corner of the world, wherein so wicked an act was committed, was ouercouered with most grosse darkenesse.

7 Christ suffring mightily with Satan, who [illegible] vpon him, [illegible] with death, all [illegible] armed with the hurtfull curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he ridded himselfe, crying with a mighty voice: and notwithstanding the wound which he receiued of death in that that he died, yet by fainting both things about and ouergo beneath, by renouncing of the vaile of the Temple, and by the testimonie wrong out of them which murdered him, hee sheweth euidently vnto the rest of his enemies which are as yet obstinate, and mocke at him, that he shall be knowen out of hand to be conqueror and Lord of all. ✣ *Psal.* 22. 1. *Mat.* 27. 46. ✣ *Psal.* 69. 22.

8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this a hole action. ⁘ *Luke* 8 2. ✲ *Matt.* 27 57. ✲ *Luke* 23 50. *John* 19. 38.

d A man of great authoritie, & the counsell of the Sanhedrin, or assembly.

e He is taken into counsell by Pilate.

** Leuit. 24. 8. John 20. 1.*

a When they cast their eyes toward the sepulchre.
✣ *Matt.* 28. 5. *John* 20. 12.

b Into the cane wherein the sepulchre was cut out.

✣ *Chap. 11.28. matth 28.32.*

1 Christ himselfe appeareth to Marie Magdalene to vphraid the disciples incredulitie.
✣ *Iohn 20.16. Luke 8.2.*
✣ *Luke 24.13.*
a Christ appeareth to two other disciples, and at length to the eleuen.
✣ *Luke 24.36. 1 cor 15.19.*
c The Euangelist confuteth not the order of the time, but the course of his historie, which hee diuideth into three parts: The first sheweth how he appeared to the woman, the second, to his Disciples, the third, to his Apostles, and therefore he saith, Finally.

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galile: there shall ye see him ✣ as he sayd vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amased: neither sayd they any thing to any man: for they were afrayd.

9 ¶ 1 And when Iesus was risen againe, early the first day of the weeke, he appeared first to Marie Magdalen, ✣ out of whom he had cast seuen deuils:

10 And she went and tolde them that had beene with him, which mourned and wept

11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.

12 ¶ ✣ 2 After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, neither beleeued they them.

14 ¶ ✣ c Finally, he appeared vnto the eleuen, as they sate together, and reproched them for their vnbeliefe and hardnes of heart, because they beleeued not them which had seene him, being risen vp againe.

15 ✣ And he sayd vnto them, ✣ Goe ye into all the world, & preach the Gospel to euery creature.

16 He that shall beleeue and be baptized, shall be saued. ✣ but hee that will not beleeue, shall be damned.

17 And these tokens shall follow them that beleeue, ᵛ In my Name they shall cast out deuils, and ✣ shall speake with e new tongues,

18 ✣ And shall take away serpents, and if they shal drinke any deadly thing, it shal not hurt them: * they shall lay their handes on the sicke, and they shall recouer.

19 ✣ 4 So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went foorth, and preached euery where. And the ✣ Lord wrought with them, and confirmed f the word with signes that followed. Amen.

2 The Apostles are appointed, and their office is limited vnto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing beene power to do miracles.
✣ *Matth.28 19, d Not to the Iewes onely, nor in Iudea only, but to all men, and euery where: and so must all the Apostles do.*
✣ *Iohn 12 48.*
✣ *Acts 16 18.*
✣ *Acts 2.4. and 10.46.*
e Strange tongues, such as they knew
4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence he confirmeth the doctrine of his Apostles being confirmed with signes) he will goe vnto his Church, vnto the worlde end.

not before. ✣ *Act.28.5.* * *Act 18.8.* ✣ *Luke 24 51.* f *To wit, the doctrine: therefore doctrine must go before, and signes must follow after.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

1 *Lukes Preface.* 5 *Zacharias and Elisabet.* 15 *What an vse Iohn shuld be.* 20 *Zacharias stroken dumbe, for his incredulitie.* 26 *The Angel saluteth Mary, and foretelleth Christes natiuitie.* 39 *Mary visiteth Elisabet.* 46 *Maries song.* 68 *The song of Zacharias, shewing that the promised Christ is come.* 76 *The office of Iohn.*

g Luke commendeth the witnesses that saw this history.
a *Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthew and Marke.*
b *Luke was not an eye witnesse, and therefore it was not vnlike to him the Lord appeared when Cleopas saw him: and he was taught not onely by Paul, but by others of the Apostles also.*
c *It is most likelie, and therefore Theophilus was a very honourable man, and in place of great dignitie.*
d *Luke began his Gospel a great deale farther off, then the other did, to the fuller knowledge of those things which before then knewe but meanely.*

FOrasmuch as a many haue a taken in hand to set foorth the storie of those things, whereof we are fully perswaded,

2 b As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the word,

3 It seemed good also to mee (c most noble Theophilus) assoone as I had searched out perfectly all things d from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest e acknowledge the certaintie of those things whereof thou hast beene instructed.

5 IN a the time of g Herod king of Iudea, there was a certaine Priest named Zacharias, of the ✣ b course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabet.

6 Both were i iust before God, and k walked in all the l commandements and ordinances of the Lord, m without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well striken in age.

8 And it came to passe, as hee executed the Priests office before God, as his course came in order,

9 ✣ According to the custome of the Priests office, his lot was to burne incense, when he went into the n Temple of the Lord.

10 And the whole multitude of the people were without in prayer, ᵛ while the incense was burning.

11 Then appeared vnto him an Angel of the Lord, standing at the right side of the Altar of incense.

12 And when Zacharias saw *him*, he was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For hee shall be great in the o sight of the Lord, and shall neither drinke wine, nor ✣ strong drinke: and he shallbe filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he q turne to their Lord God.

17 ✣ For he shall goe r before him ſin the spirit and power of Elias, to turne the t hearts of the fathers to the children, and the disobedient to the u wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Where-

✣ *Exod.30.7.*
h *The Temple was one, and the Court another: for Zacharias went out of the Court or outward yonne, where all the people were, and therefore are sayd to be without, into the Temple.*
✣ *Luke 1.6.17.*
i *So speake the Hebrewes, when it signified a rare kind of excellency: so is it sayd of Nemiod, Gen. 10 9. He was a valiant hunter before God.*
l *Or, drinke that may make drunken.*
✣ *Malac 4.5.*
q *Shall be a meanes to bring many to repentance, and turne themselues to the Lord from whom they fell.*
✣ *Matth. 11.14.*
r *As they vse to go before kinges, and when you see them, you know the king is not farre off.*
ſ *This is spoken by the figure Metonymie, taking the Spirite, for the gift of the Spirit, as you*
t *By the figure Synecdoche, he sheweth that he shall take away all kindes of enimities, which vse to breed great troubles and contentions in men.*
u *Wisedome and godlinesse are two of the chiefest causes which make vs to reuerence & honour their parents*

would say, the cause, for that that ensueth of the cause. Sodoche. he sheweth that he shall take away all kindes of enimities, which vse to breed great troubles and contentions in men. u *Wisedome and godlinesse are two of the chiefest causes which make vs to reuerence & honour their parents*

by shall I know this? for I am an olde man, and
my wife is of a great age.
19 And the Angell answered, and sayd vnto
him, I am Gabriel [x] that stand in the presence of
God, and am sent to speake vnto thee, and to shew
thee these good tidings.
20 And behold, thou shalt be dumbe, and not
be able to speake, vntil the day that these things
be done, because thou beleeuest not my wordes,
which shalbe fulfilled in their season.
21 Now the people waited for Zacharias, and
marueiled that he taried so long in the Temple.
22 And when hee came out, hee could not
speake vnto them: then they perceiued that hee
had seene a vision in the Temple: for hee made
signes vnto them, and remained dumbe.
23 And it came to passe, when the daies of his
office were fulfilled, that he departed to his owne
house.
24 And after those dayes his wife Elisabet con-
ceiued, and hid her selfe fiue moneths saying,
25 Thus hath the Lord dealt with me, in the
daies wherein he looked on me, to take from mee
my rebuke among men.
26 ¶ [3] And in the sixt moneth, the Angel Ga-
briel was sent from God vnto a citie of Galile, na-
med Nazareth,
27 ✠ To a virgin affianced to a man whose
name was Ioseph, of the house of Dauid, and the
virgins name was Marie.
28 And the Angel went in vnto her, and sayd,
Haile thou that art [z] freely beloued: the Lord is
with thee: [a] blessed art thou among women.
29 And when she saw him, shee was [b] troubled
at his saying, and thought what maner of salutati-
on that should be.
30 Then the Angel said vnto her, Feare not,
Marie: for thou hast [c] found fauour with God.
31 ✠ For loe, thou shalt conceiue in thy
wombe, and beare a sonne, ∵ and shalt call his
Name Iesus.
32 He shall be great, and shall be [d] called the
Sonne of the most High, and the Lord God shall
giue vnto him the throne of his father Dauid.
33 ✠ And hee shall reigne ouer the house of
Iacob for euer, and of his kingdome shall be none
end.
34 Then said Marie vnto the Angel, [e] How shall
this be, seeing [f] I know not man?
35 And the Angel answered, and said vnto her,
The holy Ghost [g] shall come vpon thee, and the
power of the most High shall ouershadow thee:
therefore also that [h] Holy thing which shalbe borne
of thee, shalbe [i] called the Sonne of God.
36 And beholde, thy [k] cousin Elisabet, she hath
also conceiued a sonne in her olde age: and this is
her [l] sixt moneth, which was called barren.
37 For with God shall nothing be vnpossible.
38 Then Marie said, Beholde the seruant of the
Lord: be it vnto me according to thy word. So the
Angel departed from her.

x That appeare, for so the Hebrewes vse this worde (to stand) meaning that they are ready to doe his commandement.
3 The Angel seruing the Lord which should be borne, is sent to the virgin Marie, in whom the Sonne of the most high promised to Dauid is conceiued by the vertue of the holy Ghost.
✠ Matt.1.18.
y As much is to be said of Marie, otherwise Christ had not beene of the flocke, nor the sonne of David.
z It might be rendred worde for word, full of fauour and grace, and hee sheweth straight after, laying out plainely vnto vs, what that fauour is, in that he saith, the Lord is with thee.
a Of God.
b Mooued at the strangenesse of the matter.
c So speake the Hebrewes, saying, that men haue found fauour, which are in fauour.
✠ Esai 7.14.
∵ Chap 2.21, matt.1.21
d He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.
✠ Dan 7.14.27. micah.4.7.
e The greatnesse of the matter causeth the virgin to aske this question, not that she distrusteth any whit at all, for she asketh onely of the maner of the conceiuing, so that it is plaine she beleeued all the rest.
f So speake the Hebrewes, signifying by this modest kinde of speech the company of man and wife together, and this is the meaning of it: how shall this be, forseeing I shall know no man. for the godly Virgin had learned by the Prophets, that the Messias should be borne of a Virgin.
e Christ his mother, I am very sure, I shall not know any
g That is, the holy Ghost shall cause thee to conceiue by his mighty power. h That pure thing and voyd of all spot of vncleannesse: for he that was to take away sinne, must needs be voyd of sinne. i Declared, and shewed to the world, to be the Sonne of God. k Though Elisabet were of the tribe of Leui, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the land was diuided among the people. l This is now the sixt moneth from the time when she conceiued.

39 ¶ [4] And Marie arose in those dayes, and
went into the [m] hill countrey with haste to a [n] ci-
tie of Iuda,
40 And entred into the house of Zacharias, and
saluted Elisabet.
41 And it came to passe, as Elizabet heard the
salutation of Marie, the babe [o] sprang in her bellie,
and Elisabeth was filled with the holy Ghost.
42 And she cried with a loude voyce, and said,
Blessed art thou among women, because [p] the fruit
of thy wombe is blessed.
43 And whence commeth this to mee, that the
mother of my Lord should come to mee?
44 For loe, assoone as the voyce of thy salutati-
on sounded in mine eares, the babe sprang in my
belly for ioy.
45 And blessed is shee that beleeued: for those
things shalbe performed, which were told her from
the Lord.
46 [5] Then Marie said, My soule magnifieth the
Lord.
47 And my spirit reioyceth in God my Sa-
uiour.
48 For hee hath [q] looked on the [r] poore de-
gree of his seruant: for beholde, from henceforth
shall all ages call me blessed.
49 Because he that is mighty hath done for me
great things, and holy is his Name.
50 And his mercy is from generation to gene-
ration on them that feare him.
51 ✠ He hath shewed strength with his [t] arme:
✠ he hath [u] scattered the proud in the [x] imaginati-
on of their hearts.
52 ∵ Hee hath [y] put downe the mightie from
their seats, and exalted them of [z] low degree.
53 ✠ Hee hath filled the [a] hungrie with good
things, and sent away the rich empty.
54 [b] ✠ He hath vpholden Israel his seruant, to
be mindfull of his mercy.
55 (✠ As hee hath [c] spoken to our fathers, to
wit, to Abraham and his seed) for euer.
56 ¶ And Marie aboade with her about three
moneths: after, she returned to her owne house.
57 ¶ [6] Now Elisabets time was fulfilled, that she
should be deliuered, and she brought forth a sonne.
58 And her neighbours and cousins heard tell
how the Lord had shewed his great mercie vpon
her, and they ✠ reioyced with her.
59 And it was so that on the eight day they
came to circumcise the babe, and called him Za-
charias, after the name of his father.
60 But his mother answered, and sayd, Not so,
but he shalbe called Iohn.
61 And they sayd vnto her, There is none of
thy kinred that is named with this name.
62 Then they made signes to his father, how
he would haue him called.
63 So he asked for writing tables, and wrote,
saying, His name is Iohn, and they marueiled all.
64 And his mouth was opened immediatly, and
his tongue, ‖ and he spake and praised God.
65 Then feare came on all them that dwelt neere
vnto them, and all [d] these words were noised abroad
thorowout all the hill countrey of Iudea.

4 Elisabeth being great with childe, of Iohn and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.
m Which is on the Southside of Hierusalem.
n That is to say, Hebron: which was in times past called Cariatharbe, which was one of the townes, that was giuen to the Leuites, in the tribe of Iuda, and is said to be in the mountaines of Iuda, Ios. 14. 15. and 21, 11.
o This was no ordinary nor vsuall kinde of mouing.
p Christ is blessed in respect of his humanitie.
5 Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.
q Hath freely and graciously loued.
r Word for word, My base nesse, that is, my base estate: so that the Virgine vaunteth not her deserts, but the grace of God.
s To them that liue godly and religiously, so speake the Hebrewes.
✠ Esai.51.9. Psal. 33.10.
t That is, an heaping vp of words more then needes, which the Hebrewes vse very much, and the arme is taken for strength.
✠ Psal. 29.15.
u Euen as the winde doth the chaffe.
x He hath scattered them, and the imagination of their hearts: or by and through the imagination of their owne hearts: so that their wicked counsel turned to their owne destruction.
∵ 1.Sam.2.6.
y The mighty and rich men.
z Such as none accompt is made of, and are vile in mens eyes, which are in-
deed the pore in spirit, that is, such as challeng nothing to themselues in the sight of God. ✠ Psalm 34.10. a Them that are brought to extreme pouerty. b He hath holpen vp Israel with his arme, being cleane cast downe. ✠ Esai.30.18. and 41.8. and 54.5. iere. 31.5.20. ✠ Gen 17.19. and 22.7. psal.132.11. c Promised. 6 Iohns natiuity is set out with new miracles. ✠ Vers.14.
‖ was restored to it former state, is read in some copies.
d All this that was sayd and done.

60 And all they that heard them, e laid them up
in their hearts, saying, What manner childe shall
this be? and the hand of the Lord was with him.
67 ¶ Then his father Zacharias was filled with
the holy Ghost, and prophecied, saying,
68 Blessed *be* the Lord God of Israel, because
he hath g visited ✣ and h redeemed his people,
69 ✣ And hath raised vp the i horne of saluat.
on vnto vs, in the house of his seruant Dauid,
70 ✲ As he spake by the mouth of his holy Pro-
phets, which were since the world began, *saying*,
71 *That he would send vs* k deliuerance from our
enemies, and from the hands of all that hate vs,
72 That he might shew mercy towards our fa-
thers: and l remember his holy couenant,
73 ✲ *And* the oath, which he sware to our fa-
ther Abraham,
74 *Which was*, that hee would grant vnto vs,
that wee being deliuered out of the hands of our
enemies, should serue him without feare,
75 All the daies of our life, in ✲ holinesse and
righteousnesse m before him.
76 And thou, n babe, shalt be called the Pro-
phet of the most High: for thou shalt goe before
the face of the Lord to prepare his waies,
77 *And to* o giue knowledge of saluation vnto
his people, by the ° remission of their sinnes,
78 Through the tender mercy of our God, wher-
by * the p day spring from an high hath visited vs,
79 To giue light to them that sit in darkenesse,
and in the shadow of death, and to guide our feete
into the way of q peace.
80 And the childe grew, and waxed strong in
spirit, and was in the wildernesse, till the day came
that he should shew himselfe vnto Israel.

e *Thought vpon them diligently and earnestly, and as it were, printed them on their hearts.*
f *That is, the present fauour of God and a singular kinde of prouidence appeared in him.*
7 John yet scarce borne, by the authoritie of the holy Ghost, is appointed to his office.
g *That hee hath shewed himselfe mindfull of his people, in sending that mighty one came downe from heauen himselfe, to visite vs in prison, and to redeeme vs.* ✣ *Coap. 1.30. matt. 1. 21.*
h *Hath payed the ransome, that is to say, the price of our redemption.*
✣ *Psal. 132 15.*
i *This word Horne, in the Hebrewe tongue signifieth might, and is a Metaphore, taken from beasts, that fight with their hornes: and by raising vp the might of Israel, is meant, that the King of Israel was deliuered, and the enemies therof laid on the ground, euen then when the strength of Israel seemed to be vtterly decayed.* ✲ *Ieve. 23, 6. and 30 10* k *Declared indeede that he was mindfull.* ✲ *Gen. 22. 16. ieve. 31. 33. hebr. 9. 13. 17.* ✲ *1. Pet. 1. 27.* l *To Gods good liking.* m *Though then he sit at this present in our solstitie.* n *Open the way.* o *Forgiuenesse of sinnes, is the meanes whereby God saueth vs, Rom. 4. 7.* * *Zach. 3. 8. and 6 12. mal 4. 2.* p *Or, bud, or branch, he alludeth vnto the places in Ieve. 23 5. Zach. 3. 8 and 6. 12. and he is called a bud from an high, that is sent from God vnto vs, and not as other buds which bud out of the earth.* q *Into the way which leadeth vs to true happinesse.*

CHAP. II.

a *Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels sing. 21 Christ is circumcised. 22 Marie purified. 28 Simeon taketh Christ in his armes. 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 46 Iesus disputeth with the doctours.*

1 Christ the sonne of God, taking vpon him the forme of a seruant, and making himselfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightie prince in the world (thinking nothing lesse) hath his cradle prepared in Beth leem, as the Prophets foretold.
a *So farre as the Empire of the Romanes did stretch.*
b *That is, the inhabitants of euery citie should haue their names taken, and their goods inrolled at certaine value, that the Emperour might vnderstand, how rich euery countrey, citie, family, and house was.*
c *Which Dauid was borne, and brought vp in.* ✣ *Iohn 7. 42.*

AND it came to passe in those dayes, that there
a came a decree from Augustus Cesar, that all
the a world should be ᵇ taxed.
2 (This first taxing was made when Cyrenius
was gouernour of Syria.)
3 Therefore went all to be taxed, euery man
to his owne citie.
4 And Ioseph also went vp from Galile out of
a citie called Nazareth, into Iudea, vnto the c citie
of ✣ Dauid, which is called Beth-leem (because he
was of the house and linage of Dauid,)
5 To be taxed with Mary that was giuen him
to wife, which was with childe.
6 ¶ And so it was, that while they were there,
the dayes were accomplished that thee should be
deliuered.
7 And shee brought foorth her first begotten
sonne, and wrapped him in swadling clothes, and
laid him in a cratch, because there was no roome
for them in the Inne.

8 ¶ [2] And there were in the same countrey
shepheards, d abiding in the fielde, and keeping
watch by night ouer their flocke.
9 And loe, the Angel of the Lord e came vp-
on them, and the glory of the Lord shone about
them, and they were sore afraid.
10 Then the Angel saide vnto them, Be not a-
fraid: for behold, I bring you glad tidings of great
ioy, that shall be to all the people,
11 *That is*, that vnto you is borne this day in
the citie of Dauid, a Sauiour, which is Christ the
Lord.
12 And this *shall be* a signe vnto you, Yee shall
finde the babe swadled, and laid in a cratch.
13 And straight way there was with the Angel
f a multitude of heauenly souldiers, praising God,
and saying,
14 Glory *be* to God in the high *heauens*, and
peace in earth, and towards men g good will.
15 And it came to passe when the Angels were
gone away from them into heauen, that the shep-
heards saide one vnto another, Let vs goe then vnto
Beth-leem, and see this thing that is come to passe,
which the Lord hath shewed vnto vs.
16 So they came with haste, and found both
Mary and Ioseph and the babe layd in the cratch.
17 And when they had seene it, they published
abroad the thing that was tolde them of that
childe.
18 And all that heard it, wondred at the things
which were tolde them of the shepheards.
19 But Mary kept all those sayings, and pondred
them in her heart.
20 And the shepheards returned glorifying and
praising God, for all that they had heard and seene,
as it was spoken vnto them.
21 ¶ ✣ 3 And when the eight dayes were ac-
complished, that they should circumcise the child,
his name was then called ✣ Iesus, which was na-
med of the Angel, before he was conceiued in the
wombe.
22 ✲ 4 And when the dayes of h her purificati-
on, after the Law of Moyses, were accomplished,
they brought him to Hierusalem, to present him to
the Lord,
23 (As it is written in the Law of the Lord,
✲ Euery man childe that *first* openeth the wombe,
shallbe called holy to the Lord)
24 And to giue an oblation, ✲ as it is commen-
ded in the Law of the Lord, a paire of turtle doues,
or two yong pigeons.
25 5 And beholde, there was a man in Hieru-
salem, whose name was Simeon: this man was iust,
and feared God, and waited for the consolation of
Israel, and the i holy Ghost was vpon him.
26 And it was declared to him from God by
the holy Ghost, that he should not see death, be-
fore he had seene that Anointed of the Lord.
27 And he came by *the motion* of the spirit in-
to the Temple, and when the k parents brought in
the babe Iesus, to doe for him after the custome of
the Law,
28 Then he tooke him in his armes, and praised
God, and sayd,
29 Lord, now l lettest thou thy seruant depart
in peace, according to thy m word,
30 For n mine eyes haue seene thy ° saluation,

d The Angels themselues declare to poore shepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the cribb.
e *Lodging without doores, and open in the aire.*
e *Came suddenly vpon them, when they thought of no such matter.*

f *Whole armies of Angels, which compasse the Maiestie of God round about, as it were soulditers.*
g *Gods ready, good, infinite, and gratuous fauour towards men.*

✣ *Gene. 7. 12. Leuit. 12. 3.*
Iohn 7. 22.
3 Christ the head of the Church, made subiect to the Law, to deliuer vs from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, doth ratifie and seale in his owne flesh, the circumcision of the fathers.
✣ *Chap. 1. 31. matth. 1. 22.*
✲ *Leuit. 12. 6.*
4 Christ, vpon whom all our sins were layd, being offered to God, according to the Law, doth purifie both Mary and vs all in himselfe.
h *This is meant, for the fulfilling of the Law: for otherwise the woman was not defiled, nor vncleane, by the birth of this childe.*
✲ *Exod. 13. 2. num. 8. 16.*
✲ *Leuit. 12. 6.*
5 Simeon deeth openly in the Temple foretell the deafe, of the comming of Messias, of the calling out of the greatest part of Israel, and of the calling of the Gentiles.
i *He was indued with the gifts of the holy Ghost, and this is spoken by the figure Metonymie.*
k *Ioseph and Marie: and so he*

speaketh, as it was commonly taken. l *Letteth me depart out of this life, to be ioyned to my fathers.* m *As thou promisedst me.* n *That is, for I haue seene with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and reioyced.* ° *That, wherein thy saluation is contained.*

p As a signe set vp in on her place, for all men to looke vpon.

31 Which thou hast prepared p before the face of all people,

32 A light to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayde vnto Mary his mother, Beholde, this *child* is q appointed for the ✣ fall and rising againe of many in Israel, and for a ſ signe which shallbe spoken against,

35 (Yea and a sword shall pearce through thy soule) that the thoughts of many hearts may be opened.

36 t And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, after she had liued with an husband seuen yeeres from her virginity:

37 And she *was* widow about fourescore, and foure yeeres, and went not out of the Temple, but serued *God* with fastings & prayers night & day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, u and was filled with wisedome, and the grace of God was with him.

41 ¶ 7 Now his parents went to Hierusalem, euery yeere, ✣ at the feaſt of the Passeouer.

42 And when hee was twelue yeere olde, and they were come vp to Hierusalem, after ŷ custome of the feast,

43 And had finished the dayes *thereof*, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had beene in the company, went a dayes iourney, and sought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions:

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 8 So when they saw him, they were amased, & his mother sayd vnto him, Sonne, why hast thou thus deale with vs? behold, thy father and I haue sought thee with very heauie hearts.

49 Then sayd he vnto them, How is it that ye sought me? knew yee not that I must goe about my Fathers busines?

50 But they vnderstood not the word that hee spake to them.

51 9 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

q John exhorteth to repentance. 15 His testimony of Christ. 20 Herod putteth him in prison. 21 Christ is baptised. 23 His pedegree.

NOw t in the fifteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (✣ When a Annas and Caiaphas were the hie Priestes) the word of God came vnto Iohn, the sonne of Zacharias in the wildernesse.

3 ✣ And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, ✣ The voyce of him that crieth in the wildernes *is*, Prepare ye the way of the Lord: make his paths straight.

5 Euery valley shallbe filled, and euery mountaine and hill shall be brought low, and crooked things shallbe made straight, and the rough wayes *shallbe made* smooth.

6 And all flesh shall see the saluation of God.

7 Then sayd he to the people that were come out to be baptized of him, ✣ O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to say with your selues, We haue Abraham to *our* Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruit, shallbe hewen downe, and cast into the fire.

10 ŷ Then the people asked him, saying, What shall we do then?

11 And he answered, and sayd vnto them, ✣ He that hath two coates, let him part with him that hath none: And he that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and sayd vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is b appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Do violence to no man, neither accuse any falsely, and be content with your c wages.

15 2 As the people waited, and all men mused in their hearts of Iohn, if hee were not that Christ,

16 Iohn answered, and sayd to them all, * Indeed I baptize you with water, but one stronger then I, commeth, whose shooes latchet I am not worthy to vnlooſe: he will baptize you with the holy Ghoſt, and with fire.

17 3 Whose fanne *is* in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer shallbe quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 ✣ 4 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 ✣ 5 Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghoſt came downe in a bodily shape like a doue vpon him, and there was a voyce

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p As a signe set vp in on her place, for all men to looke vpon.

q Is appointed and set of God for a marke.
✣ Esai. 8, 14. rom. 9. 32. 1. pet. 2. 8.
r Fall of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whom God shall giue faith to beleeue.
ſ That is, a marke, which all men shall strine earnestly to hit.
t Shall wound and grieue mist sharply.

6 Another witnesse of the Sinneon, against whom no exception may be brought, inuiting all men, to the receiuing of the Messias.

u As Christ grew vp in age, so the vertue of his God-head shewed it selfe more and more.

7 The Scribes and Phariſes are stirred vp to heare the wisedome of Christ in his time, by an extraordinary deede.

✣ Deut. 16, 1.

8 All duetie which we owe to men as they were not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

9 Christ very man is made like vnto vs in all things, ex epiſtaſie.

1 Iohn commeth at the time foretolde of the Prophets, & layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obseruing of ŷ Law, & free mercy in Christ, which commeth after him vsing also baptisme the effectuall ſigne both of regeneration and also of forgiuenesse of sinnes.

✣ Acts 4. 6 a Iosephus calleth him Annam.

✣ Mat. 3 a. Marke 1. 4.

b Esa. 40 3. Iohn 1. 23.

✣ Mat. 3. a.

✣ Iames 2, 15. 1 Iohn 3, 17. b Require no more then that is appoint. d for the tribute may be, c Which was payd then, partly in money, and partly in victuall. 1 If we will righteously, and fruitfully receiue the sacraments, we muſt neither reſt in the ſignes, neither ſ him that miniſtreth the ſignes, but lift vp our eyes to Christ, who is the author of the sacraments, and the giuer of that which is represented by the sacraments.

* Matt 3. 11. Mark. 1, 8 Iohn 1. 26. Act. 1, 5 & 8. 14. and 11. 16 & 19. 4.

3 The Gospel is the fanne of the world.

✣ Matt. 13. 30. Mark 6 17.

4 Iohn is preaching is confirmed with his death.

✣ Matt 3. 13. Marke 1. 9. Iohn 1, 32.

5 Our baptisme is sanctified in the head of the Church, and Christ also is pronounced by the voyce of the Father, to be our euerlasting King, Priest, and Prophet.

voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ 6 And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, *which was the sonne* of Eli,

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maath, *the sonne* of Mattathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Leui,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Ieſſe, *the sonne* of Obed, *the son* of Booz, *the sonne* of Salomon, *the sonne* of Naasſon,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the sonne* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusela, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan,

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* of God.

CHAP. IV.

1 *Of Christes temptation, and fasting.* 16 *Hee teacheth in Nazareth to the great admiration of all.* 24 *A Prophet that teacheth in his owne countrey is contemned.* 33 *One possessed of the deuill is cured.* 38 *Peters mother in lawe is healed.* 40 *and diuers sicke persons are restored to health.* 41 *The deuils acknowledge Christ.*

AND 1 Iesus full of ℌ holy Ghost returned from Iordan, and was led by that Spirit into the wildernesse,

2 ✣ And was *there* fourtie dayes tempted of the deuil, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 2 Then the deuil sayd vnto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, ✣ That man shall not liue by bread onely, but by euery word of God.

5 Then the deuil tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinckling of an eye.

6 And the deuill sayd vnto him, All this 4 power will I giue thee, and the glory of those *kingdomes*: for that is 5 deliuered to me: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shallbe all 6 thine.

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ✣ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, 7 Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ✣ 8 And hee came to Nazareth where hee had beene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had 9 opened the booke, he found the place, where it was written,

18 ✣ The spirit of the Lord *is* vpon mee, because he hath anoynted mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, & sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 4 And all 5 bare him witnes, and 6 wondred at the 7 gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd 8 vnto them, Ye will surely say vnto me this Prouerbe, Physician, heale thy selfe: whatsoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say vnto you, * No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ✣ Elias, when heauen was shut three yeeres & sixe monethes, when great famine was throughout all the 9 land:

26 But vnto none of them was Elias sent, saue into Sarepta, *a citie* of Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time

6 The stocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was whom God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sorts of men.

1 Christ being caried away (as it were out of the world, into the desert) after the fast of fourtie dayes, and the ouercomming of Satan thrise, coming as it were suddenly from heauen, beginneth his office. ✣ Matt 4, 1. Marke 1, 12.

2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercommeth him thrise ✣ Deut. 8, 3. Matt. 4.

a By this word power, Are the kingdomes, themselues meant, which haue the power: and so it is spoken by the figure Metonymie.

b That is, for hee is prince of the world, yet not absolutely: and as the soueraigne ouer it, but by sufferance, and way of intreatie, and therefore he saith not true, that he can giue it to whom he will.

c One of an high place, which had a goodly champion country vnderneath it, he shewed him the situation of all countreyes. ✣ *Deut. 6, 13. and 10, 20.* ✣ *Psal. 91, 12.* ✣ *Deut. 6, 16.*

d Mat. 13, 54. Marke 6. 1. John 4, 43.

e Who Christ is, and wherefore hee came, he sheweth out of the Prophet Esay.

f Their bookes in those dayes were rolled vp as scroles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened. ✣ *Esay. 61, 1.*

g Familiaritie causeth Christ to be contemned, and therefore he often times goeth to strangers.

h Approoued those things, which hee spake, with common consent and voyce: for the word, witnesse, signifieth in this place and many other to allow and approoue a thing with open confession.

i Not onely the Doctours, but also the common people were prsent at this conference of the Scriptures: and besides that their mothey tongue was vsed, for els how could the people haue wondred? Paul appointed the same order in the Church at Corinth. 1. Cor. 14.

k Words full of the mightie power of God, which appeared in all his doings as well, and allured men marueilously vnto him, Psal. 45. 2.

l grace is powred into the lips. * *Iohn 4, 44.* ✣ *1. King. 17, 9. Iamet 5, 17.* *h* *Marke 15, 38.*

Land of Israel, Luke

‡ 1. King. 5, 14.

§ The more sharpely the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

✠ Mat. 4, 23. marke 1, 21.

⁂ Mat 7. 29. marke 1. 22.

✻ Marke 1, 25.

δ Christ astonisheth not onely men, be they neuer so blockish, but euen the deuils also, whether they will or no.

✠ Mat. 8, 14. marke 1, 30.

† In that that Christ healeth the diseases of the body with his word onely, hee prooueth that he is God Almighty, sent for mans saluation.

✻ Marke 1, 35.

‡ Satan, who is a continuall enemie to the truth, ought not to be heard, no nor then, when he speaketh the trueth.

§ No colour of zeale ought to hinder vs in the race of our vocation.

of ✠ Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 ‡ Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed through the mids of them, and went his way,

31 ¶ ✠ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ⁂ And they were astonied at his doctrine: for his word was with authoritie.

33 ✻ And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cried with a loud voyce,

34 δ Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know thee who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ ✠ † And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediatly shee arose, and ministred vnto them.

40 Now at the Sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 ✻ ‡ And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 § And when it was day, he departed, & went foorth into a desart place, and the people sought him, and came to him, & kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christes ascension. 36. 37. 38 Faint hearted & weake disciples are likened to old bottels and worne garments.

THen ✠ it came to passe, as the people preassed vpon him to heare the word of God, that he stood by the lake of Gennesaret,

2 And saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which was Simons, and required him that he would thrust off a little from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, he saide vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and saide vnto him, ♭ Master, we haue trauailed sore all night, and haue taken nothing: neuertheleese at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ ✠ ♯ Now it came to passe, as hee was in a certaine citie, beholde, *there was* a man full of leprosie, and when hee saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but, Goe, *saith he*, and shew thy selfe to the Priest, and offer for thy cleansing, as ✠ Moses hath commanded, for a witnesse vnto them.

15 § But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernes, and prayed.

17 ¶ ✠ And it came to passe, on a certaine day, as hee was teaching, that the Pharises & doctours of the Law sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord ♭ was *in him*, to heale them.

18 ⁂ Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling, bed and all, in the mids before Iesus.

20 And when he saw their faith, hee said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their reasoning, hee answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

Ddd 2 24 But

‡ Christ aduertiseth the foure disciples, which he had taken vnto him, of the office of the Apostle ship, which should hereafter be committed vnto them.

✠ Mat. 4, 18. marke 1, 16.

a *Did as it were lie vpon him, so desirous they were to see him, and heare him, and therefore he taught them out of a ship.*

♭ *The word signifieth him that hath rule ouer any thing.*

✠ Mat. 8. 2. marke 1, 40.

a Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lawe, by the witnesse of God himselfe, are prooounced to be pure and cleane.

✠ Leuit. 14, 4.

‡ Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him as a physician of the body, and not as the authour of saluation.

§ Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

♭ *The mightie power of Christes Godhead, shewed it selfe to him, at that time.*

⁂ Mat. 9, 2. marke 2, 3.

24 But that yee may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe into thine house.

25 And immediatly hee rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, & praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ ✠ And after that, he went forth and saw a Publicane named Leui, sitting at the receit of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicans, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke yee with Publicans and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, needs not the Physician, but they that are sicke.

32 ✠ I came not to call the righteous, but sinners to repentance.

33 ¶ ✠ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the *disciples* of the Pharises also, but thine eate & drinke?

34 And hee said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shallbe taken away from them: then shall they fast in those dayes.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels, for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preserued.

39 Also no man that drinketh old wine, straightway desireth new: for hee saith, The olde is more profitable.

CHAP. VI.

1 *The disciples put the eares of corne on the Sabbath* 6 *Of him that had a withered hande* 13 *The election of the Apostles.* 20 *The blessings and curses.* 27 *Wee must loue our enemies.* 46 *With what fruit the word of God is to be heard.*

AND ✠ it came to passe on a second solemne Sabbath, that he went through ŷ cornefields, and his disciples a plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certaine of the Pharises said vnto them, Why doe ye ŷ which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ✠ Haue yee not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and tooke and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the ✠ Priests onely?

5 And hee said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ✠ It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath *day*, that they might finde an accusation *against* him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande vp in the middes. And hee arose, and stoode vp.

9 Then saide Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to saue life, or to *b* destroy?

10 And hee behelde them all in compasse, and said vnto the man, Stretch fooorth thine hand. And hee did so, and his hande was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ ✠ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, ✠ hee called his disciples, and of them hee chose twelue, which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew,

15 Matthew and Thomas, Iames *the sonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ✠ ✠ And he lifted vp his eyes vpon his disciples, and said, Blessed *be* yee poore: for yours is the kingdome of God.

21 ✠ Blessed *are* yee that hunger now: for yee shalbe satisfied: * blessed *are* yee that weepe now: for ye shall laugh.

22 ✠ Blessed are yee when men hate you, and when *d* they separate you, and reuile *you*, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce yee in that day, and *e* be glad: for beholde, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

24 ✠ But woe *be* to you *that are* riche: for yee haue *f* receiued your consolation.

25 ✠ Woe *be* to you that are full: for yee shall hunger. Woe *be* to you that now laugh: for yee shall waile and weepe.

26 Woe *be* to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ ✠ I say

ŷ *Matth.* 9, 9. *Marke* 2, 14. *Luke* 5, 27.
‡ The Church is a company of sinners through the grace of Christ repentant, which banquet with him, to the great offence of the proud and enuious worldlings.

‡ 1. *Tim.* 1, 15.

ŷ *Matt.* 9 14. *Marke* 2. 18.
6 It is the poinct of hypocrites and ignorant men to put an holinesse in fasting, and in things indifferent.
7 Lawes generally made without any consideration of circumstances, *for* fasting and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

ŷ *Matth.* 12. 1.
Marke 2, 23.
1 Christ heareth against the superstitious, who sticke in euery trifle, that the Law of the very Sabbath, was not giuen to be kept without exception: much lesse that the fulnesse of man should consist in the outward keeping of it.
a Epiphanius noteth well in his treatise, where hee confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, whereas in those feastes which were kept many dayes together, as the feast of Tabernacles, and the Passeover, their first day and their last were of like solemnitie, Leuit. 23. *Luke listly calleth the last day the second Sabbath, though Theophilact obserueth it of any other, that followed the first.* ✠ 1. *Sam.* 21, 6.

b *Woe to him that helpeth not his neighbour when he can, he killeth him.*
1 In that, that Christ vseth earnest & long prayer, in choosing twelue of his owne company, to the office of the Apostleship, he sheweth how religiously we ought to behaue our selues in the choise of Ecclesiasticall persons.
2 Chap. 9. 1. mat. 10. 1. marke 13. 3. and 6, 7.
c *From all the sea coast, which is called Syrophenicia,*
✠ Mat. 5, 3.
3 Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid vp in no place here in earth, but in heauen: and that perfection for righteousnes sake, is the right way vnto it.
✠ Esai. 65. 13.
* Esai. 61, 3.
✠ Mat. 5, 11.
d *Cast you out of their Synagogues, as Iohn expounded* 1. 16. 2. *which is the sharpest punishment the Church hath, if so be the Elders iudge rightfully, and by the word of God.*
e *Leaps (as cattell doe, which are prouender fricked) for exceeding ioy.*
✠ *Amos* 6. 1.
f *That is, you reape now of your riches, all the commoditie and blessings you are euer like to haue, and therefore you haue not to looke for any other reward, Mat.* 6. 2.
✠ *Esai.* 65, 13.

✠ Exod. 29, 33. leuit. 8. 31. and 24, 9.
✠ Mat. 12, 19. marke 3. 1.
3 Charitie is the rule of Ecclesiasticall economies.

27 ¶ ✣ 5 But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you

29 § And vnto him that smiteth thee on the *one* cheeke, offer also the other: * and him that taketh away thy cloake, forbid not *to take thy* coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ✲ And as ye would that men should doe to you, so doe ye to them likewise.

32 ✲ For if yee loue them which loue you, *g* what thanke shall yee haue? for euen the sinners loue those that loue them.

33 And if yee doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners doe the same.

34 * And if ye lend *to them* of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe good, and lend, *h* looking for nothing againe, and your reward shallbe great, and ye shall be the children of ✣ the most High: for he is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ § *i* Iudge not, and ye shall not be iudged: condemne not, and yee shall not be condemned: * forgiue, and ye shall be forgiuen.

38 Giue, and it shallbe giuen vnto you: * a good measure, * pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 ? And he spake a parable vnto them, ✲ Can the blind leade the blind? shall they not both fall into the ditch?

40 ✲ The disciple is not aboue his master: but whosoeuer *will be* a perfect disciple, shallbe as his master.

41 ¶ * *k* And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out ỹ mote that is in thy brothers eye.

43 ¶ ✣ 9 For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth foorth good fruit.

44 ✣ For euery tree is known by his owne fruit: * for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth foorth good: and an euill man out of the euill treasure of his heart bringeth foorth euill: for of the aboundance of the heart his mouth speaketh.

46 ¶ ✲ But why call ye me Lord, Lord, and doe not the things that I speake?

47 10 Whosoeuer commeth to mee, and heareth my words, and doth the same, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: & when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, *l* is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Naan. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kind of liuing. 37 The sinfull woman washeth Iesus feete.

WHen ✣ 1 he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:

5 For he loueth, *sayd they*, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole:

8 For I likewise am a man set vnder authority, and haue vnder mee souldiers, and I say vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and hee doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 *a* And it came to passe the day after, that he went into a citie called *a* Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, *who was* the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went soorth [illegible]

✣ 5.44. Aristaeth. which is the not prohibited meate in common euen to the grieuous sinners, and that of Fathers, which is in question: so farre is it from seeking it owne profite in doing well.
✣ Mat. 5.39.
† 1 Corin. 6.7.
✲ Mat 7.12.
✣ Mat. 5.46.
g What is there in this your worke, that is to be accounted of? for if you looke to make commodities by louing, seeke those commodities, which are commodities indeede: loue your enemies, and so you shall turne to the reward that you looke for those commodities, which come from God.
* Mat. 5.42. deut. 15.8.
h When you will lend, doe it onely to benefit and pleasure withall, and not for hope to receiue the principall againe.
✣ Mat. 5.45.
✣ Mat 7.1.
i Brotherly reprehension must not proceed of curiositie, nor churlishnesse, nor malice, but they must be iust, moderate, and louing.
k He speaketh not here of cauill iudgements, & therefore by the words, forgiue, is meant that good nature, which the Christians vse in suffering and pardoning wrongs.
* Mat 7.2. marke 4.24.
l These are borrowed kinde of speaches taken from them which vse to measure dry things, as corne and such like, who vse a franke & rid of dealing therein, and thrust it downe and shake it together, and presse it and heape it.
7 Vnskilfull reprehenders hurt both themselues and other: for such as the maister is, such is the scholler. * Mat. 15.14. ✣ Mat 10.14 iohn 13.16 and 15.20. * Mat. 7.3. *8 Hypocrites*, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne. ✣ Mat. 7.17.
9 He is a good man, not that is skilfull to reprehend other, but hee that prooueth his vprightenesse in word and deede. ✣ Mat. 12.33. * Mat. 7.16. ✲ Mat. 7.21. rom. 2.13. iam. 1.21.

10 Affliction doth not the length diserue true godlines from false and feined.

✣ Mat. 8.5.
1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will go to the Gentiles.

2 Christ vnderlineth openly his power ouer death
a Nain is the name of a towne in Galile, which was situate on the other side of Kison, which falleth into the sea of Galile.

rowout all Iudea, and thorowout all the region round about

18 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we wait for another?

21 And in that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus answered, and said vnto them, Goe your wayes and shew Iohn, what things yee haue seene and heard: that the blinde see, the halt goe, the lepers are cleansed, the deefe heare, the dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shall not be offended in me

24 ¶ And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went yee out into the wildernes to see? A reed shaken with the wind?

25 But what went yee out to see? A man clothed in soft garment? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, ✣ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuerthelesse, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes, iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God against themselues, and were not baptized of him.

31 ✣ And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and yee haue not danced: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdome is iustified of all her children.

36 ¶ And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, shee brought a box of ointment,

38 And shee stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anointed them with the ointment.

39 Now when the Pharise which he had bidden saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and said vnto him, Simon, I haue somewhat to say vnto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fifty:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but shee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but shee, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: for she loued much. To whom a little is forgiuen, he doth loue a little.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euē forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee: goe in peace.

sinne: for Christ saith not as the Pharises did, that she was nie vnto sinne, but that many of her sinnes past are forgiuen her, the benefit which he had bestowed with a blessing.

CHAP. VIII.

1 Women that minister vnto Christ of their substance. 4 The parable of the sower. 10 The cause. 19 Christs mother & brethren. 22 He rebuketh the winds. 26 & 32 Legion. 37 The Gadarenes resist Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 51 Weeping for the dead.

AND it came to passe afterward, that he himselfe went through euery citie & towne preaching and publishing the kingdome of God, and the twelue were with him,

2 And certaine women, which were healed of euill spirits, and infirmities, as ✣ Mary which was called Magdalene, out of whom went seuen deuils,

3 And Ioanna the wife of Chuza Herods Steward, and Susanna, & many other which ministred vnto him of their substance.

4 ✣ Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprang vp with it, and choaked it.

8 And some fell on good ground, and sprang

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3 Iohn sendeth from the prison his wonder-working disciples, to Christ himselfe to be confirmed.

5 When Iohns disciples came to Christ.

9 That which the Prophets the vehemencie of Iohn the Baptist and Christ himselfe with patience to say vnto vs in the Gospel, but for the most part in vaine, for that many seeke nothing else but Gods glory and vaine glory.

✣ Mat. 3. 1.

e Said that he was rash, good faith full, and unreprouable.
d To their owne hurt.

✣ Matt. 11. 16.

5 What way soeuer God followeth in offering vs the Gospel, the most part of men procure offences vnto themselues: yea in despite of the Church is gathered together.

6 Proud men despise themselues of the presence of Christ, euen then when he is at home with them in their houses, which the humble and base do enioy.

✣ Matke 15. 43. Iohn 20. 11.

7 Iohn fellowes. e The be spotted which is defiled, the defiled.

8 To loue Christ is a sure, and perpetuall witnesse of remission of sins. I say vnto you, saith Theophylact, she hath shewed her faith abundantly: and Basil in his sermon of Baptisme saith, He that much loueth much is much forgiuen him, that he may loue much more: And therefore Christs saying is to shame all the Pharisaicall, that it is a wonder to see the enemies of the truth drive and racke this place to forge to establish their meretricious workes: for the greatest summe of sinne hath forgiuen him the more to loueth him that hath beene forgiuen most to him. And Iohn woman sheweth by deedes of loue, how great the benefit was she had receiued: and therefore the Christian is here spoken of, is not to be taken for the cause, but as a signe, that he is euen

9 He confirmeth

✣ Matke 16. 9.

✣ Mat. 27. 3. Matke 4. 11.

a The selfe same Gospel is sowen euery where but not with like fruit with all through the onely fault of men themselues.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is giuen to knowe the a secrets of the kingdome of God, but to other in parables, that when ÷ they see, they should not see, and when they heare, they should not vnderstand.

11 ✠ The parable is this, The seede is the word of God:

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, least they should beleeue, and be saued.

13 But they that are on the stones, *are they* which when they haue heard, receiue ✠ word with ioy: but they haue no roote: which for a while beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after b their departure are choked with cares and with riches, and voluptuous liuing, and c bring foorth no fruit.

15 But that *which fell* in good ground, are they which with d an honest and good heart heare the word, e and keepe it, and bring foorth fruite with patience.

16 ¶ ✠ a No man when he hath lighted a candle, coureth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 ✠ For nothing is secret, tha shall not be euident: neither any thing hidde, that shall not be knowen, and come to light.

18 a Take ✠ heede therefore how ye heare: for ✠ whosoeuer hath, to him shallbe giuen: and whosoeuer hath not, from him shall be taken euen that g which it seemeth that he hath.

19 ¶ ✠ a Then came to him his mother and his brethren, and could not come neere to him for the presse.

20 And it was told him *by certaine* which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mothe & my brethren are these which heare the word of God, and doe it.

22 ¶ ✠ ♱ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, hee fell a asleepe, and there came downe a storme of winde on the lake, and i they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondered among themselues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ ✠ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 ¶ And as hee went out to land, there met him a certaine man out of the citie, which had deuills long time, and he ware no garment, neither abode he in house, but in the graues.

28 And when he saw Iesus, hee cried out, and fell downe before him, & with a loud voyce said, What haue I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, ♱ and was caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuills were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by an heard of many swine feeding on an hill: and the *deuils* besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choaked.

34 When the heardmen saw what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, & found the man, out of whom the deuils were departed, sitting at the feete of Iesus, cloathed, & in his right mind: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people m receiued him: for they all waited for him.

41 ¶ ✠ ♱ And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee would come into his house

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her n substance vpon physicians, and could not be healed of any:

44 When she came behinde *him*, she touched the hemme of his garment, and immediatly her issue

those things are called secret, which may not be uttered for the word vsed here, is as much as we say in our tongue, to hold a mans peace.

a Esai. 6. 9. mat. 13, 14. mar. 4. 12. luke 8. 10. acts 28, 26. rom. 11, 8.

b Mat. 13, 8. marke 4. 15.

b *That is, so some as they haue heard the word, they goe about their busines.*

c *They bring not forth perfect and full fruit, to the repentance: or they begin, but they bring not to an end.*

d *Which seeketh not onely to please such a man, but is so tenderly affected that this word, Honest, reacheth the outward life, and the word, good, is referred to the good gifts of the minde.*

e *With much adoe for the deuill and the flesh fight against the spirit of God, which is a new strife.*

✠ Chap. 12, 33. 1 tim. 5, 15. marke 4. 21.

a That euery man hath receiued to profite, he ought to bestow ✠ to the vse and profite of all men.

✠ Mat. 10, 26. marke 4. 22. chap. 12, 2.

g Heauenly gifts are lost with negligence: and encrease with liberalitie

f That is, with what minde you come to heare the word, and how you behaue your selues when you haue heard it.

✠ Mat. 13, 12. and 25, 29. mar. 4. 25. chap 19, 26.

g *Either to him selfe, or to other, or to both: for there are some so proude, as these followers, if it were possible to see that that they cloke: neither are there that deuise the simple more then they doe.* ✠ Mat. 12. 46. marke 3. 31. 4 There is no knot of flesh and blood, among men so nigh and strait, as the band which is betweene Christ, and them who imbrace him with a true faith.

✠ Mat 8. 23 mark 4. 36 ♱ It is expedient for vs sometime to come into great danger, at though Christ passed not for vs, that we may haue a better triall, both of his power, and also of our weakenesse.

h *Iesus fell on sleepe, and it appeareth, that he was very fast on sleepe, because they called twise before he awoke.*

i *Not the disciples, but the ship.*

k *To wit, the citie of the Gadarenes, and though Mark say that he preached in Decapolis, this agreeth well, for Decapolis was the chiefe citie of that coast in the tearme of ten lords so many I suppose, part whereof he held, and the rest was subiect vnto him. The multitude was glad to receiue him, for they looked for some miracle, that he should haue done.*

l Christ shewed by a double miracle, that he is lord both of life and death.

m *All that should be healed.*

n *All that she had to lay vp.*

blood stanched.

45 Then Iesus said, Whoe is it that hath touched me? When euery man denied, Peter said, and they that were with him, Maister, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me, for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which saide to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saued.

51 And when he went into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and ᵒ sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she ᵖ rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 O the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christes Name, 52 The Samaritanes will not receiue Christ. 55 Reuenge forbidden 57. 59. conditions.

THen ✣ ᵃ called hee his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 ✣ And hee sent them ᵇ out to preach the kingdome of God, and to cure the sicke.

3 And hee said to them, ᵛ Take nothing to your iourney, neither staues, nor scrippe, neither bread, nor siluer, neither haue two coates a piece.

4 And whatsoeuer house ye enter into, there ᶜ abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that citie, ✲ shake off the verie dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 ¶ ✲ ᵈ Now Herod the Tetrarch heard of all that was done by him: and he ᵉ doubted, because that it was said of some, that Iohn was risen

ᵃ Mat. 10, 1. Mar. 3, 13. and 6, 7. The twelue Apostles are sent with the vnimaculate power of Christ, and indued with the gifts of the holy Ghost to that end, that the Israelites pretended ignorance and also that the gates of impietie might be without excuse, when the Apostles should preach vnto them.

ᵇ Mat. 10, 7. Luke 9, 2. Mar. 6, 12.

ᶜ Mat. 10, 11. Luke 10, 7.

ᵛ Mat. 10, 9. Luke 10, 4. Mar. 6, 8.

✲ Mat. 10, 14. Luke 9, 5. Mar. 6, 11. Act. 13, 51.

ᵈ The word signifieth to vexe and trouble, and is transferred to the mourning and lamentations, that are at funerals, at which time was vsed such kind of behauiour, as the corps was laid out, and the wench receiued life, and rose out of the bed, that all the enuirons might see, for it was not onely vsed to life, but also inside of all sicknesse.

ᵉ Mat. 14, 1. Mar. 6, 14. Luke 9, 7. Some thought that Iohn Baptist was risen from the dead, because that Herod had slaine him, and that he had not heard of his resurrection, but that Iohn had risen by the power of God, and that he had wrought miracles, as he did before his death. Some thought that Elias had appeared, and some, that one of the olde Prophets was risen againe.

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and hee desired to see him.

10 ¶ ✣ ᶠ And when the Apostles returned, they tolde him what great things they had done. ✣ Then hee tooke them to him, and went aside into ᵍ a solitarie place, *neere* to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ✲ And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said vnto them, Giue yee them to eate. And they saide, Wee haue no more but fiue loaues and two fishes, ʰ except we should goe and buy meate for all this people.

14 For they were about fiue thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and ⁱ blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ ✲ ✣ And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say yee that I am? Peter answered, and saide, That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 ᵏ Saying, ✲ The Sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ ᵐ And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse ⁿ daily, and follow me.

24 ✣ For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 ✣ For what aduantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 ᵛ For whosoeuer shallbe ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and *in the glorie* of the Father, and of the holy Angels.

27 ✲ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

ᶠ Marke 6, 30. ᵍ Tary shall lacke nothing that follow Christ, no not in the wildernesse.

✣ Mat. 14, 13. marke 6, 32.

ᵍ *The word signifieth a desert: note this was not in the towne Bethsaida, but part of the fields belonging to the towne.*

ᵛ Mat. 14, 15. mar 6, 35. iohn 6, 5.

ʰ *This is vnperfectly spoken, and therefore we must vnderstand some thing, as thus, we cannot giue them to eate, vnlesse we goe and buy, &c.*

ⁱ *He giue God thankes for these loaues and fishes, and withall prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole banket might be to the glory of God*

✲ Mat. 16, 13. marke 8, 27.

ᵏ Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it, & be aware constant to confesse it, *Alone from the people.*

ˡ Christ himselfe strained to the bitter ende glory by the crosse and infinitible patience.

ᵐ Mat. 10, 38. Luke 14, 27.

ⁿ *Euen as one day followeth another, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the sorest and cruellest punishment that was amongst the Iewes.*

✣ Chap 17, 33. mat. 16, 39 and 16, 25. iohn 12, 25.

ᵛ Mat. 16, 26. marke 8, 36.

✲ Chap. 2, 9. mat. 10, 33 mar 8, 38. 2. Tim 2, 12.

✲ Mat 16, 28. marke 9, 1.

† Mat. 17,1. Marke 9, 2.

6 Least the difficiples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space the brightenesse of his glorie.

b What death hee should die in Hierusalem.

‡ 2. Peter 1,17.

i Untill Christ was risen againe from the dead.

7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time.

* Matt. 17, 14. Marke 9,17.

k As it fareth in the falling sicknesse.

8 We have no cause to promise our selues reft and quietnesse in this world, seeing that they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him.

l Giue diligent care vnto them, and when you haue ouerheard them, see that you keepe them.

* Mat. 17, 22. Marke 9, 31. ‡ Mat. 18, 1. Marke 9, 35.

9 The end of ambition is ignominie; but the end of modest obedience is glory.

* Mat. ke 9, 38.

10 Extraordinarie things are neither rashly to be allowed, nor condemned.

38 † 6 And it came to p[ass] dayes after those wordes, that he too[k] and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias:

31 Which appeared in glorie, and tolde of his a departing, which hee should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloud.

35 † And there came a voice out of the cloud, saying, This is that my beloued Sonne, heare him.

36 And waen the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 ‡ And behold, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne, for he is all that I haue.

39 And loe, a spirite taketh him, and suddenly he crieth, and he teareth him, that he foameth, and hardly departeth from him, when hee hath k bruised him.

40 Nowe I haue besought thy disciples to cast him out, but they could not

41 Then Iesus answered and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him to his father.

43 ¶ ‡ And they were all amased at the mightie power of God: and while they all wondered at all things which Iesus did, he said vnto his disciples,

44 l Marke these wordes diligently: for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not that worde: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ ‡ 9 Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And said vnto them, Whosoeuer receiueth this little childe in my Name, receiueth mee: and whosoeuer shal receiue me, receiueth him that sent me: for he that is least among you all, hee shall be great.

49 ¶ * 10 And Iohn answered and sayd, Master, wee sawe one casting out deuils in thy Name, and we forbad him, because he followeth thee not with vs.

not: for he that is not against vs, is with vs.

51 ¶ 11 And it came to passe, when the day were accomplished, that he should be receiued vp he m setled himselfe fully to goe to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would e not receiue him, because his behaujour was as though he would goe to Hierusalem.

54 12 And when his disciples, Iames and Iohn saw it, they said, Lord, wilt thou that we commande that fire come downe from heauen, and consume them, euen as † Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what n spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ 13 And it came to passe that as they went in the way, † a certaine man saide vnto him, I will follow thee, Lord, whither soeuer thou goest.

58 And Iesus saide vnto him, The Foxes haue holes, and the birdes of the heauen nestes, but the Sonne of man hath not whereon to lay his head

59 14 But hee said vnto another, Follow mee. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus said vnto him, Let the dead burie o their dead: but goe thou, and preach the kingdome of God.

61 15 Then another saide, I will followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

14 The calling of God ought to be preferred, without all controuerse before all duelies that we owe to men. o Who notwithstanding that they liue in this frame of life of man, yet are strangers from the true life, which is euerlasting and full of all blessednesse. 15 Such as follow Christ, must at once renounce all worldly cares and affections.

CHAP. X.

1 The seuentie disciples 10 The vnthankfull cities charged with impenite 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

AFter † 1 these things, the Lord appointed other seuentie also, and sent them, two and two before him into euerie citie and place, whither hee himselfe should come.

2 And hee saide vnto them, * The harueste is great, but the labourers are fewe: pray therefore the Lord of the harueste to sent fort labourers into his harueste.

3 ‡ 2 Goe your wayes: beholde, I sende you forth as lambes among wolues.

4 Beare no bagge, neither scrippe, nor shoes, and p salute no man by the way.

5 † And into whatsoeuer house ye enter, first say, Peace be to this house.

6 And if 5 the sonne of peace be there, your peace shall rest vpon him, if not, it shall turne to you againe.

downe more in wordes, then is meant: vsuall among the Hebrewes, where commaund a thing to be done speedily without delay, as 2 King. 4. 29. Take vnto you courteous and gentle salutations, as points of Christian duety, as if, calling it was but for a season. † Mat. 10. 2 marke 6. 30. b So Iohn. Hebrewes: that is, hee that fauoureth the destruction of peace and mi-

7 And

house that house: tary still, eating and drinking such things as by them shall be set before you: for the labourer is worthie of his wages. Go not from house to house.

8 ❧ But into whatsoever citie yee shall enter, if they receive you, eate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoever citie yee shall enter, if they will not receive you, goe your wayes out into the streets of the same, and say,

11 Euen the verie dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding know this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that citie.

13 ❧ Woe be to thee, Chorazin, woe be to thee, Bethsaida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in you, they had a great while agone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ ❧ Hee that heareth you, heareth me: and he that dispiseth you, dispiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ ❧ And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And hee said vnto them, I sawe Satan, like lightning, fall downe from heauen.

19 Behold, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing shall a hurt you.

20 Neuerthelesse, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ ❧ That same houre reioyced Iesus in the spirite, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 All things are giuen me of my Father: and no man knoweth who the sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whome the Sonne will reueale him.

23 ¶ And he turned to his disciples, and said secretly, Blessed are the eyes, which see that yee see.

24 For I tell you that many Prophets & Kings haue desired to see those things, which ye see, and haue not seene them: and to heare those things which yee heare, and haue not heard them.

25 ¶ ❧ Then beholde, a certaine Lawyer stoode vp, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And hee said vnto him, What is written in the Law? how readest thou?

27 And hee answered and said, Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy mynde, & and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to iustifie himselfe, said vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when hee sawe him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morrow when he departed, hee tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 ¶ ❧ Now it came to passe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Mary, which also sate at Iesus feet, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that shee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou careest, and art troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray. 14 The dumbe deuill driuen out. 27 A woman of the companie lifteth vp her voyce. 29 The Iewes require signes. 37 He being feasted of the Pharise, reproueth the outward shew of holinesse.

AND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 ❧ And he said vnto them, When ye pray, say, Our father which art in heauen, hallowed be thy Name. Thy kingdome come: Let thy will be done, euen in earth, as it is in heauen:

3 Our daily bread giue vs * for the day:

4 And forgiue vs our sinnes: for euen we forgiue euerie man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ ❧ Moreouer he said vnto them, Which of you

* Leuit. 19. 18.

9 All they vse comprehended vnder the name of our neighbour, by the Loue, whomsoeuer we may helpe.

k That is, to vouch his righteousnesse, or iustice, that he was such a man, void of all faults: and Iames 3. vseth the worde of iustification in this sense.

* Mat. 6. 9.

1 A forme of true prayer.

a That is, as much as is needfull for vs this day, whereby we are not debarred to haue an heedfull care for the maintenance of our liues, but that carefull care, which driueth away from vs and setteth mind of nothing but heauenly things.

b We must pray with faith.

10 Christ careth not to be entertained delicately, but to be heard diligently, that is, when he speedily requireth.

3 Iohn 5. ye shall do well to bring forward on your iourney worthie of God, whose loue the Churches haue testified before the face of the congregation: whom thou shalt do well to bring forward on your iourney after a godly sort.

b That is, to all the Iewes, to whom he was sent.

c Mat. 10. 10. 1 Tim. 5. 18.

d Count not your seruices worth that reward that is set before you.

e God is most louing to euerie creature in mankinde vnder the Gospell. Ezek. 33. 11. Mat. 23. 37. Rom. 8. 32. 1 Tim. 2. 4. 2 Pet. 3. 9. 1 Iohn 4. 9.

f Mat. 11. 21. &c. Luke 10. 13.

g Mat. 10. 40. Iohn 13. 20.

h Whether the miracles, and whatsoeuer excellent power or holy affection giues occasion to be ioy: and only reioyce of the holinesse in the name of Satan.

i Christ vses diuersitie of no absolute necessitie.

k Gods secret mistakings are hid, and are to be reuerenced.

l Mat. 11. 25. Iohn 3. 35. & 13. 3. Heb. 2. 8. Psal. 8. 6. 1 Cor. 15. 27.

m Iohn 1. 18. & 6. 46. 1 Tim. 6. 16. 1 Iohn 4. 12.

n Mat. 13. 16. 17. Heb. 11. 1. 2. and here to be cal led the time of the new Testament, which is also called the time of the reformation, or the time of the end of the world.

o Mat. 22. 35. Luke 10. 25.

p Mat. 19. 16. Luke 18. 18.

q Deut. 24. 14. Leuit. 19. 10. & 23. 22. Deut. 15. 11.

r Mat. 10. 37. Luke 14. 26.

s Mat. 22. 37. Deut. 6. 5. & 10. 12. & 30. 6. Iosh. 22. 5. & 23. 11. Mat. 5. 43. Leuit. 19. 18.

t Or, mynde.

u Or, strength.

x Or, selfe.

y Or, Sonne wandereth out of the way.

z The difference of the old Testament and the new consisteth in the measure of reuelation.

a Mat. 13. 16. 17. Heb. 11. 13.

b Faith doth not take away, but establisheth the law.

c One of them that professed himselfe to be learned in the law of Moses.

d Deut 6. 5.

you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed; I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise and giue him, because he is his friend; yet doubtles because of his importunitie, hee would rise and giue him as many as he needed.

9 ✣ And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 ✣ For euery one that asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 ✣ If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if *hee aske* a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will hee giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

14 ¶ ✣ Then hee cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondred.

15 ✣ But some of them said, ✣ He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 ✣ But he knew their thoughts, and said vnto them, * Euery kingdome diuided against it selfe, shalbe desolate, and an house *diuided* against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the ✣ finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his ✣ palace, the things that he possesseth, are in peace.

22 But when a strong er then hee commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he trusted, and diuideth his spoyles.

23 ✣ He that is not with me, is against me: and he that gathereth not with me, scatereth.

24 ✣ ✣ When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne vnto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: ✣ so the last state of that man is worse then the first.

27 ¶ ✣ And it came to passe as he said these things, a certaine woman of the company lifted vp her voyce, and said vnto him, Blessed *is* the wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ ✣ ✣ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of ✣ Ionas the Prophet.

30 For as Ionas was a signe to the Ninenites: so shall also the Sonne of man be to this generation.

31 ✣ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Salomon, and behold, a greater then Salomon *is* here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they ✣ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

33 ¶ ✣ ✣ No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If therefore thy whole bodie *shall be* light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ ✣ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at the table.

38 And when the Pharise saw it, he marueiled that he had not first washed before dinner.

39 ✣ And the Lord said to him, Indeede nee Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which you haue, and behold, all things shall be cleane vnto you.

42 ✣ But wo *be* to you, Pharises: for ye ✣ tithe the mynt and the rew, and all manner herbs, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 ✣ ✣ Wo *be* to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 ✣ Woe *be* to you, Scribes and Pharises hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ ✣ Then answered one of the Lawyers, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And hee said, Wo *be* to you also, yee Lawyers: ✣ for yee lade men with burthens grieuous

* *Mat* 9.32. and 11, 22.

2 An example of horrible blindnes, and such as cannot be healed, when as vpon an euill conscience, and pretended malice, the power of God is blasphemed.

✣ *Mat.* 9.34 and 10.25 *mark* 3.22.

4 The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.

* *Mat.* 12.25. *marke* 3.24.

5 *By this name and power of Beelzebub.*

6 *That is, by the power of God: for so it is said. Exod.* 8.19.

7 *The word signifieth properly an open and wide vessel: before an house, and so by translation is taken for Noblemens houses.*

8 Against indifferent men, and such as haue no hart a mends, which seeke meanes to reconcile Christ and Satan together.

✣ *Mat* 12.43.

9 He that doeth not continue in his worke safe, shall be neuer the neere, because he beginneth not.

✣ *Heb.* 6.4.

✣ *Pet.* 2.20.

10 Christ seeketh not praise to himselfe, but to our edification.

✣ *Word for word, impudency: but that we, adented which is spoken of here, is not to be found fault with: but it is very commendable before God, for he liketh well of such importunitie.*

✣ *Mat.* 7.7 and 21 22, *mark* 11.24. *iohn* 14.13. *and* 16 23. *iames* 1.5.

✣ *Mat.* 7 8.

✣ *Mat.* 7.9.

✣ *Mat.* 7.11.

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✣ *Mat.* 7.9.

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✣ *Heb.* 6.4.

✣ *Pet.* 2.20.

10 Christ seeketh not praise to himselfe, but to our edification.

✣ *Mat* 10.38 39. They that are found debters of miracles to lead of miracles shall receiue punishment.

✣ *Ionas* 1.18.

✣ 1. *Kings.* 10.1. 2. *Chron* 9.1.

✣ *Ionas* 3.5.

✣ *Chap.* 6.16. *Matth.* 15. *marke* 8.11.

9 Our minds are therefore lightned with the knowledge of God, that we should be light vnto others, and therefore our chiefest labour ought to be to pray for that light.

✣ *Matt.* 6 22.

10 The ferule of God consisteth in two, to wit, in truthfulnesse, and deuoted obedience vnto ceremonies, but in the spirituall right vnderstanding of the heart, and conscience.

✣ *Mat.* 23.25.

† *Christ* as according to your ability, saith he, who would say, in stead of your extortion, which hitherto you haue practised, you should now giue almes, and so shall all things be cleane vnto you.

✣ *Mat.* 23.23.

✣ *Luke* 11.42.

✣ *Mat.* 23.6. *marke* 12.38. *luke* 11.43. 20.46.

e ¶ Hypocrites honour those saints when they are dead, whom they most cruelly persecute, when they were alue.
✣ *Mat.* 23.29.
k *When you persecute Gods feruants, like mad men, earn as your fathers did, though you colour it with a pretence of godlinesse, yet we withstanding, in that you beautifie the sepulchres of the Prophets, what do you els, but glory in your fathers cruelty, and set vp monuments (as it were) in glory and triumph of it? l Thy shall so wexe them and trouble them, that at length they shall banish them.*
m *That you may be called to an account for all, yea, and be punished, for the*
24, 51. 16 They haue
the knowledge of
n *You haue hidden*
17 The more the
betray the truth.
o *out of his mouth, which*

adding of that blood of the Prophet. ✣ *Gen.* 4.8. ✣ 2. *Chron.* 24.21. *of long time chiefly hindred the people, from entring into God, which ought to be the deare keepers of the Church. and taken away, so that it cannot be found any where. is reprehended, the worse it is, and yet muit wee not. They propose many questions to him, to draw some thing out of his mouth, which they might traitcrously carpe at.*

CHAP. XII.

The leauen of the Pharises, 5 Who is to be feared. 8 To confesse Christ. 13 The parable of the rich man whose land was very fertile. 21 Not to care for earthly things. 31 But to seeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Gospels sake.

IN ᵃ the meane time, there gathered together ᵃ an innumerable multitude of people, so ᵇ y they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

2 ✣ For there is nothing couered, that shall not be reuealed: neither hidde, that shall not be knowen.

3 Wherefore whatsoeuer yee haue spoken in darkenesse, it shallbe heard in the light: and that which ye haue spoken in the eare, in secret places, shallbe preached on the houses.

4 ✣ ᵃ And I say vnto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any more.

5 But I will b forewarne you, whō ye shall feare: feare him which after he hath killed, hath power to cast into hell; yea, I say vnto you, him feare.

6 Are not fiue sparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✣ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many sparowes.

8 ✣ ᵃ Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Soane of man confesse also before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 ✣ And whosoeuer shall speake a worde against the Sonne of man, it shall be forgiuen him: but vnto him that shall blaspheme the holy Ghost, it shall not be forgiuen.

11 ✣ ᵃ And when they shall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 ᵉ And one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And he said vnto him, Man, who made mee a iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take heed, and beware of e couetousnesse: for though a man haue abundance, *yet* his life standeth not in his riches.

16 ✣ And he put foorth a parable vnto them, saying, The f ground of a certaine rich man brought forth fruits plenteously.

17 Therefore hee thought with himselfe, saying, What shall I doe, because I haue no *roome* where I may lay vp my fruites?

18 And he said, This will I do, I will pull down my barnes, and builde greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid vp for many yeeres: liue at ease, eate, drinke, and g take thy pastime.

20 But God said vnto him, O foole, this night will they fetch away thy soule frō thee: then whose shall those things be which thou hast prouided?

21 So *is he* that gathereth riches h to himselfe, and is not rich in God.

22 ✣ And he spake vnto his disciples, Therefore I say vnto you, ᵛ Take no thought for your life, what ye shall eat: neither for your bodie, what ye shall put on.

23 The life is more then meat: and the body *more* then the rayment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Salomon himselfe in all his royaltie was not cloathed like one of these.

28 If then God so cloath the grasse which is to day in the field, and to morow is cast into the ouen, how much more *will he cloathe* you, O yee of little faith?

29 Therefore aske not what yee shall eate, or what ye shal drinke, neither i hang you in suspence.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

31 But rather seeke ye the kingdome of God, and all these things shall be ministred vnto you.

32 Feare not, little flocke, for it is your fathers good pleasure to giue you the kingdome.

33 Sell that ye haue, and giue almes: prouide your selues bagges which waxe not old, a treasure in the heauens that faileth not, where no theefe commeth neere, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loynes be girded about, and lights burning in your hands.

36 And ye your selues like vnto men that wait for their master, when he will returne from the mariage: that when he commeth and knocketh, they may open vnto him by and by.

37 Blessed are those seruants, whom the master when he commeth shall find watching: verily I say vnto you, that he will gird himselfe, and make them to sit down to meate, and will come forth and serue them.

38 And if he come in the second watch, or come in the third watch, and find them so, blessed are those seruants.

39 And this know, that if the good man of the house had known what houre the theefe would come, he would haue watched, and not haue suffered his house to be broken vp.

40 Be ye therefore ready also: for the Soane of man commeth at an houre when ye thinke not.

41 ✣ Then Peter said vnto him, Lord, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who then is that faithfull and wise steward, whom his master shall make ruler ouer his houshold, to giue them their portion of meate in due season?

43 Blessed is that seruant, whom his master when he commeth shall find so doing.

44 Of a truth I say vnto you, that he will make him ruler ouer all that he hath.

45 But and if that seruant say in his heart, My master deferreth his comming, and shall begin to smite the men seruants and maidens, and to eate and drinke, and to be drunken:

46 The master of that seruant will come in a day when he looketh not for him, and at an houre when he is not aware of, and will cut him in sunder, and appoint him his portion with the vnbeleeuers.

47 ✣ And that seruant which knew his master's will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For vnto whomsoeuer much is giuen, of him shall much be required: and to whom men haue committed much, of him they will aske the more.

49 ✣ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I haue to be baptized with a baptisme, and how am I pained till it be finished?

51 Suppose ye that I am come to giue peace on earth? I tell you, Nay, but rather diuision.

52 For from henceforth there shall be fiue in one house diuided, three against two, and two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ✣ Then said he also to the people, When ye see a cloude rise out of the west, straightway ye say, There commeth a shower: and so it is.

55 And when ye see the south wind blow, ye say, There will be heate: and it commeth to passe.

56 Hypocrites, ye can discerne the face of the skie and of the earth: but how is it that ye discerne not this time?

57 Yea, and why euen of your selues iudge ye not what is right?

58 When thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence that thou mayest be deliuered from him, lest he hold thee vnder, and the iudge deliuer thee to the officer, and the officer cast thee into prison.

59 I say vnto thee, thou shalt not depart thence, till thou hast paied the vttermost farthing.

✣ *Mat.* 12.31. *marke* 3.28. 1. *iohn* 5.16.
✣ *Mat.* 10.19. *marke* 13.11.
4 It is a great and hard conflict to confesse the truth, yet he that can doe all things, and is almighty, will not be wanting to the weakest which fitiue and contend in his appointed time.
5 Christ would not for three causes be a iudge to diuide an inheritance. First, for that he would not foster vp and cherish the fleshly opinion that the serues had of Messias. Secondly, for that he would distinguish the ciuill gouernance, from the Ecclesiasticall: Thirdly, to teach vs to beware of them which abuse the sheew of the Gospell, and also the name of ministers, to other priuate commodities.
c *By couetousnes is meant, that greedie desire to get, commonly with other mens hurt.*
d *Gods the author and preseruer of mans life, goods are not.*
e There are none more mad, then rich men which hang vpon their riches.
f *Or rather countrey, for here is set forth a man that possesseth not a peece of ground onely, but an whole countrey, as they do, which haue house vpon house, and field to field, Esay.* 5.8.
g *Made his reckoning within himselfe, which is the propertie of couetous churles that spend their life in thesaurizing.*
h *Be merry & make good cheare.*
h *Caring for no man but for himselfe, & minding to trust in himselfe.*
i An earnest thinking vpon the prouidence of God, is a present remedie against the most too-rife and pining carefulnesse of men
Metaphore taken of birds worldly life, and fleeting sometimes this way, and sometimes that way.

✣ *Mat.* 16.5. *marke* 8.14.
1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with goodly glosses, and also take paines through the helpe of God, to set foorth sincere doctrine, openly and without feare.
a *Word for word, ten thousands of people, a certaine number for an vncertaine.*
Mat. 10.26, 14.22. 28.
ough hypo- cause princes execute their faithfulnesse, yet there cause why should be afraid- sem, the least that may be, eing they can do nothing, but what pleaseth God, and God will not any thing that may be against the saluation of his elect.
b *He warneth them of danger that presently hang ouer their heads, for those that come vpon the sudden, doe the greater wound.* ✣ 1. *Sam.* 14.45. *Acts* 27.34 ✣ *Chap.* 9.26 *mat.* 10.32.
3 Great is the reward of a constant confession: and horrible the punishment of the denying of Christ, yea impossible to be called backe is the punishment of the, if vpon set purpose, both with mouth and heart blaspheme & renown truth.

h They shall lacke nothing, which are carefull for the kingdome of heaven.

5 It is a foolish thing for to lacke for small things, at his hands, which giueth vs freely the greatest thi gs.
✠ Matt 6 20.
10 A godly bountifulnesse is a ready way to get true riches.

k Thus is the figure Metonymie, for by this word Bowels, is meant that compassion and friendlinesse of an heart that is moued with the miserie and poore estate of man, and sheweth forth it selfe by some gifts, and hath the name giuen it in the Greeke tongue, of mercie and compassion: and therefore hee is said to giue almes, who parteth with some thing to another, and giueth to the poore, shewing thereby, that he pitieth their poore estate.

✠ 1. Peter 1. 13.

11 The life of the faithfull seruants of God, is the world is a certaine watchfull peregrination, hauing the light of the word going before it.
✠ Mat. 24 43. 1 Pet. 1. 16, 13. and 3. 2.

12 None haue more neede to watch, then they that haue some degree of honour in the houshold of God.

l That is, euery moueth such measure of corne as was appointed them.

31 8 But rather seeke ye after the kingdome of God, and all these things shallbe cast vpon you.

32 9 Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdome.

33 ¶ ✠ 10 Sell that ye haue, and giue k almes: make you bagges which waxe not olde: a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ ✠ 11 Let your loines be girded about, and your lights burning.

36 And ye your selues like vnto men that wait for their master, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed l are those seruants, whom the Lord when hee commeth shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 ✠ Now vnderstand this, that if the good man of the house had knowen at what houre the theefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow.

40 12 Be yee also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter sayd vnto him, Master, telleth thou this parable vnto vs, or euen to all?

42 And the Lord sayd, Who is a faithfull Steward and wise, whom the master shall make ruler ouer his housholde, to giue them their portion of meat in season?

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth, I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doth deferre his comming, and shall begin to smite the seruants, and maidens, and to eat and drinke, and to be drunken.

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shallbe beaten with many *stripes*.

48 But he that knew it not, and yet did commit things worthie of stripes, shall be beaten with few *stripes*: for vnto whom soeuer much is giuen, of him shall be much required, and to whom men much commit, m the more of him will they aske.

49 ¶ 13 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must be baptized with a baptisme, and how am I grieued till it be ended?

51 ✠ Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hencefoorth there shall be fiue in one house diuided, three against two, and two against three.

53 The father shallbe diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ ✠ 14 Then sayd he to the people, When ye see a cloud n rise out of the West, straightway ye say, A showre commeth: and so it is.

55 And when *ye see* the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 15 Yea, and why iudge ye not of your selues what is right?

58 ¶ ✠ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be deliuered of him, least he draw thee to the iudge, and the iudge deliuer thee to the o iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

m More then of him to whom so much was not giuen.

13 The Gospel is the onely cause of peace betweene the godly: and so is it the occasion of great trouble among the wicked.
✠ Matt. 10, 34.

14 Now we see at verie quicke of sight to earthly things, are blinde in those things which pertaine to the heauenly life, and that through their owne malice.

n Which appeareth, and gathereth it selfe together in that part of the aire.

15 Men that are blinded with the loue of themselues, and therefore are desirable and stubourne, shall beare the reward of their follie.
✠ Matt. 15. 14.

o Tohim that had to demand and gather the amer-

ciaments which they were condemned vnto that had wrong me vnto the magistrates officers make them which are condemned, pay that, that they owe, yea, and often times if they be obstinate, they do not onely take the goods and chattels of them, but also imprison them.

CHAP. XIII.

1 *Of the Galileans,* 4 *and those that were slaine vnder Siloam.* 6 *The figge tree that bare no fruit.* 11 *The woman vexed with the spirit of infirmitie, that is, with a disease brought on her by Satan,* 15 *heated.* 19 *The parable of the graine of mustard seed* 21 *Of leauen.* 23 *How few shallbe saued.* 31 *Herod that Fox.*

THere p were certaine men present at the same season, that shewed him of the Galileans, whose blood a Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose ye, that these Galileans were greater sinners then all the *other* Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the tower in b Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ 1 He spake also this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then sayd he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruit of this figge tree, and find none: cut it downe: why keepeth it also the ground c barren?

8 And he answered, and sayd vnto him, Lord, let it alone this yeere also, till I digge round about it, and dong it.

9 And if it beare fruit, *well*: if not, then after thou shalt cut it downe.

10 ¶ 3 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a d spirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp *her selfe* in any wise.

12 When Iesus saw her, hee called her to him, and sayd to her, Woman, thou art e loosed from thy disease.

13 And he layed his hands on her, and imme-

d *Tied with a disease which Satan brought.* e *For she had been in chaines, insomuch that for eighteene yeeres space she could not lift vp her head.*

diately

p Here is a plaine confutation of the Papists, which say, that the soules of the dead are in heauen, before the day of iudgement.

a Pontius Pilate was gouernour of Iudea almost ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.

q To wit, in the yeere, or rather, for Siloam was a small riuer, from whence the conduits of the citie came, whereof *Iohn* 9. 7. and *Ezek.* 8. 6. and therefore it was a tower or fortresse, built vpon the confluxe side, which fell downe suddenly, and killed some.

1 We must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.

2 Pontius Pilate was gouernour of Iudea almost ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.

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a Great and long suffering is the patience of God, but yet (that at length he executed iudgement.

c Maketh the ground barren in that part, which otherwise were good for vines.

3 Christ came to deliuer vs from the bands of Satan. Satan had the woman

14 And the [f] ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath *day*, and sayd vnto the people, There are six dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doth not each one of you on the Sabbath *day* loose his oxe or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be loosed from this bond on the Sabbath day?

17 And when he sayd these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ ✣ Then sayd he, What is the kingdome of God like? or whereto shall I compare it?

19 [5] It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nests in the branches thereof.

20 ¶ ✣ And againe he sayd, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three pecks of flowre, till all was leauened.

22 ¶ ∵ [6] And hee went thorow all cities and townes, teaching, and iourneying towards Hierusalem.

23 Then sayd one vnto him, Lord, *are there* few that shalbe saued? And he sayd vnto them,

24 ✣ Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are.

26 Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27 ✣ But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 [8] There shall be weeping and gnashing of teeth, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come *many* from the [g] East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 * And beholde, there are last, which shall be first, and there are first, which shalbe last.

31 [9] The same day there came certaine Pharises, and sayd vnto him, Depart, and go hence: for Herod will kill thee.

32 Then sayd he vnto them, Goe yee and tell that [h] foxe, Behold, I cast out deuils, and will heale still i to day and to morow, and the third day I shallbe [k] perfected.

33 [10] Neuertheless I must walke to day, and to morow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ✣ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne *gathereth* her brood vnder *her* wings, and ye would not!

35 Beholde, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntill *the time* come that ye shall say, Blessed *is* he that commeth in the name of the Lord.

CHAP. XIIII.

a The dropsie healed on the Sabbath. 8 The chiefe places are bankets. 12 The poore must be called to our feasts. 16 Of those that were bidde to the great supper. 23 Some compelled to come in. 28 One about to build a tower.

AND it came to passe that when hee was entred into the house of [a] one of the chiefe Pharises on the Sabbath *day*, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath *day*?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you *shall haue* an asse, or an oxe fallen into a pit, & will not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ [a] Hee spake also a parable to the ghests, when hee marked how they chose out the chiefe roomes, and sayd vnto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 ✣ But when thou art bidden, goe and sit downe in the lowest roome, that when he that bad thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of those that sit at table with thee.

11 ✣ For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12 ¶ [3] Then said he also to him that had bidden him, ∵ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense bee made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame *and* the blinde,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he sayd vnto him, Blessed *is he* that eateth bread in the kingdome of God.

16 Then said he to him, ✣ A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ✣ But they all with [b] one *minde* beganne to make excuse: The first said vnto him, I haue bought a farme, and I must needs go out and see it: I pray thee haue me excused.

19 And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And

f One of the rulers of the Synagogue, for it appeareth by Marke 5. 22. and Actes 13. 15. that there were many rulers of the Synagogue.

g Mat. 13. 31. marke 4. 31.

5 God beginneth his kingdome with small beginnings, that the vnlooked for proceeding of it may better set forth his power.

h Mat. 13. 33.

i Mat. 9. 35. marke 6. 6.

6 Against them which had rather erre with many, then goe right with a few, and by that meanes through their own slouthfulnesse are shut out of the kingdome of God.

k Mat. 7. 13.

7 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life proueth.

l Mat. 7. 13. and 25. 41. Psal. 6. 8.

8 The calling off of the Iewes, & the calling of the Gentiles is foretolde.

From all the quarters of the world, and these are foure of the chiefest.

m Mat. 19. 30 and 20. 16. marke 10, 31.

9 Wee must goe forward in the case of our calling, through the midst of terrours, whether they be true or fained.

That deceitfull & cacherous man.

That is, a small time, and Theophylact. saith, it is a prouerbe: or els, by To day, we may vnderstand the time that is, and by To morow, the time to come, meaning thereby all the time of his ministery and office.

k To wit, when the sacrifice for sinne is ended.

10 There are no more cruell enimies of the godly, then they which worship in the Sanctary and Church selfe: but God hath it, and will in his time haue account of it.

n Luke 13. 33.

1 Word for word, the nest: now the brood of chickens is the nest.

2 The Lawe of the very Sabbath ought not so hinder the offices of charitie.

a Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue, Iohn 7. 48. For this word Pharise was the name of a sect, though it appeare by the whole history that the Pharises were in great credit.

3 The reward of pride is ignominy: and the reward of true modestie is glorie.

✣ Prou. 25. 7.

✣ Chap. 28. 14. mat. 23. 12.

3 Against them which lauish out their goods either ambitiously, or for hope of recompense, whereas Christian charitie respecteth onely the glory of God, and the profit of our neighbour.

∵ Prou. 3. 27. Iob 4. 7.

✣ Mat. 22. 8. reuel. 19. 9.

4 The most part euen of them to whom God hath reuealed himselfe are so mad, that such helps as they haue receiued of God, they willingly turne into lets and hinderances.

b As of set purpose, and a thing agreed upon before, for though they alledge seuerall causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.

20 And another sayd, I haue maried a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his seruant, Goe out quickly into the e streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 f Now there went great multitudes with him, and he turned and said vnto them,

26 ✣ If any man come to me, and g hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot be my disciple.

27 ✣ h And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to builde a towre, i sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, hee cannot be my disciple.

34 ✣ k Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 8 Of the groate, 12 And of the prodigall sonne.

THen* resorted vnto l him a all the Publicanes and sinners, to heare him.

2 Therefore the Phatises and Scribes murmured, saying, Hee receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ✣ What man of you hauing an hundreth sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue founde my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, *more* then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman hauing teane groates, if shee loose one groate, doth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ m Hee said moreouer, A certain man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue mee the portion of the goods that falleth to mee. So he diuided vnto them *his* substance.

13 So not many dyes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre country, and there he wasted his goods with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and hee began to be in necessitie.

15 Then hee went and claue to a citizen of that country, and hee sent him to his farme, to feed swine.

16 And hee would faine haue filled his bellie with the huskes that the swine ate: but no man gaue *them* him.

17 n Then he came to himselfe, and sayd, How many hired seruants at my fathers haue bread enough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against o heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thine hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 ✣ And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his seruants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, and kill him, and let vs eat, and be merry:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 ¶ Now the elder brother was in the field, and when hee came and drew neere to the house, hee heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered, and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make merry with my friends,

30 But

e Wide and broad quarters.

f Burn those affectious, which are of themselues worthy of praise and commendation, must be ruled and ordered, that godlinesse may haue the vpper hand and preeminence.

✣ Matth. 10, 37.

g If the matter stand betweene God & him, as Theophylsaith: and therefore these words are not spoken simply, but by comparison.

✣ Chap. 9, 23. matth. 16, 24. mark 8, 34.

h The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kinde of miseries.

i Set home, and eafeth all his costs before he begin the worke.

✣ Matth. 5, 13. mark 9, 50.

k The disciples of Christ must be wise, both for themselues and for others: otherwise they be come the foolishest of all.

** Or, drew neere.*

l We must not despaire of them, which haue gone out of the way, but according to the example of Christ, we must take great paines about them.

a Some Publicans and sinners came to Christ from all quarters.

✣ Matth. 18, 12.

m Men by their voluntary falling from God, hauing spoiled themselues of the benefits which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tamed, doeth not onely gently receiue them, but also enricheth them with farre greater gifts, and blesseth them with the chiefest blisse.

n The beginning of repentance is the acknowledging of the mercy of God, which stirreth vs to hope well.

o Against God, because he is sayd to dwell in heauen.

p In true repentance there is a feeling of our sinnes, ioyned with sorrow and shame, from whence springeth a confession, after which followeth forgiuenesse.

q Such as truely feare God, desire to haue all men to be theis fellowes.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was meete that we should make merie and bee glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 *The parable of the steward accused to his master.* 13 *To serue two masters.* 16 *The Law and the Prophets.* 19 *Of Dines and Lazarus.*

AND he sayd also vnto his disciples, [1] There was a certaine rich man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And hee called him, and sayde vnto him, How *is it* that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, *and* to begge I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he vnto him euery one of his masters debters, and sayd vnto the first, How much owest thou vnto my master?

6 And he said, An hundreth measures of oyle. And he saide to him, Take thy writing, and sit downe quickely, and write fiftie.

7 Then said he to another, How much owest thou? And he sayde, An hundreth measures of wheate. Then he sayd to him, Take thy writing, and write fourescore.

8 And the Lord commended [a] the vniust steward, because he had done wisely. Wherefore the [b] children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches [c] of iniquitie, that when ye shall want, they may receiue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not beene faithfull in the wicked riches, who will trust you in the [e] true treasure?

12 And if yee haue not beene faithfull in [f] another mans *goods*, who shall giue you that which is yours?

13 ✣ 3 No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also, which were couetous, and they scoffed at him.

15 [4] Then hee saide vnto them, Yee are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 ✣ [5] The Lawe and the Prophets *endured* vntill Iohn: and since that time the kingdome of God is preached, and euery man preasseth into it.

17 ✣ Now it is more easie that heauen and earth should passe away, then that one tittle of the Lawe should fall.

18 ¶ Whosoeuer putteth away his wife, and marrieth another, committeth adulterie: and whosoeuer marrieth her *that* is put away from her husband, committeth adultery.

19 ¶ 6 There was a certaine rich man, which was cloathed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, [i] he lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then hee cried, and sayd, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 7 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moyses and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he said vnto them, If they heare not Moyses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

CHAP. XVII.

1 *Offences.* 3 *Wemust forgiue him that trespasseth against vs.* 10 *We are vnprofitable seruants.* 11 *Of the ten lepers.* 20 *Of the comming of the kingdome of heauen.* 33 *False Christs.* 36 *After what maner Christs comming shall be.*

THen sayd hee to his disciples, * [1] It can not be auoided, but that offences will come, but Woe *be* to him by whom they come.

2 It is better for him that a great milstone were hanged about his necke, and that hee were cast into the sea, then that he should offend one of these little ones.

3 ¶ [2] Take heed to your selues: If thy brother trespasse against thee, rebuke him: and if hee repent, forgiue him.

4 ✣ And though hee sinne against thee seuen times

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a Seeing that men oftentimes purchase friendship to themselues, by other mens costs, it is a shame for vs, if with a free and liberall bestowing of the goods which the Lords hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this onely meanes, riches, which are oftentimes occasions of sinne, are turned to another ende and purpose.

a This parable doth not approuue the stewards naughtie dealing, for it was very theft: but parables are set forth, to shew a thing couertly, & as it were vnder a figure to represent the truth, thought it agree not throughly with the matter it selfe: so that Christ meaneth by this parable to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life.

b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth those spirituall, and the other carnall.

c This is not spoken of goods that are euill gotten, for God will neuer allow beneficiall mise to be done to the poore, proceed end come from a good fountaine: but he calleth those riches of iniquitie, which men vse naughtily.

d That is, the poore Christians: for they are the inheritors of these Tabernacles. *Theophil.*

e That is, heauenly and true riches: which are contrary to worldly and fleeting substance.

f In worldly goods, which are called other mens, bes ause they are committed to our credite.

g Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are.

✣ *Mat* 11.12.

1 The Pharises despised the excellencie of the new Couenant, in respect of the olde, being ignorant of the perfect righteousnesse of the Law, and how false expounders they were of the Law, Christ declareth by the seuenth Commandement.

✣ *Mat.*5.18.

2 *Mat.*5.32, and 19.9. 1.*Cor.*7.11.

3 *They that gather by this place, that a man cannot be maried against his first he hath put away his wife for adulterie, while she liueth, reason sendeth: for Christ speaketh of those diuorces which the Iewes vsed, of which sort we can not take the diuorcement for adultery, for adulterers were put to death by the law.*

4 The end of the ponertie and misserie of the godly, shalbe euerlasting ioy: as the end of the riotous sorte and cruell pride of the rich shalbe euerlasting misserie, without all hope of mercy.

5 *Very gorgeously and sumptuously: for purple garments were costly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.*

6 *Heauenly and spirituall things are expressed, and set forth vnder colours and resemblances fit for our senses.*

7 Seeing that we haue a most sure rule to liue by, layd forth vnto vs in the word of God, rashly and vainely doe men seeke for other reuelations.

✣ *Matth.*18.7. *marke* 9.42.

1 The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of the least be offended.

2 Our reprehensions must be iust, and proceede of loue and charitie.

✣ *Matth.*18.21.

t 3 God will neuer be vtterly lacking vnto the Godly (although he be not so pertitly with them, as they would) euen in those difficulties, which cannot be ouercome by mans reason.

✣ *Mat.17,20.*
a *If you had no more faith, but the quantitie of the graine of mustard seede.*

4 Seeing that God may challenge vnto himselfe of right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.

5 The most perfit keeping of the Law, which we can performe, deserueth no reward.

6 Christ doth well rues vnto such, as will be vnthankfull, but the benefits of God profite them onely to saluation, which are thankfull.

✣ *Leuit.14.2.*

7 The kingdome of God is not marked of many, although it be most present before their eyes: because they fondly perswade themselues, that it is seyned with outward pompe.

b *With any outward pompe and shewe of maiestie, to be knewne by: for there were otherwise many plaine and euident tokens, wherby men might haue vnderstood, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those signes which the Pharises dreamed of, which looked for an earthly kingdome of Messias.*

c *You looke about for Messias as though he were absent, but he is among st you in the middes of you.*

8 Wee oftentimes neglect those things when they are gone, but in vaine. d *The time will come that you shall seeke for the Sonne of man, with great sorow of heart, and shall not finde him.* ✣ *Mat.24.23. Mar.13,21.*

9 Christ forewarneth vs that false Christs shall come, and that his glory shall foddenly be spred farre and wide through the world, after that the ignominie of the crosse is put out and extinguished.

times in a day, and seuen times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgiue him.

5 ¶ [3] And the Apostles sayde vnto the Lord, Increase our faith.

6 And the Lord said, ✣ If ye had faith, *as much as is* a a graine of mustard seed, and should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, & gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that seruant, because hee did that which was commanded vnto him? I trow not.

10 So likewise yee, when yee haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our duetie to doe.

11 ¶ [6] And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galile.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stood a farre off.

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercy on vs.

14 And when he saw *them*, he sayd vnto them, ✣ Go, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce praysed God,

16 And fell downe on his face at his feete, and gaue him thanks, and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleansed? but where *are* the nine?

18 There is none found that returned to giue God praise, saue this stranger.

19 And hee sayd vnto him, Arise, goe thy way, thy faith hath saued thee.

20 ¶ [7] And when hee was demaunded of the Pharises, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with b obseruation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is c within you.

22 [8] And he sayd vnto the disciples, the dayes will come, when ye shall desire to see d one of the dayes of the Sonne of man, and ye shall not see it.

23 ▽ [9] Then they shall say to you, Behold here, or behold there: *but* goe not thither, neither follow them.

24 For as the lightning that lighteneth out of the one *part* vnder heauen, shineth vnto the other *part* vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things and be reproued of this generation.

26 ✣ [10] And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wines, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ✣ Likewise also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these *ensampels* shall it be in the day when the sonne of man is reuealed.

31 [11] At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ▽ Remember Lots wife.

33 ✣ Whosoeuer will seeke to saue his soule shall lose it: and whosoeuer shall lose it, shall e get it life.

34 ✣ I tell you, in that night there shallbe two in one bed: the one shallbe receiued, and the other shallbe left.

35 Two women shallbe grinding together, the one shallbe taken, and the other shallbe left.

36 Two shallbe in the field: one shallbe receiued and another shallbe left.

37 [12] And they answered, and sayde to him, Where, Lord? And he sayd vnto them, * Where-soeuer the body *is*, thither shall also the egles be gathered together.

CHAP. XVIII.

2 The parable of the vnrighteous Iudge and the widow. 10 Of the Pharise and the Publicane. 15 Children are of the kingdome of heauen. 22 To sell all and giue to the poore. 28 The Apostles forsake all. 31 Christ foreseeleth his death. 35 The blinde man receiueth sight.

AND [1] hee spake also a parable vnto them, *to this end*, that they ✣ ought alwayes to pray, & not to a waxe faint,

2 b Saying, there was a iudge in a certaine city, which feared not God, neither reuerenced man.

3 And there was a widow in that city, which came vnto him, saying, Doe mee iustice against mine aduersarie.

4 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and c make me weary.

6 And the Lord sayd, Heare what the vnrighteous Iudge saith.

7 Now shall not God auenge his elect, which cry day and night vnto him, yea, though d he suffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, shall hee finde faith on the earth?

9 ¶ [2] He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other.

10 Two men went vp into the Temple to pray:

when they be present, which wee afterward desire when they are present.

taken of wrestlers, who beate their aduersaries with their fists or clubbes; so doe they that are importunate beate the Iudges eares with their crying out, euen as it were with blowes. d Though he seeme slowe in reuenging the iniurie done to his.

✣ *Gen.7,5 mat. 24,38. 1.pet.3,20*
to The world shallbe taken vnwares with the sudden iudgement of God: and therefore the faithfull ought to watch continually.

✣ *Gen.19 24.*

11 We must take good heed, that neither destruction, nor the inticements of this world, nor any respect of friendship binder vs the least that may be.

▽ *Gen.19,26.*

✣ *Chap 9,24. mat. 10,39 mar.8,36. ihon 12.25.*

e *That is, shall saue it, so Matth wexpoundeth it: for the life that is here spoken of, is euerlasting saluation.*

✣ *Mat.24,40.*
12 The onely way to continue is to cleaue to Christ.

* *Mat.24,28.*

1 God will haue vs to continue in prayer, not to weary vs, but to exercise vs, therefore we must so striue with impatience, that long delay cause vs not to breake off the course of our prayers.

✣ *Rom.12,12. 1.thess.5,17.*

a *Tedde to affections, and aduersaries, as they doe which are out of heart.*

b *He doeth not compare things that are equall together, but the lesse with the greater: If a man got his right at a most vnrighteous iudges hands, much more shall the prayers of the godly preuaile before God.*

c *Word for word, beate mee downe with her blowes, or it is a metaphore*

the one a Pharise, and the other a Publican.

11 3 The Pharise stoode and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publican standing a farre off, would not lift vp so much as his eyes to heauē, but smote his breſt, saying, O God, be mercifull to mee a sinner.

14 I tell you, this man departed to his house, iustified rather then the other: for euery man that exalteth himselfe shall be brought low, and he that humbleth himselfe shalbe exalted.

15 ¶ ✠ f They brought vnto him also babes that he should touch them. 4 And when his disciples saw it, they rebuked them.

16 5 But Iesus called them vnto him, and said, Suffer the babes to come vnto mee, and forbid them not: for of such is the kingdome of God.

17 6 Verely I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, hee shall not enter therein.

18 ✠ Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherite eternall life?

19 And Iesus sayd vnto him, Why calleſt thou me good? none is good, saue one, *euen* God.

20 Thou knowest the commandements, ✠ Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 7 And he sayd, All these haue I kept from my youth.

22 Now when Iesus heard that, hee said vnto him, Yet lacketh thou one thing, Sell all that euer thou haſt, and distribute vnto the poore, and thou shalt haue treasure in heauen, & come follow me.

23 But when he heard those things, he was very heauy: for hee was mercuelous rich.

24 8 And when Iesus saw him very sorowfull, he sayd, With what difficultie shall they that haue riches, enter into the kingdome of God?

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayd they that heard it, And who then shalbe saued?

27 And he sayd, The things which are vnpossible with men, are possible with God.

28 ¶ ✠ Then Peter said, Loe, we haue left all, and haue followed thee.

29 9 And he sayd vnto them, Verely I say vnto you, there is no man that hath left house, or parents or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ * 10 Then Iesus tooke vnto him ℌ twelue, and sayd vnto them, Behold, we goe vp to Hierusalem, and all things shalbe fulfilled to the sonne of man, that are written by the Prophets.

32 For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they vnderstood h none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ ✠ 11 And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercy on me.

39 12 And they which went before, rebuked him that hee should hold his peace, but hee cryed much more, O Sonne of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when hee was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And hee sayd, Lord, that I may receiue my sight.

42 And Iesus sayd vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they saw *this*, gaue prayse to God.

CHAP. XIX.

a *Zacheus the Publican.* 13 *Ten peeces of money deliuered to seruants to occupie withall.* 29 *Iesus entreth into Hierusalem.* 41 *He foretelleth the destruction of the citie with teares.* 45 *He calleth the sellers out of the Temple.*

NOw when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the a chiefe receiuer of the tribute, and he was rich.

3 And hee sought to see Iesus, who he should be, and could not for the preaſe, because hee was of a low stature.

4 Wherefore he ranne before, and climed vp into a wilde hegge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, hee looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 a And when all they saw it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

8 3 And Zaccheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by b forged cauillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is saluation come vnto this house, forasmuch as he is also become the c sonne of Abraham.

10 ✠ For the sonne of man is come to seeke, and to saue that which was lost.

11 4 And whilest they heard these things, hee continued, and spake a parable, because hee was neere to Hierusalem, & because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, ✠ A certaine noble man went into a farre countrey, to receiue for himself a kingdome, and so to come againe.

3 Although we confesse, that whatsoeuer we haue, we haue it of God, yet are we despised of God, as proude & arrogant, if we put euer so litle trust in our owne workes before God.

e *Farre from the Pharise in a lower place.*

✠ *Chap.* 14 11. *mat.* 23 12.

✠ *Mat.* 19, 13. *marke* 10. 13.

f *The children were tender and yong, in that they were brought, which apeareth more euidently in that, that they were infants, which is to be marked against them that are enemies to the baptizing of children.*

4 To iudge or thinke of Christ after the nature of our flesh, is the cause of infinite corruptions.

5 The children also of the faithfull are comprehended in the free couenant of God.

g *Them that resisted the children, whereby the disciples drone away.*

6 Childlike innocencie is an ornament of Christians.

✠ *Mat.* 19 16. *marke* 10, 17.

✠ *Exod.* 20. 30.

7 The inticement of riches carieth away many from the right way.

8 To be both rich and godly, is a singular gift of God.

✠ *Mat.* 19, 27. *mar.* 10, 28.

9 They become the richest of all, which refuse not to be poore for Christs sake.

* *Mat.* 20, 17. *marke* 10 32. to 41 fure and certaine apprehension is, so sure is the glory which remaineth for the conquerours.

h *Hereby we see how ignorant the disciples were.*

4 Mat. 20. 29. *marke* 10. 46.

11 Christ sheweth by a visible miracle, that he is the light of the world.

12 The more stops and lets that Satan layeth in our way, euen by them which professe Christes Name, so much the more ought we to goe forward.

1 Christ preuenteth them with his grace especially, which seemed to be furthest from it.

a *The ouerseer and head of the Publicans which were there together: for the Publicanes were deuided into companies, as we may gather by many places of Cicero his orations.*

2 The world forsaketh the grace of God, and yet is vowilling that it should be bestowed vpon other.

3 The example of true repentance is knowen by the effect.

b *By falsely accusing any man: and this agreed most fitly to the maner of the customers person: for commonly they haue this trade among them when they rob and spoile the common weale, they haue nothing in their mouthes, but the profit of the common weale, and vnder that colour they play the theeues, insomuch that if men reproue and gee count to redresse their robberie, and spoyling, they cry out, the*

common-weale is hindred. c *Beloued of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to that house, because they receiued the blessing as Abraham had, for all of the houshelde were circumcised.* ✠ *Math.* 18, 11. 4 We must patiently waite for the iudgement of God, which shalbe reuealed in his time. ✠ *Mat.* 25, 14.

§ There are three sorts of men in the Church: the one sort fall from Christ whom they see not; the other, which according to their vocation, bestow the gifts which they haue receiued of God, to his glory with great paines and diligence: the third liue idlely, and do no good. As for the first, the Lord when hee commeth will iustly punish them in his time: the other he will bleesse, according as the paines which they haue taken: and as for the slouthfull and idle person, he will punish them as the first.

a This was a piece of money, which the Greekans vsed, and was in value about an hundred pence, which is about ten crownes.

6 Against them which spend their life idlely in deliberating, and otherwise, in consopulation

e To the bankers and changers.

✣ *Chap 8,28. mat. 13,11. and 25,29. marke 4,25.*

f The disciples staggered and staied at the matter, but Christ setteth on boldly though death were before his eyes.

✣ *Mat. 21,1. marke 11,1.*

7 Christ sheweth in his owne person, that his kingdome is not of this world.

✣ *Mat. 21,7. iohn 12,14.*

13 § And he called his ten seruants, and deliuered them ten pieces of money, and said vnto them, Occupy till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, & had receiued his kingdom, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, *b* thy peece hath increased ten pieces.

17 And he saide vnto him, Well, good seruant: because thou hast beene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he said, Be thou also *ruler* ouer fiue cities.

20 § So the other came, and said, Lord, behold the thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou laiedst not downe, and reapest that thou diddest not sow.

22 Then he saide vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not sow.

23 Wherefore then gauest not thou my money into thee banke, that at my comming I might haue required it with vantage?

24 And hee saide to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they saide vnto him, Lord, he hath ten pieces.)

26 ✣ For I say vnto you, that vnto all them that haue, it shallbe giuen: and from him that hath not, euen that he hath, shallbe taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, *f* hee went foorth before, ascending vp to Hierusalem.

29 § 7 And it came to passe, when he was come neere to Bethphage, and Bethania, before the mount which is called *the mount* of Olines, he sent two of his disciples,

30 Saying, Go ye to the towne which is before *you*, wherein assoone as ye are come, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him *hither*.

31 And if any aske you, why ye loose *him*, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the colt, the owners thereof saide vnto them, Why loose yee the colte?

34 And they sayde, The Lord hath neede of him.

35 ✣ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their cloathes in the way.

37 And when hee was now come neere to the going downe of the mount of Olines, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, and glory in the highest *places*.

39 § Then some of the Pharises of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should holde their peace, *g* stones would cry.

41 ¶ ✣ 9 And when he was come neere, he beheld the citie, and wept for it,

42 § Saying, *h* O if thou haddest euen knowen it at the least in this *h* thy day, those things which *belong* vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not *i* the season of thy visitation.

45 ¶ § 10 Hee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, ✣ Mine house is the house of prayer, ✣ but ye haue made it a denne of theeues.

47 And he taught dayly in the Temple. And the hie Priestes and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

§ When they linger which ought to be the chiefest preachers and setters forth of the kingdome of God, he will raise vp other extraordinarily in despite of them.

✣ *Chap. 21,6. mat. 14,1. marke 13,1.*

g Christ is not simply debited with the destruction, no nor of the wicked.

h Christ forsaketh off a person, which so vseth carefully as he was moued with compassion for the destruction of the citie, that yet he ceaseth: and partly to vpbraid them for their vnthankefulnesse and kindnesse against him, such as hath not lightly beene heard of.

i At least wise them, O Hierusalem, to whom this messege was properly sent.

k If after the sacrifying of so many Passeouers, and so oft commodious times is called the day of this citie. I That is, those things wherein they happinesse standeth in. That is, this very instant wherein God visited them.

10 Christ shewesh after his entrie into Hierusalem by a visible signe, that he is his office enioyned him of his Father to purge the Temple.

✣ *Mat. 21,12. marke 11,15. & 19,7. iohn 2,14.*

Ieremy 7,11.

CHAP. XX.

4 From whence Iohns Baptisme was 9 The wickednesse of the Priests is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 He conuinceth the Sadducets denying the resurrection. 41 How Christ is the sonne of Dauid.

AND ✣ *k* it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priestes and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing; tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if wee shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it *was*.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ * *a* Then began he to speake to the people this parable, A certaine man planted a vineyard, and

✣ *Mat. 21,23. marke 11,27.*

1 The Pharises bring ouercome with the truth of Christ doctrine, mouue a question about his outward calling: and are ouercome by the witnesse of their owne conscience.

* *Mat. 21,33. marke 12,1. esai. 5,1. Ieremy. 2,21.*

a It is no new thing to haue them the chiefest enemies of Christ and his seruants, which are counterfaits in the very Sanctuary of Gods holy place: but at length they shall not escape vnpunished,

and let it foorth to husbandmen: and went into a straunge countrey, for a great time.

10 And at the time conuenient hee sent a seruant to ỹ husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer he sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloued sonne: it may be that they will do reuerence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shal the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, ✣ The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ✣ 3 And they [a] watched *him*, and sent foorth [b] spies, which should faine themselues iust men, [c] to take him in his talke, and to deliuer him into the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept any [e] mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their [f] craftinesse, and said vnto them, Why tempt ye me?

24 Shewe mee a penie. Whose image and superscription hath it? They answered, and saide, Cesars.

25 Then hee said vnto them, ✣ Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 ✣ 4 Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ✣ Moses wrote vnto vs, If any mans brother die, hauing a wife, and hee die without children, that his brother should take *his* wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the thirde tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The [g] children of this world marry wiues, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen ✣ Moses shewed it besides the busth, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ ✣ 5 Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, ✣ The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid called him Lord, how is hee then his sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 ✣ 6 Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feasts:

47 Which deuoure widowes [k] houses, and in shew make long prayers: These shall receiue greater damnation.

CHAP. XXI.

1 *The widowes liberalitie abone her riches.* 5 *Of the time of the destruction of the Temple,* 9 *and Hierusalem* 25 *The signes going before the last iudgement.*

AND [*] as he behelde, hee sawe the rich men which cast their gifts into the treasurie.

2 And hee saw also a certaine poore widowe which cast in thither two mites:

3 And hee saide, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

5 [*] 1 Now as some spake of the Temple, how it was garnished with goodly stones, & with [a] consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe *shall* there *be* when these things shall come to passe?

8 ✣ And hee saide, Take heede, that ye be not deceiued: for many will come [b] in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

9 ✣ And

✣ *Psal.* 118, 22. *Isa.* 28, 16 *Act.* 4, 11. *rom.* 9, 33. *1. pet.* 2, 8.

a A fit time to take him in.
b Whom they had accustomly hired.
c That they might take some holde in his talke, and thereby forge some false accusation against him
d To put him to death.
e Thou art not moued by fauour of any: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are indede alike.
f Craftines is a certaine diligence and wittines to do euill, getting by much vse and great practise.

✣ *Rom.* 13, 7.
✣ *Mat.* 22, 23. *mar.* 12, 18.
4 The resurrection of the flesh is auouched against the Sadduces.
✣ *Deut.* 25, 5.

g They are called here in this place, the children of this world, which liue in this world: and not they, that wholly are giuen to the world, as before chap. 16, 8. *which are contrary to the children of light.*
h That is, men partakers of the resurrection, for as we say truely that they shall liue indeed, which shall enioy euerlasting blisse, so do they rise indeed, which rise to life, though if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life but death.
✣ *Exod.* 3, 6.
i That is, before him: a notable saying, the godly doe not die, though they die here on earth.
✣ *Mat.* 22, 44. *mar.* 12, 35.
5 Christ is to be sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting sonne of God) according to the Spirit.
✣ *Psalm* 110, 1.
✣ *Chap.* 11, 43. *mat.* 23, 6. *mar.* 12, 38
g We must auoyd the example of he ambitious and couetous pastours.
k This is spoken by the figure Metonymie, houses, for the goods & substance.

✣ *Marke* 12, 42.
1 The poore may exceed in bountie and liberalitie euen the richest, according to Gods iudgement.

✣ *Chap.* 19, 43. *mat.* 24, 1. *mar.* 13, 1.
2 The destruction of the Temple is foretold, that the true spirituall building may be built vp, whose head builders must and ought to be circumspect.
a These were things that were hanged vpon walles and pillars.
✣ *Ephes.* 5, 6. *1. thes.* 2, 3.
b Vsing my Name.

a The true Temple of God is built vp euen in the middest of intermixte rumulte, and most lamentable miseries, through iniuincible patience, so that the end thereof cannot be but most happy.
* *Mat.24.7. marke 13,18.*
b *This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and men, of well of the treacherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaine to the testimonies of the truth.*
✠ *Chap 12,12. mat.10,19. marke 13,11.*
y *Mat.10,30.*
z *Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.*
a *Dan.9,17. mat.24,15. marke 13,14.*
4 The finall destruction of the whole citie is foretold.
b *By wrath, those things are meant, which God sendeth when he is displeased.*
c *Word for word, mouth, for the Hebrew call the edge of a sword, the mouth, because the edge biteth.*
* *Esa.13 to ezek. 32 7 mat.24.29. marke 13 24*
g *Were the times are expired, appointed for the fulfilling of the Gentiles and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the latter iudgement.*
5 After diuers tempests, the Lord will at the length plainely appeare to deliuer his Church.
* *Rom 8,27.*
6 We must be sober and watchfull both day and night for the Lords coming, that we be not taken at vnwares.

✠ *Rom.13,13.*

9 [3] And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then sayd he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 ✠ And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute *you*, deliuering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a [c] testimoniall.

14 ✠ Lay it vp therefore in your hearts, that ye cast not before hand what ye shall answere.

15 For I will giue you a mouth, and wisedome, where against all your aduersaries shall not be able to speake nor resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friendes, and *some* of you shall they put to death.

17 And yee shall be hated of all men for my Names sake.

18 [y] Yet there shall not one haire of your heads perish.

19 By your patience [d] possesse your soules.

20 ¶ * ✠ And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein:

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo *be* to them that be with child, and to them that giue sucke in those dayes: for there shallbe great distresse in this land, and [e] wrath ouer this people,

24 And they shall fall on the [f] edge of the sword, and shallbe led captiue into all nations, and Hierusalem shallbe troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 * [g] Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 [5] And mens hearts shall faile them for feare, and for looking after those things which shal come on the world: for the powers of heauen shallbe shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: * for your redemption draweth neere.

29 [6] And he spake to them a parable, Behold, the figgree, and all trees,

30 When they now shoot foorth, ye seeing them, know of your owne selues, that summer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shall not passe, till all *these* things be done:

33 Heauen and earth shall passe away, but my words shall not passe away.

34 ✠ Take heed to your selues, least at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, and least that day come on you at vnwares.

35 For as a snare shall it come [h] on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may [i] stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and aboade in the mount, that is called the *mount* of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

Iudas selleth Christ. 7 The Apostles prepare the Passeouer, 24 They striue who shalbe chiefest. 31 Satan desireth them 35 Christ foreweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus eare cut off & healed. 57, 58, 60 Peter denieth Christ thrise. 63 Christ is mocked and stricken. 69 He confesseth himselfe to be the Sonne of God.

NOw ✠ the [1] feast of vnleauened bread drew neare, which is called the Passeouer.

2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.

3 ✠ [a] Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests and [a] captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunity to betray him vnto them, when the people were [b] away.

7 ¶ * [2] Then came the day of vnleauened bread, when the Passeouer [c] must be sacrificed.

8 And he sent Peter and Ioho, saying, Go and prepare vs the [d] Passeouer that we may eate it.

9 And they sayd to him, Where wilt thou, that we prepare *it?*

10 Then he sayd vnto them, Behold, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And say vnto the good man of the house, The Master sayth vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had sayd vnto them, and made ready the Passeouer.

14 ✠ [4] And when the [e] houre was come, he sate downe, and the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you, before I [f] suffer,

16 For I say vnto you, Hencefoorth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you:

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

4 Christ hauing ended the Passeouer according to the order of the Lawe, forewarneth them that this shall be his last banquet with them, after he maces an end of this life. e *The euening and twilight, at what time this supper was to be kept.* f *I am put to death.*

h *On all men whersoeuer they be.*
i *You may so appeare that you will abide the countenance and sentence of the Iudge without feare.*

✠ *Mat.26.1. Marke 14.1.*
1 Christ is taken vpon the day of the Passeuer, rather by the prouidence of his Father, then by the will of men.
✠ *Mat.26,14. Marke 14. 10.*
2 God by his wonderfull prouidence, causeth him to be the minister of our saluation, who was the author of our destruction.
a *They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52 verse of this Chapter.*
3 Without tumult, consenting to the people which vsed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.
* *Mat.26.17. marke 14.12.*
3 Christ teacheth his disciples by a manifest miracle, that although he be going to suffer death, yet nothing is hid from him: and therefore that he goeth willingly to death.
4 *By the order appointed by the Law.*
a *The lambe which is the figure of the Passeouer. And this is spoken by the figure metonymie, which is very vsuall in the writers of the Scriptures.*
* *Mat.26. 20. marke 14 17.*

✣ *Mat. 26, 26. marke 14, 22. 1. Cor. 11, 24.*

‡ Christ establisheth his new Covenant, and communicating with vs with newe signes.

a There is a double Metonymie: for first the vessell is taken for that which is contained in the vessell, as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Testament, because it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that it representeth.

b This word, that, sheweth the exselelencie of the Testament, and answereth to the place of Jeremie, Chap. 31. 31. where the new Testament is promised.

✣ *Mat. 26, 21. marke 14, 18. Psal. 41, 9.*

6 Christ sheweth against what he goeth to death willingly, although he be not ignorant of Judas treason.

c That is, his practise, so vse the Hebrewes to speake, 2. Kings 24, 19. Is any the hand of Ioab in this matter?

7 Although the prooue of Gods providence come necessarily to passe, yet is executeth not the fault of the instruments.

✣ *Matth. 20, 18. marke 10, 42.*

8 The Patteure are not called to rule, but to serue.

d Haue great titles, for so it was the custome of honour Princes, with some great titles.

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome. ✣ *Mat 19 28.* 10 We must alwayes thinke vpon the wait that Satan laieth for vs. ✣ *1. Pet. 5, 8. For to set you and your seede, and also to cast you out.* 11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * *Matt. 26, 34 marke 14, 30. iohn 13, 38.* 12 Christ sheweth that faith differeth much from a vaine securitie, in seeing before vs the grieuous example of Peter. ✣ Matth. 10, 9. In all this talke is by way of an allegorie, as if he sayd: O my friends and fellow Souldiers, you haue liued hitherto as it were in peace: but now there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this armour is, he sheweth by his owne example, when he prayed afterward in the garden, and reprooued Peter for striking with the sworde. ✣ Esai. 63, 12. ✣ Matth. 26, 36, *marke 14, 32. iohn 18, 1.*

19 ✣ 3 And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in remembrance of me.

20 Likewise also after supper *he tooke* the cup, saying, This *a* cup *is* the new Testament in my blood, which is shed for you.

21 ✣ 4 Yet behold, the hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth as it is appointed: but woe *be* to that man by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should be, that should doe that.

24 ¶ 5 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called *b* bountifull.

26 But ye *shall* not *be* so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as he that serueth.

28 9 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 ✣ That ye may eate, and drinke at my table, in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ✣ 10 And the Lord sayd, Simon, Simon, behold, ✣ Satan hath desired you, *c* to winnow you as wheat.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * 12 And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall no crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And he said vnto them, ✣ When I sent you without bag, and scrip, and shooes, lacked ye any thing? And they sayd, Nothing.

36 *m* Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in me, ✣ Euen with the wicked was he numbred: for doubtlesse those things which *are written* of me, haue an end.

38 And they sayd, Lord, behold, here are two swords. And he sayd vnto them, It is enough.

39 ¶ ✣ And he came out, and went (as he was wont) to the mount of Oliues: and his disciples also followed him.

40 ✣ 13 And when hee came to the place, hee sayd to them, Pray, least ye enter into tentation.

41 14 And hee was drawen aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, If thou wilt, take away this cuppe from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an *n* agonie, hee prayed more earnestly: and his sweat was like *o* drops of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, and came to *his* disciples, and found them sleeping for heauines.

46 And he sayd vnto them, Why sleepe ye? rise and pray, least ye enter into tentation.

47 ✣ 16 And while hee yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer *them* thus farre: and he touched his eare, & healed him.

52 18 Then Iesus sayd vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee yee come out as vnto a thiefe with swords and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, & the power of darknes.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed afarre off.

55 ✣ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine mayd beheld him as he sate by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man sawe him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while hee yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lord, how he had sayd vnto him, ✣ Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ✣ 20 And the men that held Iesus, mocked him, and strooke him.

✣ *Mat. 26, 47. marke 14, 43. iohn 18, 3.*

16 Christ is willingly betrayed and taken, that by his obedience hee might deliuer vs, which were guilty to the betraying of Gods glory.

17 That zeale which carieth vs out of the bounde of our vocation, displeaseth not Christ.

18 Euen the very feare of them which tooke Christ, prooueth perfect in their euill conscience, and partly also that *the power that was giuen to darknesse, to oppresse the light for a season.* ✣ *Mat 26, 8.* 19 Wee haue to behold in Peter an example both of the fragilitie of man nature, and of the singular goodnesse of God towards his elect. ✣ *Mat. 26, 52, 59 marc. 4, 66. iohn 18, 25.* ✣ *Mat. 26, 34. 1 Pet 1, 5. 2 Pet 3, 9.* 20 Christ bare the shame that was due to our shame. * *Matt. 26, 67. mar. 14, 65.*

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ✠ [21] And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell vs. And he sayd vnto them, If I tell you, ye will not beleeue it.

68 And if also I aske you, you will not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said vnto them, Ye say, that I am.

71 Then said they, What neede we any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herode. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him: 33 He is crucified. 39 One of the theeues reuileth him. 43 The other is sau'd by faith. 45 He dieth. 53 He is buried.

THen [1] the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man a peruerting the nation, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ✠ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [2] Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of [b] Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stoode forth and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and arayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ ✠ Then Pilate called together the high Priests, and the [d] rulers, and the people,

14 ✠ And said vnto them, Yee haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

and loe, nothing worthy of death is done of him.

16 [5] I will therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one loose vnto them at the feast)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 [6] And he said vnto them the third time, But what euill hath bee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ ✠ [7] And as they ledde him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed *are* the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, ✠ Fall on vs: and to the hilles, Couer vs.

31 ✠ For if they doe these things to a [e] greene tree, what shall be done to the drie?

32 ✠ And there were two others, which were euill doers, led with him to be slaine.

33 [9] And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 [10] Then said Iesus, Father, forgiue them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if he be that Christ the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger.

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ ✠ And [12] one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We

✠ Mat. 27, 1. marke 15, 1. iohn 18, 28.

21 Christ is wrongfully condemned of blasphemie before the hie Priestes iudgement seate, that we might be quit before God from the blasphemie which we deserued.

1 Christ, who is now readie to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his owne sinnes (which were none) but for ours.

a Corrupting the people, and leading them into errours.

✠ Mat. 21, 11. marke 11, 17.

2 Mat. 27, 11. marke 15, 2. iohn 18, 33.

2 Christ is a laughing stocke to princes, but to their great smart.

b This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22 yeeres, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost fourty yeeres after Caluies death. This Herod was sent into banishment to Lions, about the second yeere of Caius Cæsar.

c Accompanied with his nobles and souldiers which followed him from Galile.

3 The hatred of godlinesse: to vvoth the wicked together.

4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust. *d Those whom the Iewes called the Sanhedrim.* ✠ Matth. 27, 13. marke 15, 14. iohn 18, 34.

5 The wisedome of the flesh, of vvo euils chuseth the lesse, but God careseth such counsels.

6 Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him. ✠ Mat. 27, 23. marke 15, 21

7 An example of the outragiousnes and disorder of faulctors.

8 The triumph of the wicked hath a most horrible end, ✠ Isa. 2, 19. hose 10, 8 venet 6, 16. ✠ 1 Pet. 4, 17. ✠ As if he said, If they doe this to me that am frustfull, and alwayes fruitfulling, and who sue for ever by reason of my Godhead, what will they doe to you, that are vnfrustfull and voide of all loue of neighbours perfect?

✠ Mat. 27, 38. marke 15, 27. iohn 19, 18.

9 Christ became accursed for vs vpon the Crosse, suffering the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

f Whom God loueth more then all others.

11 Pilate at vvoares is made a preacher of the kingdome of Christ.

g Therefore either we must take that spoken by Symeon there which Matthew saith, or that both of them mocked Christ. But one of them at the length ouercome with the great patience of God, brake forth into that confession worthy all memories.

12 Christ in the midst of the humbling of himselfe vpon the crosse, sheweth indeede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

b More then hee ought.
c God made the visible paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of everlasting ioy and salvation, through the goodnesse and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyful dwelling.

41 We are indeede righteously *here*: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.

42 And hee said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ 13 And it was about the sixt houre: and there was a darkenesse ouer all the land, vntill the ninth houre.

45 14 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loud voyce, and said, ✣ Father, into thine handes I commend my spirit. And when he thus had sayd, he gaue vp the ghost.

47 ¶ 15 Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 16 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

50 ¶ ✣ 17 And beholde, there was a man named Ioseph, which was a counseller, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, *which was* of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloath, and layde it in a toombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath *d* drew on.

55 18 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

56 And they returned and prepared odours, and oyntments, and rested the Sabbath *day* according to the commandement.

d Mat. 27. 57. Mar. 15. 43 Iohn 19. 38.
e Or, going downe, and that was the day of preparation for the feast which was to be kept the day following.
17 Christ being set vpon by the deuill and all his instruments, and being euen in deaths mouth, setteth weake women in his foreward, minding straight wayes to triumph ouer those terrible enemies, without any great endeuour.

CHAP. XXIV.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels, vnto the Apostles. 13 Christ ioyneth himselfe vnto two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 29 He offereth himselfe to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is caried vp into heauen.

NOw the *f* 1 first *day* of the weeke 2 earely in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine *women* with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces in the earth, they said to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember ✣ how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and told all these things vnto the eleuen, and to all the remnant.

10 Now It was Mary Magdalene, & Ioanna, & Mary the *mother* of Iames, and other women with them which told these things vnto the Apostles.

11 But their words seemed vnto them as a fained thing, neither beleeued they them.

12 ✣ 3 Then arose Peter, and ran vnto the sepulchre, and *b* looked in, & saw the linnen cloathes layed by themselues, and departed wondering in himselfe at that which was come to passe.

13 ¶ ✣ 4 And behold, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 *c* But their eyes were holden, that they could not know him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke and are sad?

18 And *d* the one (named Cleopas) answered and saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people,

20 *e* And how the hie Priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had beene hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs, made vs astonished, which came early vnto the sepulchre,

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had said, but him they saw not.

25 Then hee sayde vnto them, O fooles and slowe of heart to beleeue all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were *written* of him.

28 And they drewe neere vnto the towne, which they went to, but he made as though hee would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sate at table with them, he tooke the bread, and blessed, and brake

b More then hee ought.
c God made the visible paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of everlasting ioy and salvation, through the goodnesse and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyful dwelling.
13 Christ being euen at the point of death, sheweth himselfe to be God almighty, euen to the blind.
14 Christ entreth ftiortly into the very deepe of death, for to ouercome death euen within his most secret places.
✣ *Psal. 31. 6.*
15 Christ causeth his very enemises to giue honorable witnesse on his side, so ofte as it pleaseth him.
16 Christ gathereth together, and defendeth his little flocke in the midst of the tormentators.
✣ *Mat. 27. 57. Mar. 15. 43 Iohn 19. 38.*
17 Christ through his famous buriall confirmeth the trueth both of his death, and resurrection, by the plaine and euident witnesse of Pilate.
k Word for word, da wanne, as now beginning, for the light of the former day drewe towarde the

f Marke 16. 1. Iohn 20. 1.
1 Poore silly women, euen beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspition either of deceit or violence.
2 *Very earely as Matthe saith, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day.*

✣ *Chap. 9, 22. mat. 17, 23. marke 9, 31.*

3 The cowardly & dastardly minde of the disciples is vpbraided by the stout courage of women, (so wrought by Gods great mercie) to shew that the kingdome of God consisteth in an extraordinarie power.
✣ *Iohn 20. 6.*
3 Christ vseth the incredulitie of his disciples, to the fuller setting foorth of the trueth of his resurrection, least they should seeme to haue beleeued that too lightly, which they preached afterward to all the world.
a As it were holding downe his head, and bowing his necke, looked diligently in.
∴ *Marke 16, 12.*
4 The resurrection is prooued by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.
c Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not inuisible, but their eyes were dimmed.
d Some of the old fathers thinke that the other disciple was this our Euangelist: but Epiphanius writing against the Saturnilians, saith it was Nathanael, but all these are vncertainties.
5 It appeareth by the conferring of the forewritings of the Prophets, that all those things are true and certaine, which the Euangelists haue put downe in writing of Christ.

brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: and he was e no more seene of them.

32 And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and founde the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen indeede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowen of them in f breaking of bread.

36 ¶ ✠ 6 And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace *be* to you.

37 But they were abashed and afraid, supposing that they hath seene a spirit.

38 Then he said vnto them, Why are ye troubled: & wherefore doo doubts arise in your hearts?

39 Behold mine hands and my feet: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when he had thus spoken, hee shewed them *his* hands and feet.

41 And while they yet beleeued not for ioy, and wondered, hee said vnto them, Haue yee here any meat?

42 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And he tooke it, and did eate before them.

44 7 And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should be preached in his Name among all nations, g beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the ✠ promise of my Father vpon you: but tarie yee in the citie of Hierusalem, h vntill ye be endued with power from on high.

50 8 Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as hee blessed them, ✠ hee departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, praysing, and landing God. Amen.

e *Suddenly taken away, and therefore we may not imagine that he was there in such a bodie as could not be seene, but beleeue it indeed that he changed his place.*

f *When he brake bread, which that people vsed, as the Iewes vse yet at this day at the beginning of their meales, and say a prayer.*

✠ *Mark. 16. 14. Iohn 20. 19.*

6 The Lord himselfe sheweth by certaine and necessarie signes, that he was risen againe, and that in the same bodie which hee tooke vpon him.

g *Diuers and doubtfull thoughts which fall oft into mens heads, when any strange thing faileth out, whereof there is no great likelyhood.*

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof, is repentance and remission of sinnes.

h *The Apostles who are the preachers of the Gospel beginning at Hierusalem.*

✠ *Iohn 15. 26. Act. 1. 4.*

i *Vntill the holy Ghost came downe from heauen vpon you.*

8 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

✠ *Marke 16. 19. Acts 1. 9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 *That Word begotten of God before all worldes,* 2 *and which was euer with the Fathers,* 14 *is made man,* 6.7 *For what end Iohn was sent from God:* 16 *His preaching of Christes office.* 19. 20 *The record that he hath giuen out vnto the Priestes.* 40 *The calling of Andrew,* 42 *of Peter,* 43 *Philip,* 45 *and Nathanael.*

IN the a beginning b was c that Word, & that Word was d with God, and that e Word was God.

2 This same was in the beginning with God.

3 ✠ 2 All f things were made by it, and g without it h was made nothing that was made.

4 i In it k was life, and that life was l the light of men.

5 3 And that light shineth in the darkenesse, and the darkenesse m comprehended it not.

6 ¶ ✠ 4 There was a man sent from God, whose name *was* Iohn.

7 *This* same came for a witnesse, to beare witnesse of that light, that all men n through him might beleeue.

8 Hee was not o that light, but *was sent* to beare witnesse of that light.

9 5 This was p that true light, which lighteth euery man that commeth into the world.

10 9 Hee was in the world, and the world was q made by him: and the world knew him not.

11 He came r vnto his owne, and his owne receiued him not.

12 6 But as many as receiued him, to them hee gaue s prerogatiue to be the sonnes of God, *euen* to them that beleeue in his Name,

13 Which are borne not of blood, nor of the t will of the flesh, nor of ✠ will of man, but of God.

a *The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe same essence or nature, with the Father.*

b *From the beginning, as the Euangelist saith, 1. Epistle 1. 1. & 2. 13. & 3. 8. & 4. 4. & 5. 20. & though he said, that the world began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, began to be made, and therefore hee was before the beginning of all things.*

c *Hee had his being: This word, That, pointeth out vnto vs a peculiar and chiefe thing about all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwise also are called the word of God.*

d *This word (Word) is the (With) pointeth out the distinction of persons to vs.*

e *This word (Word) is the first in order in the sentence, and is that which the learned call (Subiectum:) and this word (God) is the latter in order, and the same which the learned call (Predicatum.)* ✠ *Col. 1. 16.*

f The Sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preseruing of them, & especially by the excellent gifts of reason & vnderstanding, wherewith he hath beautified man aboue all other creatures. ✠ *Paul expoundeth this place, Colos. 1. 15. and 16 verses.*

g *That is, as the Father did worke, so did the Sonne worke with him: for he was fellow-worker with him.*

h *Of all these things which were made, nothing was made without him.*

i *That is, by him: and is spoken after the manner of the Hebrewes, meaning thereby that by his force and working power all life commeth to the world.*

k *To wit, euen then, when all things are made by him, for els he would haue said, Life is in him, and not life was.*

l *That force of reason and vnderstanding, which is kind, doth not minder to knowledge him the author of so great a benefite.*

3 The light of men is turned into darkenesse, but yet so that there is clearenes enough to make them without excuse.

m *They could not perceiue nor reach vnto it, to receiue any light of it, nay, they did not so much as acknowledge him.*

✠ *Mat. 3. 1. mark. 1. 4. luk 3 2.*

n There is another more full witnesstation of the Sonne of God, to the confirmation whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the

herault of Christ.

o *Through Iohn.*

p *That light which we speake of, to wit, Christ, who onely can lighten our darknesse,*

q When as the Sonne of God came, that man did not acknowledge him by his workes, although they were endued with vnderstanding (which bee had giuen to them all) bee exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him.

r *Who onely and properly deserueth to be called the light, for he shineth of himselfe, & borroweth light of none.*

s *That is, to be called the children of God, which is the greatest benefite that can be giuen vnto man.*

t *The Word himself shewed himselfe when the worlde was made.* ✠ *Heb 11. 3.*

u *Christ, when he came in the flesh.*

v The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is to bee the sonnes of God.

w *He vouchsafed to giue them this prerogatiue to take them to be his children.*

x *Of that grosse and corrupt nature of man, which is throughout the Scriptures set as enemie to the Spirit.*

✣ *Mat.3.16.*
7 That Sonne, who is God from everlasting, tooke vpon him mans nature, that one and the selfesame might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conuersant, and vato whom by sure and vndoubted arguments he shewed both his natures.
a That is, man: for that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, and a true soule.
x For a season, and when that was ended, he went vp into heauen: for the word which he vseth, is taken from tents: and yet notwithstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his spirit.
✣ *Mat.17.2.*
b. pet.1.17.
y The glory which he speaketh of here, is that manifestation of Christ his Godhead, which was as it were layd open before our eyes when the Sonne of God appeared in flesh.
z This word (as) doeth not in this place betoken a likelinesse, but the truenesse of the matter, for his meaning is this, that we saw such a glorie, as beseemed and was meete for the true and onely begotten Sonne of God, who is Lord and King ouer all the world.
a Hee was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth.
b Iohn is a faithfull witnesse of the excellencie of Christ.
c That is, Hee before whome I am sent to prepare him the way: for that these words are referred to the time of his calling, and not of his age, for Iohn was fixe moneths older then he.
c This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first: for to plaine speach this it is: He that cometh after me, is better then I am, for he was before me. The like kind of turning the reason we find in Luke 7.47. many sinnes are forgiuen her, because shee loued much, which is thus much to say, shee loued much, because many sinnes are forgiuen her.
✣ Coloss.1.19. and 2.9.
Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited, and shewed himselfe to the world. *d That is, vpon peace, as a man would say, graces heaped and vpon another.*
10 The true knowledge of God proceedeth onely from Iesus Christ.
✣ *1. Tim.6.16. 1 iohn 4.12.* *e Who is neuerall to his Father, not onely in respect of his loue towards him, but by the bond of nature, and for that vnion or oneneſſe that is betweene them, whereby the Father and the Sonne are one.* *f Reuealed him, and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the quicknesse of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him seeth the Father also.*
11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herald of Christ, who is now present. *g He did acknowledge him, and spake of him plainely and truely.*
h The vehearsing of one and the selfe same thing, though in diuers words, is vsed much of the Hebrewes, and it hath great force: for they vse to speake one thing twise, to set it out more certainely and plainely. ✣ *Acts 13.25.*
i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Malac. 4.5. which place it is to be vnderstood of Iohn, Matth.11.14. And yet Iohn denie th that he is Elias, answering them in deed according as they meant.
k They enquire of some great Prophet, & not of Christ, for Iohn deemed before that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, wresting to that purpose that place of Deut.18.15. which is to be vnderstood of all the companie of the Prophets and ministers, which haue beene and shall be to the ende, and especially of Christ, who is the head of all Prophets. ✣ *Isa.40.3. matth.3.3. luke 3.4.*
12 Christ is the authour of baptisme, and not Iohn: and therefore the force therof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord.
l Hereby we may proue that the Iewes knew there should be some change in religion vnder Messias, in Whom all the world seeth, and is euen amongst you, know not.

14 ✣ 7 And that Word was made u flesh, and x dwelt among vs, (and wee y sawe the glorie thereof, z as the glorie of the onely begotten *Sonne* of the Father) a full of grace and trueth.

15 ¶ 8 Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, He that commeth b after me, was c before me: for he was better then I.

16 ✣ 9 And of his fulnesse haue all we receiued, and d grace for grace.

17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

18 ✣ 10 No man hath seene God at any time: that onely begotten Sonne, which is in the e bosome of the Father, he hath f declared him.

19 ¶ 11 Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, Who art thou?

20 And hee g confessed and h denyed not, and said plainely, I ✣ am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, I I am not. Art thou k that Prophet? And he answered, No.

22 Then said they vnto him, Who art thou, that wee may giue answere to them that sent vs? What sayest thou of thy selfe?

23 He said, I * am the voice of him that cryeth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 12 Now they which were sent, were of the Pharisees.

25 And they asked him, and said vnto him, l Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one m among you, whom yee

46 29 Then

27 ✣ Hee it is that commeth after me, which was before me, whose shoe latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ 13 The next day Iohn seeth Iesus comming vnto him, and sayeth, Behold n a that Lambe of God, which o taketh away the p sinne of the world.

30 This is he of whom I said, After me commeth a man, which was before me: for he was better then I.

31 And q I knewe him not: but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 14 So Iohn bare record, saying, I beheld ✣ that Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knewe him not: but he that sent me to baptize with water, hee said vnto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is r that Sonne of God.

35 ¶ 15 The next day, Iohn stood againe, and two of his disciples.

36 16 And he beheld Iesus walking by, and said, Behold that Lambe of God.

37 17 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and said vnto them, What seeke yee? And they said vnto him, Rabbi, (which is to say by interpretation, Master) s where dwellest thou?

39 Hee said vnto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the t tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue found that Messias which is by interpretation, that u Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 18 Philip founde Nathanael, and sayde vnto him, Wee haue founde him of whome ✣ Moses did write in the Lawe, and the ✣ Prophets, Iesus that Sonne of Ioseph, that was of Nazareth.

✣ *Mat.3.11. mark.1.7. luke 3.16. acts 1.5. and 11.16. and 19.4.*

13 The bodie and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ.
n This word (That) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to separate him from the Lamb: which was a figure of him, and from all other sacrifices of the Law, but also to bring into our minds the Prophecies of Esay and others.
o This word of the present time, signifieth a continuall act: for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the world.
p That is, that first of sinnes, to wit, our corruption, and so consequently, the fruits of sinne, which are commonly called in the plurall number sinnes.
q I neuer knew him by face before.
24 Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the Patriarchs voice, and by Iohns testimonie.
✣ *Mat.3.16. marke 1.10. luke 3.22.*
r This word (That) pointeth out vnto vs some excellent thing, and maketh a difference betweene Christ and the rest of the Saints and the Prophets commonly call the sonnes of God, or the sonnes of the most high.

15 Iohn gathered disciples, not to himselfe, but to Christ.
16 Christ is set before vs to followe not as a vaine shadowe, but as our Mediatour.
17 To this first gathering of the disciples we haue learned verse vi. that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whom (so presenting vs) we must also heare, and followe: him home, that being instructed by him, wee may also instruct others. *s Where is thy lodging? t The night grew on.* *u That is, annointed, and King after the manner of the Iewish people.*
18 The good endeuours euen of the vnlearned, God doeth so allowe, that he maketh them matters to the learned. ✣ *Genesi. 49.10. deut.18. 18.* ✣ *Isai. 4.2. and 40.10, and 45.8. iere. 23.5. and 33.14. ezech. 34.23. and 37.24. Dan.9.24.*

39 We must especially take heede of false presumptions, which shut vp against vs the entrance to Christ.
30 Simple vprightnesse discerneth the true Israelites from the false.
a1 The ende of miracles is to set before vs Christ the Almighty, and also the onely author of our saluation, that we may apprehend him by faith.
✣ Gen. 28. 12. *By these wordes, the power of God is signified which should appeare vs his ministery by the angels seruing him as the head of the Church.*

46 19 Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip sayd to him, Come, and see.

47 20 Iesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.

48 21 Nathanael saide vnto him, Whence knowest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the fig tree, I saw thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tree, beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely, I say vnto you, Hereafter shall ye see heauen open, and the Aungels of God ✣ ascending, and descending vpon that Sonne of man.

CHAP. II.

a Christ turneth water into wine. 11 Which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth vp to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed of the Iewes. 23 Many beleeue on him, seeing the miracles which he did.

AND the a third day, was there a mariage in Cana *a towne* of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 a Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine b houre is not yet come.

5 His mother sayd vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there, sixe ✣ waterpots of stone, after the maner of the purifying of ỹ Iewes, conteining two or three ✣ firkins apiece.

7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was, but the seruant, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And sayd vnto him, All men at the beginning set foorth good wine, and when men haue c well dronke, then that which is worse: *but* thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forth his glorie: and his disciples beleeued on him.

12 After that, he went downe into Capernaum, he and his mother, and his ✣brethren, and his disciples: but they continued not many dayes there.

13 3 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Hierusalem.

14 4 And hee found in the Temple those that sold oxen, and sheepe, and doues, and changers of money sitting *there.*

15 Then nee made a scourge of small cordes, and drane them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew their tables,

16 And said vnto them that sold doues, Take these things hence: make not my fathers house an house of marchandise.

17 And his disciples remembred, that it was written, ✣ The g zeale of thine house hath eaten me vp.

18 5 Then answered the Iewes, and sayd vnto him, What h signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, ✣ Destroy this Temple, and in three dayes I will rayse it vp againe.

20 Then said the Iewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the i temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembred that he thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 6 But Iesus did not commit himselfe vnto them, because he knew them all,

25 7 And had no neede that any should testifie of man, for he knew what was in man.

a Christ reasoneth with Nicodemus the very principles of Christs regeneration. 14 The serpent in the wilderness. 23 Iohn baptizeth. 27 and teacheth his, that he is not Christ.

THere a was a man of the Phatises, named Nicodemus, a a ruler of the Iewes.

2 This man came to Iesus by night, and sayd vnto him, Rabbi, wee knowe that thou art a b teacher come from God, for no man could doe these miracles that thou doest, c except God were with him.

3 a Iesus answered and said vnto him, Verely, verely I say vnto thee, Except a man be borne againe, he cannot d see the e kingdome of God.

4 Nicodemus said vnto him, How f can a man be borne which is old? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirite, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is g flesh: and that that is borne of the Spirit, is spirit.

7 Maruaile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it h listeth, and

✣ Psal. 69. 9.
g Zeale in this place is taken for a vehement indignation and displeasure of the minde, conceiued of one naughtie and euill dealing towards them whom we loue well.
✣ Against them which so blinde God to an ordinarie calling which they themselues must shamefully abuse, that they will not a mit an extraordinarie, which God coferreth from heauen, (and they although in vaine would faine be distinguished) vnlesse he be sealed with outward and bodily miracles.
b With what miracle doest them confirme it, that we may see that heauenly power and vertue, which pertaineth vnto authoritie and learning?
8. and 5. 19. i That is, *of his body.* 6 It is not good crediting them, which haue not onely vpon miracles, 7 Christ is the searcher of hearts, and therefore true God.

1 There are none sometimes more vnlearned, then the learned: but as well the learned as the vnlearned must desire wisdome of Christ onely.
a *A man of great estimation, and a ruler among the Iewes.*
b *We know that he is sent from God to teach vs.*
c *But to whom ſome part of the excellencie of God appeareth. And of Nicodemus had knowen Christ right, he would not hauc fought him God in vaine, but in him, as Paul doth.* 2. Cor. 19.
a The beginning of Christianitie consisteth in this, that we be vtterly dead in sinne: so that our name hath need to be created anew, as touching the qualities thereof, which can be done by no other vertue, but by the diuine and heauenly, whereby we were first created. d *That is, to enter, as we expounded him selfe afterward, verſ. 5.* e *The Church: for Christ speaketh in this place, how we come to be citizens, and to haue ſuyte to doe in the citie of God. f How can I that am old, be borne againe? for his answereth, as; Christ his wordes belonged to none but to him.* g *That is, fleshly: to wit, wholy vnwil and vnable to the wrath of God: and therefore this word (Flesh) ſignifieth the corrupt nature of man, contrarie to which is the Spirit, that is, the man regenerated into Christ through the grace of the holy Ghoſt, whose nature is mentioning and immortall, though the ſtrife of the flesh remaineth, h With free and wandring libertie, as it liſteth,*

thou

thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 [z] Nico. Iemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and sayd vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, We speake that we know, and testifie that we haue seene: but ye receiue not our [a] witnesse.

12 If whea I tell you earthly things, ye beleeue not, how should ye beleeue, if I shall tell you of heauenly things?

13 For no [b] man [c] ascendeth vp to heauen, but he that hath descended from heauen, [m] that Sonne of man which [n] is in heauen.

14 ✣ And as Moses lift vp the serpent in the wildernesse, so must that Sonne of man be lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 ✣ [o] For God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoeuer beleeueth [p] in him, should not perish, but haue euerlasting life.

17 [q] For God sent not his Sonne into the world, that he should [r] condemne the world, but that the [s] world through him might be saued.

18 He that beleeueth in him, is not condemned: but he that beleeueth not, is condemned already, because hee hath not beleeued in the Name of that onely begotten Sonne of God.

19 ✣ [t] And this is the [u] condemnation, that that light came into the world, and men loued darkenesse rather than that light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But he that [x] doth trueth, commeth to the light, that his deedes might be made manifest, that they are wrought [y] according to God.

22 [z] After these things came Iesus, and his disciples into the land of Iudea, and there tarried with them, and ✣ baptized.

23 And Iohn also baptized in Enon beside Salem, because there was much water there: and they came and were baptized.

24 For Iohn was not yet cast into prison.

25 [a] Then there arose a question betweene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and saide vnto him, Rabbi, he that was with thee beyond Iorden, to whom * thou barest witnesse, behold, he baptizeth, and all men come to him.

27 Iohn answered, & said, A man [b] can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that ✣ I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome, which standeth and heareth him, reioyceth greatly, because of the bridegromes voice. This my ioy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that is come from on hie, is aboue all: he that is of the earth, is of the [c] earth, and y speaketh of the earth: hee that is come from heauen, is aboue all.

32 And what he hath [z] seene and heard, that he testifieth: but [a] no man receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that ✣ God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth *him* not the Spirit by measure.

35 The Father loueth the Sonne, and hath [b] giuen all things into his hand.

36 * Hee that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not [c] see life, but the wrath of God abideth on him.

CHAP. IIII.

6 Iesus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messias. 32 His meat. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

NOw [1] when the Lord knew, how the Phatisees had heard, that Iesus made ✣ and baptized more disciples than Iohn,

2 (Though Iesus himselfe baptized not, but his disciples.)

3 Hee left Iudea, and departed againe into Galile.

4 And he must needs goe thorow Samaria.

5 [2] Then came he to a citie of Samaria called Sychar, neere vnto the possession that * Iacob gaue vnto his Sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [d] thus on the Well: it was about the [e] six houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iew, askest drinke of me, which am a woman of Samaria? For the Iewes [f] meddle not with the Samaritanes.

10 Iesus answered and saide vnto her, If thou knewest [g] that gift of God, and who it is that saith to thee, Giue mee drinke, thou wouldest haue asked of him, and he would haue giuen thee e water of life.

11 The woman saide vnto him, Sir, thou hast nothing to draw with, and the Well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee himselfe dranke

z What meane you to gee about to better my state? this is euery mans lot and portion that they cannot better themselues one iote.
✣ *Chap.2.20.*

x Is nothing else but man, a piece of worke made of the slime of the earth, y Saueureth of nothing but corruption, ignorance, dulnesse, &c.
z Woas he knoweth fully and perfectly.
a That is, very few.
✣ *Rom.3.4.*

b Matth.11.27.
c Committed them to his power and will.
* *Aba.2.4.*
1.tim.5.10.
c Shall not enioy.

1 This measure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by rashnesse procure or plucke dangers vpon our heads.
✣ *Chap.3.22.*
2 Christ leauing the proud Pharisees, communicateth the treasures of euerlasting life with a poore sinfull woman, and stranger, refelling the grosse errours of the Samaritanes, and refeuding the true seruice of God, which was deliuered to the Iewes, but yet so, that he ca lleth them backe to himselfe, as one vnworthy all the fathers, and also all the ceremonies of the Law did regard, and had a respect vnto.
Gen.33.19. and 48.22.
Iosh.24.32.
a Euen as he was wearie, or because he was wearie.
b It was almost noone.
c There is no familiaritie nor friendship betweene the Iewes and the Samaritanes.
d By this word (That) we are giuen to vnderstand, that Christ spraketh of some excellent gift, that is to say, euen of himselfe, whom his Father offered to this woman.
e This euerlasting water, (that is to say, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that should be drawne out of a well, and these metaphors are very much vsed of the Iewes, Isa.12.3. Ioel 3.18. Zach.13.11.

thereof, and his sonnes, and his cattell?

13 Iesus answered, and sayd vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shallbe in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus sayd vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayd, I haue no husband. Iesus sayd vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and hee whom thou now hast, is not thine husband: that saydest thou truely.

19 The woman sayd vnto him, Sir, I see that thou art a Prophet.

20 3 Our fathers worshipped in this [c] mountaine, and yee say, that in ✣ Ierusalem is the place where men ought to worship.

21 Iesus sayd vnto her, Woman, beleeue me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye [d] know not: we worship that which wee know: for saluation is of the Iewes,

23 But the houre commeth, and now is, when the true worshippers shall worship me Father in [e] Spirit and Trueth: for the Father requireth euen such to worship him.

24 ❧ God is [a h] Spirit, and they that worship him, must worship him in Spirit and Trueth.

25 The woman sayd vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marueiled that hee talked with a woman: yet no man sayd vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told mee all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eat.

32 4 But hee sayd vnto them, I haue meat to eat, that ye know not of.

33 Then sayd the disciples betweene themselues, Hath any man brought him meat?

34 Iesus sayd vnto them, My meat is that I [f] doe the will of him that sent mee, and finish his worke.

35 5 Say not ye, There are yet foure moneths, and *then* commeth harueste? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: ✣ for they are white already vnto harueste.

36 6 And hee that reapeth, receiueth reward, and gathered fruit vnto life eternall, that both he that soweth, and he that reapeth might reioyce together.

37 For herein is the [i] saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 7 Now many of the Samaritanes of that citie beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

40 Then when the Samaritans were come vnto him, they besought him, that he would tary with them: and he abode there two dayes.

41 And many moe beleeued because of his owne word.

42 And they sayd vnto the woman, Now we beleeue, not because of thy saying: for we haue heard him our selues, and know that this is indeed that Christ the Sauiour of the world.

43 ¶ 8 So two dayes after he departed thence, and went into [k] Galile.

44 For Iesus himselfe had ✣ testified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also to the feast.

46 9 And Iesus came againe into ✣ Cana of Galile, where he had made of water wine. And there was a certaine [l] ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, hee went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen readie to die.

48 Then sayd Iesus vnto him, Except yee see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew that it was the same houre in the which Iesus had sayd vnto him, Thy sonne liueth. And he beleeued, & all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

a One liuing at the poole, is healed of Christ on the Sabbath: 10 The Iewes that reason fondly finde fault with that his deed, 17 he commendeth vnto the authority of his Father. 19. 20 He prooueth his diuine power by many reasons, 45 and with Moses testimony.

AFter ✣ that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

2 1 And there is at Hierusalem by the place of the sheepe, a [a] poole called in Ebrew [b] Bethesda, hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the mouuing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had beene

3 All the religion of superstitious people, standeth for the most part, vpon two pillars, but very weake, that is to say, vpon the examples of the fathers peruerted, and a foolish opinion of outward things: against which errours we haue to see the word and nature of God.

[c] The name of this mountaine is Garizim, whereupon Samaritana the Cuthite built a Temple by Alexander of Macedonie his leaue, after the visitacie of Iosica: and made there Manasses his sonne in law, his Priest, Ioseph. booke 11.

✣ 2. King. 17. 29.

[d] This word (Spirit) is to be taken here, as it is set against that commandement, which is called carnall. Heb. 7. 16. as the commandement as considered in it selfe: and so he speaketh of (Trueth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the Law: which did onely shadow that when Christ performed indeed.

✣ 2. Cor. 3. 17.

[e] By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.

4 We may haue cate of our bodies, but yet so, that we preferre willingly and freely the occasion which is offred vs to enlarge the kingdome of God, before all necessities of this life whatsoeuer.

5 When the spirituall corne is ripe, yee may not linger: for so the children of this world would condemne vs.

✣ Matth. 9. 37. Luke 10. 2.

6 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the haruest, and there is an excellent agreement bet weene them both, and the ministers of them both.

[f] That proueth.

7 The Samaritans doe most ioyfully imbrace that which the Iewes most churlishly reiected.

8 The despisers of Christ deprine themselues of his benefit: yet Christ prepareth a place for himselfe.

[k] Into the townes and villages of Galile: for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Euangelists write) the effectes of his benefites was hindred through their wicked vnbeliefe. ✣ Matth. 13. 57. marke 6. 4. Luke 4. 24.

9 Although Christ be absent in body, yet hee worketh mightily in the creatures by his word.

✣ Chap. 2. 1. 12.

[l] Some of Herods counsellers, for though Herod was not a king, yet Tetrarch, yet the lofty name of a king, or at least the people called him a king.

✣ Leuit. 23. 11. deuter. 16. 9.

[a] There is no difference of Siloah, which Christ can not heale.

[b] Wherof cattell drinke, and vsed to be washed in, wherefore there could not be but great store at Hierusalem, ✣ That is to say, the house of pouring out, because great store of water was powred out into that place.

beene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had beene diseased, hee sayd vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

8 Iesus sayd vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 [a] The Iewes therefore sayd to him that was made whole, It is the Sabbath *day*: it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole he sayd vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayd vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Beholde, thou art made whole: sinne no more, least a woorse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath *day*.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 ✣ Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but sayd also that God was [c] his Father, and made himselfe equall with God.

19 Then answered Iesus, and sayd vnto them, Verely, verely I say vnto you, The Sonne can doe nothing [d] of himselfe, saue that he seeth the Father doe: for whatsoeuer things he doeth, the same things doth the Sonne [e] in like maner.

20 For the Father loueth the Sonne, and sheweth him all things, whatsoeuer he himselfe doeth, and he will shew him greater workes then these, that ye should marueil.

21 [f] For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne [g] quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 [i] Verely, verely I say vnto you, he that heareth my word, and beleeueth him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.

25 [k] Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him [l] power also to execute iudgement, in that he is the [k] Sonne of man.

28 [l] Marueil not at this: for the houre shall come, in the which all that are in the graues, shall heare his voice.

29 [m] And they shall come [l] forth, ✣ that haue done good, vnto the [m] resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 [n] I can [n] doe nothing of mine owne selfe: [o] as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I ✣ should beare witnesse of my selfe, my witnesse were not [p] true.

32 ☞ There is another that beareth witnesse of me, and I know that the witnesse, which he beareth of me, is true.

33 [*] [q] Ye sent vnto Iohn, and he bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be saued.

35 He was a burning and a shining candle: and ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the works which the Father hath giuen me to finish, the same works that I do, beare witnesse of me, that the Father hath sent me.

37 And the ✣ Father himselfe, which hath sent me, beareth witnesse of me. Ye haue not heard his voice at any time, * neither haue yee seene his shape.

38 And his word haue you not abiding in you: for whom hee hath sent, him ye beleeue not.

39 ✣ Search the Scriptures: for in them yee thinke to haue eternall life, & they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue ✣ honour one of another, and seeke not the honour that commeth of God alone?

45 ✣ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, *euen* Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: ☞ for he wrote of me.

47 But if ye beleeue not his writings, how shall yee beleeue my words?

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2 True religion is not more cruelly assaulted by any meanes, then by the pretence of religion it selfe. ✣ *Leui.* 17. 11.

3 The workes of God was neuer the breach of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne. ✣ *Coap.* 7. 19.

4 *That is, his owne; and no mans els, which they gather by that, that he sayeth, (And I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himselfe equall to God.*

5 *Not onely with out his Fathers tuthoritie, but also without his mighty working and power.*

6 *This must be vnderstand of Christ his person, which consisteth of two natures, and not simply of his Godhead: for then her sayth that his Father maketh and quickeneth him in all things, but yet notwithstanding, when he sayth he quickeneth whom he will, he quickeneth his Godhead. In like sort, iointly and together. Not for that the Father doeth some things, and the Sonne the same work after a sunder, and both the worke, but because the might & power of the Father and the Sonne do worke equally and iointly together.*

7 The Father maketh no man priuate of eternall life, but in Christ: in whom only all the is true worshipped. ✣ *This word (indeeth) is taken by the figure Synecdoche, for all gouernment.* h *These words are not so to be taken, as though they simply denied that God gouerneth the world, out as the Iewes imagined it, which seperate the Father from the Sonne, whereas indeede, the Father doth not giue me to worke, but onely in the person of his Sonne, being made manifest in the flesh. So he sayeth afterward verse 30. that he came not to doe his owne will: but that his doeth as he sees owne. Coap.* 7. 16. *that the blinde man and his parents sinned not, &c. Chap.* 9. 3.

8 The Father is not worshipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life.

9 We are all dead in sinne and cannot be quickened by any other meanes, then by the word of Christ apprehended by faith.

i *That is, high and soueraine power to rule & gouerne all things, insomuch that he hath power of life and death.*

k *That is, he shall not onely iudge the world as hee is God, but also as he is man, he receiued this of his Father to be iudge of the world.*

7 All shall appeare before the iudgement seate of Iesoph to be iudged.

8 Faith and infidelity shall be iudged by their fruits.

l *Of their graues.* ✣ *Matth.* 25. 41.

m *To their resurrection which had life euerlasting following it: against which is set the resurrection of condemnation: that is, which condemnation followeth.*

9 The father is the authour and approuer of all things which Christ doth.

n *Luke* 1. *verse* 37.

o *As my Father directeth me, who dwelleth in me.*

✣ *Chap* 8. 14.

p *Faithfull, that is, worthy to be credited, looke Chap.* 8. 14.

☞ *Matth.* 3. 17.

[*] *Chap* 1. 27.

10 Christ is declared to be the onely Sauiour by Iohns voice, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding beeing addicted to false prophets, and desirous to feeme religious, seeth none of all these things.

q *A little while.* ✣ *Matth* 3. 17. *and* 17. 5.

r *Deut.* 6. 12.

✣ *Acts* 17. 11.

r *Loue toward God.*

✣ *Chap.* 12. 43.

This denyall doth not put away that which is heere said, that Christ said, the Iewes shall haue no other an accuser then Moses. ✣ Gen. 3. 15. *and* 22. 18. *and* 49. 10. *Deut.* 18. 15.

CHAP. VI.

5 Fiue thousand are fed with fiue loaues and two fishes. 15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 he commeth to them walking in the water. 26 He reasoneth of the true 29 and true liuing 35 bread of life. 41. 52 The Iewes murmure, 60 and many of the disciples go depart from him. 69 The Apostles confesse him to be the Sonne of God.

After

a *Not that he cut ouer the lake of Tiberias, but by reason of the large crookes, his sayling made his iourney the shorter: therefore he as ſayd to haue gone ouer the ſea, when as he paſſed ouer from one ſide of a creeke to the other.*
✠ *Leuit. 23.7. deut. 16,1.*
✠ *Mat. 14.16. marke 6.37. luke 9.13.*
1 They that follow Christ doe sometime hunger, but they are neuer deſtitute of helpe.

AFter theſe things, Ieſus went his way a ouer the ſea of Galile, which is Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles, which he did on them that were diſeaſed.

3 Then Ieſus went vp into a mountaine, and there he ſate with his diſciples.

4 Now the Paſſeouer a ✠ feaſt of the Iewes was neere.

5 ✠ b Then Ieſus lift vp *his* eyes, and ſeeing that a great multitude came vnto him, he ſaid vnto Philip, Whence ſhall we buy bread, that theſe might eat?

6 (And this hee ſayd to proone him: for hee himſelfe knew what he would do.)

7 Philip anſwered him, Two hundreth penyworth of bread is not ſufficient for them, that euery one of them may take a little.

8 Then ſayd vnto him one of his diſciples, Andrew, Simon Peters brother.

9 There is a litle boy here, which hath fiue barley loaues, and two fiſhes: but what are they among ſo many?

10 And Ieſus ſaid, Make the people ſit downe. (Now there was much graſſe in that place.) Then the men ſate downe, in number about fiue thouſand.

11 And Ieſus tooke the bread, and gaue thanks, and gaue to the diſciples, & the diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.

12 And when they were ſatisfied, he ſaid vnto his diſciples, Gather vp the broken meat which remaineth, that nothing be loſt.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men, when they had ſeene the miracle that Ieſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

15 c When Ieſus therefore perceiued that they would come, and take him to make him a king: he departed againe into a mountaine himſelfe alone.

16 ¶ d When euen was now come, his diſciples went downe vnto the ſea,

17 e And entred into a ſhip, and went ouer the ſea, f towards Capernaum: and now it was darke, and Ieſus was not come to them.

18 And the Sea aroſe with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie furlongs, they ſaw Ieſus walking on the ſea, and drawing neere vnto the ſhip: ſo they were afraid.

20 But he ſaid vnto them, It is I: be not afraid.

21 Then e willingly they receiued him into the ſhip, and the ſhip was by and by at the land, whither they went.

22 ¶ The day following, the people which ſtood on the other ſide of the ſea, ſawe that there was none other ſhip there, ſaue that one, whereinto his diſciples were entred, and that Ieſus went not with his diſciples in the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhips from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Nowe when the people ſaw that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the other ſide of the ſea, they ſaid vnto him, Rabbi, when came thou hither?

26 ✠ Ieſus anſwered them, and ſaid, Verely, verely I ſay vnto you, Ye ſeeke me not, becauſe ye ſaw the miracles, but becauſe ye ate of the loaues, and were filled.

27 d Labour not for the meate which periſheth, but for the meate that endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you: for him hath ✠ God the Father ſealed.

28 Then ſaid they vnto him, What ſhall we do, that we might worke the f works of God?

29 ✠ Ieſus anſwered, & ſaid vnto them, ✠ This is the worke of God, that ye beleeue in him, whom he hath ſent.

30 ✠ They ſaid therefore vnto him, What ſigne ſheweſt thou then, that we may ſee it, and beleeue thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſert, as it is ✠ written, Hee gaue them bread from heauen to eate.

32 ✠ Then Ieſus ſayd vnto them, Verely, verely I ſay vnto you, Moſes gaue you not h that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they ſayd vnto him, Lord, euermore giue vs this bread.

35 And Ieſus ſayd vnto them, I am that bread i of life: he that commeth to me, ſhall not hunger, and he that beleeueth in me, ſhall neuer thirſt.

36 But I ſay vnto you, that ye alſo haue ſeene me, and beleeue not.

37 ✠ All that the Father giueth me, ſhall come to me: and him that commeth to me, I caſt not away.

38 For I came downe from heauen, not to doe mine k owne will, but his will which hath ſent me.

39 And this is the Fathers will which hath ſent mee, that of all which he hath giuen mee, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the will of him that ſent me, that euery man which l ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.

41 ✠ The Iewes then murmured at him becauſe he ſayd, I am that bread, which is come downe from heauen.

42 And they ſayd, ✠ Is not this Ieſus that ſonne of Ioſeph, whoſe father and mother we know? how then ſayeth hee, I came downe from heauen?

a *Chriſt is not onely not defiled, but alſo greatly offended with a prepoſtered worſhip.*
3 *The godly are often in perill and danger, but Christ commeth to them in time, euen in the middeſt of the tempeſt, and bringeth them to the hauen.*
a Matth. 14.25. marke 6.47
b In May 6 45. they are willed to goe before to Bethſaida, for Bethſaida was in the way to Capernaum.
c They were afraid at the firſt, but when they knew his voyce, they became new men, and tooke him willingly into the ſhip, whom they ſhunned and fled from before.
4 They that ſeeke the kingdome of heauen lacke nothing: contrariwiſe all the Gospel is out of the mouth of the wicked, but of the minde.
d Before your labour and paine.
✠ *Chap. 5.19. mar 3.17. and 17 3. 1 Thes 1.5 whom God the Father hath diſtinguiſhed from all other men by planting an owne worke in him, as though he had ſealed him with his ſeale, that we might be aſſured paſtime and repentance of him: and that more ſo in him, which is to this office, to reconcile vs vnto God, and bring vs to euerlaſting life, which is onely proper to Chriſt.*
e Which pleaſe God: for they thinke that euerlaſting life hangeth chiefly in the conuerſion of following the Law: therefore Christ calleth them backe to faith.
5 Men torment themſelues in vaine, when they go about to pleaſe God without faith. *Rom. 14.23.*
✠ *That is, Iesus is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.*
6 The ſpirituall ſeruice of Christ is contemned of men, becauſe it hath not the glorie of earthly miracles.
✠ *Exo. 16.14. num. 11.7. pſal. 78 25.*
7 Christ, who is the true and onely author and giuer of eter all life, was figured vnto the fathers in Manna.
f He denieth that Manna was that true heauenly bread, and ſayeth that he himſelfe is that true bread, for ſo he doe ſet him vnto the

true and euerlaſting life. And as for that, that Paul 1. Cor. 10. calleth Manna ſpirituall food, it maketh nothing againſt this place, for hee ioyneth the thing ſignified with the ſigne: but in theſe kinde of matters, Christ reaſoth with the Iewes after their owne opinion & ſence of the matter, and they had no further conſideration of the Manna, but in that it ſed their belly.
g Which haue life, and euer liue.
8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth neceſſarily euerlaſting life. Therefore faith in Christ Ieſus is a ſure witneſſe of our election, and therefore of our glorification, which is to come.
h Luke ſaith one Chr. 5. verſ. 12. 1 Seeing, and be ceaſing are ioyned together: for there is an other kinde of ſeeing, which is generall, which the deuils haue, for they ſee, but here he ſpeaketh of that kinde of ſeeing, which is proper to the elect.
9 Fleſhly men not perceiue ſpirituall things, and therefore in the beginning of our faluation commeth from God, who changeth our nature, ſo that we being inſpired of him, may abide to be inſtructed and ſaued by Chriſt.
✠ *Matth. 13.58.*

43 Iesus then answered, and sayde vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent mee, draw him: and I will raise him vp at the last day.

45 It is written in the ✣ [m] Prophets, And they shalbe all [o] taught of God. Euery men therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 ✣ Not that any man hath seene the Father, [o] saue hee which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in me, hath euerlasting life.

48 [10] I am that bread of life.

49 ✣ Your fathers did eate Manna in the wildernesse, and are dead.

50 [p] This is that bread, which commeth downe from heauen, that he which eateth of it, should not die.

51 [11] I am that [q] liuing bread, which came downe from heauen: if any man [r] eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 [12] Then the Iewes strous among themselues, saying, How can this man giue vs *his* flesh to eate?

53 Then Iesus sayd vnto them. Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye haue [s] no life in you.

54 Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that liuing Father hath sent me, so liue I by the [u] Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 *What* then if yee should see that Sonne of man ascend vp ✣ where he was before?

63 [14] It is the [x] spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [15] From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And wee beleeue and knowe that thou art that Christ that Sonne of the liuing God.

70 [16] Iesus answered them, Haue not I ✣ chosen you twelue, and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the *sonne* of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

a Christ, after his cousins were gone vp to the feast of Tabernacles, 10 goeth thither priuily. 14 The peoples sundry opinions of him. 14 He teacheth in the Temple. 32 The Priests commands to take him. 41 Strife among the multitude about him. 47 and betweene the Pharisies and the officers that were sent to take him. 50 & Nicodemus.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ✣ [a] feast of the Tabernacles was at hand.

3 [1] His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then Iesus sayd vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are euill.

8 Goe ye vp into this feast: I will not go vp yet vnto this feast: ✣ for my time is not yet fulfilled.

9 ¶ These things he sayd vnto them, and abode still in Galile.

10 [3] But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as *it were* priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake [c] openly of him for feare of the Iewes.

14 [4] Now when [d] halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

✣ *Isai. 54. 13. Ioel. 3. 1. 2.*
m In the booke of the Prophets, for the olde Testament was deuided by them into three seuerall parts, vnto the Law, the Prophets, and the Holy writ.
n The writ, they shall be children of the Church, for so the Prophet Esias expounded it, chap. 54. 13. that is to say, ordained to life, Actes 13. 48. and therefore the knowledge of the heauenly trueth, is the gift and worke of God, and standeth not in any power of man.
✣ *Matt. 11. 27.*
o If the same onely hath seene the Father, then is he onely that can teach and instruct vs truely
10 The true vse of Sacraments, is to ascend from them to the thing it selfe, that is to Christ: by the partaking of whom onely, we get euerlasting life.
11 Exod. 16. 15.
p He pointed out himselfe when he spake these words.
12 Christ being sent from the Father, is the selfe same voice vsed for the getting and keeping of euerlasting life, that bread and drinke are to the vse of this transitory life.
q Which giueth life to the world.
r That is to say, whosoeuer is partaker of Christ indeed who is our food.
13 Flesh cannot put a difference betweene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore it condemneth that which is vnderstanded not yet notwithstanding the trueth must be preached and taught. If Christ be present, [s] & [t] present, but when Christ is absent, then is death present. ✣ 1. Cor. 11. 27.
t In that that Christ is man, he receiueth that power which quickeneth and giueth life to them that are his, of his Father: and hee addeth this word (That) to make a difference betweene him and all other fathers.
u Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doth sucke and drawe out of the Father, that power which it hath to giue life.
14 The reason of man cannot comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe ✣ Chap. 3. 13.
14 The flesh of Christ doeth therefore quicken vs, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.
x Spirit, that is, that power which floweth from the Godhead, exalt in the flesh of Christ, which otherwise were nothing but flesh, both to liue in it selfe, and to giue life to vs.

15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluation (vnlesse it be a few, which beleeue through the singular gift of God.)
16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.
✣ *Matth. 26. 16.*

✣ *Leuit. 23. 34.*
a This feast was so called, because of the boothes and tents which they pight of diuers kindes of boughes, and sate vnder them seuen dayes together, all which time the feast lasted.
1 The grace of God commeth not by inheritance, but it is a gift that commeth otherwayes, whereby it commeth to passe, that often times the children of God suffer more affliction by their owne kinsefolkes then by strangers.
b His kinsefolkes: for so vse the Hebrewes to speake.
2 We must not follow the foolish desires of our friends.
✣ Chap. 8. 20.
3 An example of horrible confusion in the very bosome of the Church. The Pastours oppresse the people with terrours and feare: the people seeke Christ, when he appeareth not: when he offereth himselfe, they neglect him. Some also that fell of him, and that in secret.
c Or, boldly and freely: for the chiefe of the Iewes sought nothing so much, as to bury his fame and name.
4 Christ striueth with good nesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence euen by that same, wherby they ought to haue beene stirred vp to embrace Christ.
d About the fourth day of the feast.

16 5 Iesus answered them, and sayd, e My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 6 He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 ✠ 7 Did not Moses giue you a Law, and yet none of you keepeth the Law? ✠ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a deuill: who goeth about to kill thee?

21 8 Iesus answered, and sayd vnto them, I haue done one worke, and ye all marueile.

22 ✠ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the ✠ fathers) and yee on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the ¶ Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath day?

24 ✠ 9 Iudge not g according to the appearance, but iudge righteous iudgement.

25 ¶ 10 Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And beholde, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 11 Howbeit we know this man whence hee is: but when that Christ commeth, no man shall know whence he is.

28 ¶ 12 Then cryed Iesus in the Temple as hee taught, saying, Ye both knowe mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 13 Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleeued in him, and sayd, When that Christ commeth, will he doe moe miracles then this man hath done?

32 14 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I a little while with you, & then I goe vnto him that sent me,

34 * Ye shall seeke me, and shall not find *mee*, and where I am, can ye not come.

35 Then sayde the Iewes among themselues, Whither will hee goe, that we shall not find him? Will he go vnto them that are h dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke me, and shall not find *mee*? and, Where I am, can ye not come?

37 15 Now in the i last and ✠ great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that beleeueth in mee, ✠ as sayth the k Scripture, out of his belly shall flow riuers of water of life.

39 (* This spake hee of the Spirit which they that beleeued in him, should receiue: for the l holy Ghost was not yet *giuen*, because that Iesus was not yet m glorified.)

40 16 So many of the people, when they heard this saying, sayd, ✠ Of a truth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ✠ Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 17 Then came the officers of the hie Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 18 Doeth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd vnto them, (* he that came to Iesus by night, and was one of them,)

51 Doth our Law iudge a man before it heare him, ✠ and know n what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 19 And euery man went vnto his own house.

16 There is contention euen in the Church it selfe about religion: neither hath Christ any more cruell enemies then those that occupie the seate of trueth: yet can they not doe what they would.

☆ *Mich. 5. 2. mat. 2. 5.* 17 God from heauen scorneth such as are his somnes & enemies. 18 False Pastours are so fond & foolish that they esteeme the Church of God according to the multitude and outward shew. * *Chap. 2.* ✠ *Deut. 7. 8. and 19. 15.* ✠ *What he hath committed, who is accused.* 19 There is no counsell against the Lord.

CHAP. VIII.

a The woman taken in adulterie. 12 *Christ the light of the world.* 19 *The Pharises aske where his Father is.* 39 *The sonnes of Abraham.* 42 *The sonnes of the deuill are the father of lying.* 56 *Abraham saw Christs day.*

A Nd Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe and taught them.

3 1 Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

5 ✠ Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they said to tempt him, that they might haue, wherof to accuse him. But Iesus stouped downe, & with his finger wrote on ✠ ground.

7 2 And while they continued asking him, hee lift himselfe vp, and sayd vnto them, ✠ Let him that is among you without sinne, cast the first stone at her.

15 There are two principles of our saluation: the one is to be throughly touched with a true feeling of our extreme pouertie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

i *The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.*

✠ *Leuit. 23. 36.*

✠ *Deut. 18. 15.*

k *This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Esai 44. 3. & Ezek. 36. 26. but especiall in Esa. 55. & Ioel 2. 28. alles 2. 17.*

l *What is meant by the holy Ghost, he expresseth a little before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost. In That is, those things were not yet seene and perceiued, which were to shew and set foorth the glory of the onely begotten.*

m he chiefe point of reason why those that occupie the

☆ *Deut. 18. 15.*

16 While the wicked goe about to make a snare for good men, they make a snare for themselues.

✠ *Leuit. 20. 10.*

17 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.

☆ *Deut. 17. 5.*

5 Therefore are there fewe to whom the Gospell fauoureth well, because the studie of godlinesse is very rare.

e *Luke aboue chap. 5. verse 22. and hee speaketh this after the opinion of the Iewes, as if he sayd, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, & therefore set light by him, but it is his that sentme.*

6 The true doctrine of saluation differeth from the false in this, that the same seeketh foorth the glory of God, and this by pulling vp of men darkeneth the glory of God.

✠ *Exod. 24. 5.*

7 None doe more confidently boast themselues to be the defenders of the Law of God, then they that doe most impudently breake it.

✠ *Chap. 5. 18.*

8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder but to further and practise Gods works: amongst which the loue of our neighbour is the chiefest.

✠ *Leuit. 12. 3.*

✠ *Gen. 17. 10.*

f *That is to say, if the law of circumcision which Moses gaue, be of so great accompt among you, thus you doubt not to circumcise vpon the Sabbath, doe you rightly reproue me for healing a man throughly?*

✠ *Deut. 1. 16.*

9 We must iudge according to the trueth of things, least the persons of men do ouerrun vs and carry vs away.

g *By the shew that I make: for I seeme to be but an abiect and vassall of Galile, and a carpenters sonne, whom no man maketh account of: but marke the matter it selfe well, and iudge the tree by the fruite.* 10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season doe not acknowledge the vertue and power of God.

11 Men are very wise to procure stops and stayes to themselues. 12 The trueth of Christ doeth not hang vpon the iudgement of men. 13 The wicked can not doe what they list, but what God hath appointed. 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they dispised when they were present. ✠ *Chap. 13. 33.* h *Word for word (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed amongst the Gentiles.* ✠ *1. Pet. 1. 1.*

8 And againe bee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest euen to ỹ last: so Iesus was left alone, and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, & saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, I ✣ am that light of the world: hee that followeth me, shall not walke in darkenesse, but shall haue that light of life.

13 5 The Pharises therefore sayde vnto them, a Thou beareſt record of thy selfe: thy record is not true.

14 ✣ Iesus answered, & said vnto thē, b Though I beare record of my selfe, *yet* my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whether I goe.

15 Ye iudge after the flesh: I c iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, that the testimonie of two men is true.

18 d I am one that beare witnesse of my selfe, & the Father that sent me beareth witnesse of me.

19 6 Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor ỹ Father of mine. If ye had known me, ye should haue known that Father of mine also.

20 These words spake Iesus in the e treasurie, as he taught in the Temple, and no man layd hands on him: 7 for his houre was not yet come.

21 8 Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, & shall die in your sinnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayd vnto them, Ye are from beneath, f am from aboue: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, That ye shall die in your sinnes: for except ye beleeue, that I am he, ye shall die in your sinnes.

25 9 Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Euen f the same thing that I sayd vnto you from the beginning.

26 10 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 11 They vnderstood not that hee spake to them of the Father.

28 Then sayd Iesus vnto them, When yee haue lift vp the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe, but as my Father hath taught me, so I speak these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 12 Then sayd Iesus to the Iewes which beleeued in him, If ye continue in my word, yee are verely my disciples,

32 And shall know the trueth, and the trueth shall g make you free.

33 h They answered him, We be i Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shallbe made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the ✣ seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 13 I know that you are Abrahams seede, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which yee haue seene with your Father.

39 They answered, and sayd vnto him, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But nowe ye goe about to kill mee, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the works of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would yee loue me: for I proceeded foorth, and come from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my k talke? because ye cannot heare my word.

44 ✣ Ye are of your father the deuill, and the lustes of your father yee will doe; he hath bene a murtherer from the l beginning, and m abode not in the n trueth, because there is no trueth in him. When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 14 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleeue me?

47 ✣ He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 15 Then answered the Iewes, and sayd vnto him, Say we not wel that thou art a Samaritane, & hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that o seeketh it, and iudgeth.

51 16 Verely, verely I say vnto you, If a man keepe my word, he shall neuer p see death.

52 17 Then

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3 Christ would not take vpon him the ciuill Magistrat es office: he contented himselfe to bring sinners to faith and repentance.

4 The world which is blind in it selfe, cannot come to haue any light but in Christ onely.

✣ *Chap.1.4. & 9.5.*

5 Christ is without all exception the best witnesse of true trueth, for he was sent by his Father for that purpose, and was by him approued to the world by infinite miracles.

a *Thou beareſt witnesse of thy selfe which thing by all mens opinion, is naughti: and for a man to commend himselfe is very discommendable.*

✣ *Chap.5.31.*

b *That which he denied afore, Chap. 5.31. must be taken by a manner of granting, for in that place hee framed himselfe somewhat to the humour of his hearers, which acknowledged nothing in Christ but his humanitie, and therefore he was content they should set light by his owne witnesse, vnlesse it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witnesse, and agreeth with him.*

c *I doe now onely teach you, I condemne no man: but yet if I list to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.*

v. Deut. 17. 6 and 19. 15 Matt. 18. 16. 2. Cor. 13. 1. Heb. 10. 28

d *The Godhead is plainely distinguished from the manhood, else there were not two witnesses: for the diuine accuseth his wife for a witnes.*

6 *Now can know God, but in Christ onely.* e *This was some place appointed for the gathering of the offerings.*

7 We liue and die at the pleasure of God and not of men: Therefore this one thing vnmooueth that we goe forward constantly in our vocation.

8 Because that men doe naturally abhorre heauenly things, no maruell can be at disciple of Christ, vnlesse the spirit of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it resteth the life that is offred vnto it.

9 He shall at length know who Christ is, which will diligently heare, what he saith. f *That is, I am Christ, and the sauiour, for so I told you from the beginning that I was.*

10 God is the reuenger of Christes doctrine dispised, & euen the contempt of Christ maketh for his glory: which thing his enemies shall feele at length, & to their great smart.

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11 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be deliuered from the most grieuous burden of sinne, into the true libertie of righteousnesse and life.

g *From the seruitude of sinne.*

h *Some of the multitude, not they that beleeued: for this is not the speach of men that consent vnto him, but of men that are against him.*

i *Borne and begotten of Abraham.*

✣ *Rom. 6. 20. 2. pet. 2. 19.*

13 Our wicked maners declare, that we are plainely borne of a deuilish nature. But we are changed, and made of the house hold of God, according to the couenant which he made with Abraham by Christ one ly, apprehended and layd hold on by faith: which faith is knowen by a godly and honest life.

k *Or, language, as though he sayd, you doe not vnderstand what I say, then if I spake in a strange and vnknowen language to you.*

✣ *1. Iohn 3. 8.*

l *From the beginning of the world: for as soone as man was made, the deuill cast him headlong into death.*

m *That is, continued not constantly, or remained not.*

n *That is, in faithfulnesse, & vprightnesse, that is, kept not his creation.*

o *Euen of his owne head, & of his owne brain vndispitious.*

p *The authour thereof.*

14 Christ did throughly execute the office, that he

Father inioyned him. ✣ *Iohn 4. 6.* 15 The enemies of Christ make their braueries for a while, but the Father will appeare at his time to reuenge the reproach that is done vnto him in the person of his sonne. q *That is, that will reuenge both your dispising of me, and of him.* 16 The onely doctrine of the Gospel apprehended by faith, is a sure remedy against death. r *That is, he shall not feele it for euer: in the midst of death, the faithfull see life.*

37 Against them which abuse the glorie of the Saints, to darken Christes glory.
38 There is nothing farther off from all ambition then Christ, but his Father hath set him about all things.
f This is spoken by manner of a graunt: as if he had sayd, Be it so, let this report which I giue of my selfe, be of no force; yet there is another that glorifieth me, that is, that honoureth my Name.
39 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.
40 The vertue of Christ shewed it selfe through all former ages in the Fathers, for they saw in the promise, that hee should come, and did very ioyfully lay holde on him with a liuely faith.
t Was very desirous. u A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing. x With the eyes of faith, Hebr. 11. 13. y Christ as hee was God, was before Abraham: and he was the Lambe slaine from the beginning of the world. 41 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

52 17 Then said the Iewes to him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer taste of death.
53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?
54 18 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.
55 19 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.
56 20 Your father Abraham z reioyced to see my u day, and he a saw it, and was glad.
57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?
58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I y am.
59 21 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

CHAP. IX.

1 Christ giueth sight on the Sabbath day, to him that was borne blind. 13 Whom, after he had long reasoned against the Pharises, 24, 35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the euerlasting light.

AND b as Iesus passed by, he saw a man which was blinde from his birth.
2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?
3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.
4 c I must worke the workes of him that sent me, while it is b day: the night commeth when no man can worke.
5 As long as I am in the world, ✣ I am the light of the world.
6 d Assoone as he had thus spoken, he spat on the ground, and made clay of the spettle, and anointed the eyes of the blinde with the clay,
7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.
8 e Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?
9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.
10 Therefore they said vnto him, How were thine eyes c opened?
11 Hee answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.
12 Then they said vnto him, Where is hee? He said, I cannot tell.
13 ¶ They brought to the Pharises him that was once blinde.
14 And it was the Sabbath *day*, when Iesus made the clay, and opened his eyes.
15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.
16 f Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, doe such miracles? and there was a dissension among them.
17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.
18 Then the Iewes did not beleeue him (that he had beene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.
19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?
20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:
21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answere for himselfe.
22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should be *excommunicate* out of the Synagogue.
23 Therefore sayde his parents, Hee is olde ynough: aske him.
24 Then againe called they the man that had beene blinde, and said vnto him, g Giue glory vnto God: we know that this man is a e sinner.
25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.
26 Then said they to him againe, What did he to thee? how opened he thine eyes?
27 Hee answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?
28 h Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.
29 We know that God spake with Moses: but this man we know not from whence he is.
30 The man answered, and sayd vnto them, Doubtlesse, this is a marueilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.
31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.
32 Since the worlde began, was it not heard that any man opened the eyes of one that was borne blinde.

1 Sinne is the beginning euen of all bodily diseases, and yet doeth it not follow, that God alway respecteth their sinnes, whom he most sharpely punisheth.
A Christ reasoneth here, as his disciples thought, which presupposse that there come no diseases but for sinnes onely: wherevpon he answereth that there was another cause of this mans blindnesse, and that was, that God his worke might be seene.
2 The workes of Christ are as it were a light, which lighten the darkenesse of the world.
b By (day) is meant the light, that is, the light of the doctrine of the heauenly truth: and by (night) is meant the darkenesse which commeth by the obscuritie of the same doctrine. ✣ Chap. 5, 9. and 8, 12. and 12, 35. 3 Christ healing the man borne blinde, by taking the spettle of clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe reforme both his body & soule: & yet so, that hee himselfe commeth first of his owne accord to heale vs.
4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe among themselues.

c This is an Hebrewe kinde of speech, for they call a man eyes shut, when they cannot receiue any sight. And therefore they are said to haue their eyes opened, which of blinde men are made to see.
e Religion is not assaulted by any meanes more then by presence of Religion: but the more it is pressed downe, the more it riseth vp.
d A solemne order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Iosh. 7, 19. 1. Sam. 6, 5.
e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an ayde of sinning.
6 Proud wickednesse must needes at length breake foorth, which in vaine lieth hid vnder a zeale of godlinesse.

33 If this man were not of God, he could haue done nothing.

34 They answered and sayd vnto him, f Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 7 Iesus heard that they had cast him out: and when hee had found him, he sayde vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and sayd, Who is he, Lord, that I might beleeue in him?

37 And Iesus sayde vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee said, Lord, I beleeue, and worshipped him.

39 8 And Iesus sayd, I am come vnto 8 iudgement into this world, that they h which see not, might see: and that they ✣ which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus sayd vnto them, If yee were blinde, ye should not haue sinne: but now ye say, Wee see: therefore your sinne remaineth.

f Thou art naught euen from the cradle, and as we vse to say, there is nothing in thee but sinne.

7 Most happy is their state, which are calst further out of the Church of the wicked (which proudly boast themselues of the name of the Church) that Christ may come neerer to them.

8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darknesse: but such as seeme to themselues to see clearely enough, those he altogether blindeth: of which sort are they oftentimes, which haue the high place in the Church. g *With great power and authoritie, to doe what is righteous and iust: as if he said, These men take vpon them to gouerne the people of God after their owne lusts, as though they saw all things, and no man but they: but I will rule farre otherwise then these men doe: for whom they accounte for blinde men, them will I lighten, and such as take themselues to be wise, them will I drowne in most grosse darknesse of ignorance.* h *In these words (of seeing and not seeing) there is a secret taunting & checke to the Pharises: for they thought all men blinde but themselues.* ✣ *Chap.3,17. and 12,47.*

CHAP. X.

1 Christ proueth that the Pharises are ỹ cuill shepheards, 8 and by many reasons, that himselfe 12, 14 is the good shepheard: 19 And thereof dissension ariseth. 31 They take vp stones, 39 and goe about to take him, but he escapeth.

VErely, 1 Verely I say vnto you, He that entreth not in by the doore into the sheepefold, but climeth vp another way, he is a theefe & a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the 2 porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when hee hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers.

6 This b parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then sayd Iesus vnto them againe, Verely, verely I say vnto you, I am that doore of the sheepe.

8 3 All that e euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 3 I am that doore: by me if any man enter in, he shall be saued, and shall d goe in, and goe out, and finde pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come, that they might haue life, and haue it in abundance.

11 ✣ I am that good shepheard: that good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scatereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, and know mine, and am knowen of mine.

15 As the Father e knoweth me, so know I the Father: and I lay downe my life for *my* sheepe.

16 4 Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and ✣ there shallbe f one sheepefold, *and* one shepheard.

17 5 Therefore doeth my Father loue mee, because 6 I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this ✲ commandement haue I receiued of my Father.

19 ¶. 6 Then there was a dissension againe among the Iewes for these sayings.

20 And many of them said, He hath a deuill, and is mad: why heare ye him?

21 Others said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hierusalem the *feast of the* h Dedication, and it was winter.

23 7 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and sayd vnto him, How long doest thou make vs to doubt? If thou be that Christ, tell vs plainely.

25 8 Iesus answered them, I told you, and yee beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 9 But ye beleeue not: i for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I know them, and they follow me.

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue *them* mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✲ 10 Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my k Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, ✲ I said, Ye are gods?

35 If hee called them gods, vnto whom the

2 Seeing that by Christ onely we haue accesse to the Father, there are neither other true shepheards then those which come to Christ themselues, and bring other thither also, neither is any to be thought the true shepefold, but that which is gathered to Christ.

3 In those places they vse 1 to haue a seruant alwayes sitting at the doore, & therefore he speaketh after the maner of those dayes.

8 This word (parable) which is the Euangelist vseth here, signifieth a darke kinde of speach, when words are taken from their naturall meaning, to signifie another thing. 9 vs. As muskets no matter how many, neither how old the false teachers haue beene. e *These large termes must be applyed to the matter hee speaketh of. And therefore when he calleth himselfe the doore, he exalteth all them theeues and robbers which take vpon them this name of doore: which name of the Prophets can, for they shewed the sheepe, that Christ was the doore.* 3 Onely Christ is the true Pastor, and that onely is the true Church, which acknowledge him to be properly their onely Pastor: To him are oppolite theeues which feede not the sheepe but fullthem: and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their owne profite and gaine. d *That is, shall liue safe: So vse the Iewes to speake, as Deut. 28, 6, and so are there to a peculiar meaning to the shepheards office.*

✣ Isa. 40, 11, ezek. 34, 23.

f Loueth me, alloweth me.

4 The calling of the Gentiles.

✣ Ezech 37, 22. The certaine marke of the Catholike Church throughout all the world, which hath one head, that is, Christ the onely keeper and onely shepheard of it.

5 Christ is by the decree of the Father, the onely true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life.

v. Isa. 53, 7.

g He speaketh in the time that now is, because Christes whole life was as it were a perpetuall death.

✲ Acts 2, 24.

6 The Gospel discouereth hypocrisie, and therefore the world must needes rage when it commeth forth.

h The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1. Mac. 4. 59.

7 The vnbeleeuers and proud men, accuse the Gospel of darkenesse, which darkenesse indeed is within themselues.

8 The doctrine of the Gospel is prooued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no marueile that there doe but a few beleeue, seeing that all men are by nature vntamed beasts: yea notwithstanding God hath his, which he turneth into sheepe, and commaketh them vnto his Sonne, and preserueth them against the crueltie of all wilde beastes.

word of God was *giuen*, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blaspheмest, because I sayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, *yet* beleeue the workes, that ye may know and beleeue, that the Father *is* in me, and I in him.

39 11 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there aboade.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ, to shewe that hee is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17, 34 and buried, 43 and raiseth him vp. 47 As the Priests were consulting together, 49 Caiaphas 50 prophecieth that one must die for the people. 56, 57 They command to seeke Christ out, and to take him.

A Nd a certaine man was sicke, *named* Lazarus of Bethania, the [a] towne of Marie, and her sister Martha.

2 (And it was that ✣ Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, behold, he whom thou loueſt, is sicke.

4 When Iesus heard it, he sayd, This sickeneſſe is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 2 And after he had heard that hee was sicke, yet aboade hee two dayes still in the same place where he was.

7 Then after that, sayd he to his diſciples, Let vs goe into Iudea againe.

8 3 The diſciples said vnto him, Master, the Iewes lately sought to ✣ stone thee, and doeſt thou goe thither againe?

9 Iesus answered, Are there not [c] twelue hours in the day? If a man walke in the day, he ſtumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee ſtumbleth, because there is no light in him.

11 These things spake he, and after, he said vnto them, Our friend Lazarus [d] sleepeth: but I goe to wake him vp.

12 Then sayd his diſciples, Lord, if he ſleepe, he ſhall be ſafe.

13 Howbeit, Iesus ſpake of his death: but they thought that he had ſpoken of the naturall ſleepe.

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellow diſciples, Let vs alſo goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hieruſalem, about fifteene furlongs off.)

19 4 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meete him: but Mary ſate ſtill in the houſe.

21 Then ſaid Martha vnto Iesus, Lord, if thou hadſt beene here, my brother hath not beene dead.

22 But now I know alſo, that whatſoeuer thou askeſt of God, God will giue it thee.

23 Iesus ſayd vnto her, Thy brother ſhall [e] riſe againe.

24 Martha ſayd vnto him, I know that he ſhall riſe againe ✣ in the reſurrection at the laſt day.

25 Iesus ſayd vnto her, I am the reſurrection and the life: ✣ hee that beleeueth in me, though he were dead, *yet* ſhall he liue.

26 And whoſoeuer liueth, and beleeueth in me, ſhall neuer die: Beleeueſt thou this?

27 She ſayd vnto him, Yea, Lord, I beleeue that thou art that Chriſt that Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſayd, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickely, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe vp haſtily, and went out, followed her, ſaying, She goeth vnto the graue to weepe there.

32 Then when Marie was come where Iesus was, and ſaw him, ſhee fell downe at his feete, ſaying vnto him, Lord if thou hadſt beene here, my brother had not beene dead.

33 5 When Iesus therefore ſaw her weepe, and the Iewes *alſo* weepe which came with her, he [f] groned in the ſpirit, and was troubled in himſelfe,

34 And ſayd, Where haue yee layd him? They ſayd vnto him, Lord, come and ſee.

35 *And* Iesus wept.

36 Then ſayd the Iewes, Behold, how he loued him.

37 And ſome of them ſayd, [g] Could not hee which opened the eyes of the blind, haue made alſo, that this man ſhould not haue died?

38 Iesus therefore againe groned in himſelfe, and came to the graue. And it was a caue, and a ſtone was layd vpon it.

39 Iesus ſayd, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord he ſtinketh already: for hee hath beene dead foure dayes.

40 Iesus ſayd vnto her, Said I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the glory of God?

41 Then they tooke away the ſtone *from the place* where the dead was laid. And Iesus lift vp his eyes, and ſayd, Father, I thanke thee, becauſe thou haſt heard me.

42 I know that thou heareſt me always: but becauſe of the people that ſtand by, I ſayd it, that they may beleeue, that thou haſt ſent me.

43 As hee had ſpoken theſe things, hee cried with a loud voyce, Lazarus, come forth.

44 Then he that was dead, came foorth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus ſayd vnto them, Looſe him, and let him goe.

45 ¶ Then many of the Iewes, which came to

a Vnd and of none effect.

11 Christ ſeeth danger, out of miſtrust, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

2 Christ in reſtoring the ſtinking caſkafe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

a Where his ſiſters dwelt.

✣ *Chap. 12. 3. mat. 26, 7.*

b That is to ſay, ſent for the purpoſe to kill him.

2 In that, that God ſeemeth ſometimes to linger in helping of vs, he doth it both for his glory, and for our ſaluation, as the falling out of the matter in the end, plainly prooueth.

3 This only is the ſure and right way to liſe, to follow God boldly without feare, who calleth vs and ſtineth before vs in the darkeneſſe of this world.

✣ *Chap. 7. 30. and 8. 59. and 10. 33.*

c All things are finely wrought and brought to paſſe in their ſeaſon.

d The Iewes vſed a milder kinde of ſpeech, and called death a ſleepe, where vpon in other languages the place of buriall where the dead are laid waiting for the reſurrection, is called the ſleeping place.

4 God who is the maker of nature, doth not condemne naturall affections, but ſheweth that they ought to be examined by the rule of faith.

e That is, ſhall recouer life againe.

✣ *Chap. 5. 29. Luke 14. 14.*

✣ *Chap. 6. 39.*

f Chriſt tooke vpon him together with our fleſh all infirmities of man (ſinne onely excepted) and amongſt them eſpecially mercie and compaſſion.

g There are tokens that he was greatly moued, but yet they were without ſinne: and theſe affections are proper to mans nature.

h Chap. 5, 6.

Mary, and had seene the things which Iesus did, beleeued in him.

46 [6] But some of them went their way to the Phatises, & told them what things Iesus had done.

47 Then gathered the hie Priests & the Pharises a councill, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them *named* Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 ✣ Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 [8] This spake he not of himselfe: but being hie Priest that same yeere, he prophecied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one ❡ children of God, which were scattered.

53 Then from that day foorth they consulted together to put him to death.

54 [9] Iesus therefore walked no more openly among the Iewes, but went thence vnto a country neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ❡ And the Iewes Passeouer was at hand, and many went out of the country vp to Hierusalem before the Passeouer, to purifie themselues.

56 Then sought they for Iesus, and spake among themselues as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the high Priests and the Pharises had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

[6] The last point of hard and yron like Rhubarnesse is this, to proclame open warre against God, and yet ceaseth not to make a pretence both of godlinesse, and of the profite of the common wealth.

❡ *The Iewes called the counsell Sanhedrin: and the word that Iohn vseth is Synedrii.*

b That is, take away from vs by force: for at that time, though the hie Priests authoritie was greatly lessened and decayed, yet there was some kinde of gouernment left among the Iewes.

[7] The raging and mad company of the false Church, perswade themselues that they cannot be to fierie, vnlesse he be taken away, who onely vpholdeth the Church: And so likewise iudgeth the wiredome of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse or madnesse.

✣ *Chap. 18,14.*

[8] Christ doth sometime so turne the tongues, euen of the wicked, that in cursing, they blesse. *i For they were not gathered together in one country, as the Iewes were, but to be gathered from all quarters, from the East to the West.*

[9] We may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that we swarue not from Gods vocation.

CHAP. XII.

a As Christ is at supper with Lazarus, 3 Marie anointeth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ commeth to Hierusalem, 18 The people meet him: 22 The Greekes desire to see him. 24 The cheefe rulers that beleeue in him, but for feare doe not confesse him; 44 he exhorteth to faith.

THen ✣ Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then sayd one of his disciples, *euen* Iudas Iscariot, Symons *sonne*, which should betray him:

5 [2] Why was not this ointment sold for three hundreth pence and giuen to the poore?

6 Now he sayd this, not that he cared for the poore, but because he was a thiefe, and ❡ had the bagge, and bare that which was giuen.

7 [2] Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

[2] An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlinesse.

❡ *Chap. 13,29.*

[2] This extraordinarie anointing which was for a signe, is so allowed of God, that hee witnesseth how he will not be worshipped with outward pompe, or costly fernice, but with alms,

9 [3] Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus also to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ ✣ On the morow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme trees, and went foorth to meet him, and cried, Hosanna, Blessed is the king of Israel that commeth in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written,

15 ❡ Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among themselues, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that [a] came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 ❡ Verely, verely I say vnto you, Except the wheat corne fall into the ground and [b] die, it abideth alone: but if it die, it bringeth foorth much fruit.

25 ❡ He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 ❡ If any man serue me, let him followe me: and where I am, there shall my seruant be: and if any man serue me, him will my Father honour.

27 ❡ Now is my soule troubled: and what shall I say? Father, saue me from this ❡ houre: but therefore came I vnto this houre.

28 Father, ❡ glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 ❡ Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

[3] When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few desire reuerently receiue him as they ought: Notwithstanding Christ begineth his spirituall kingdome in the midst of his enemies.

✣ *Mat. 21,8. marke 11.8. luke 19.35.*

❡ *Ezech. 9,9.*

a Euen they which gor about to oppresse Christ, are made instruments of his glory.

a After the solemne welcome: the Grecians were first so called by the name of the country of Greece, where they dwelt: but afterward, all that were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name.

b The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but indeed is the cause of a far greater haruest: and such as is the condition of the head, it shall it be of the members.

b A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.

✣ *Mat. 10,39. and 16,25. marke 8,35. luke 9.24. and 17,33.*

❡ *Chap. 17,24.*

6 Whilest Christ went about to suffer all the fulfillment which is due to our sinnes, and whilest his diuine might did not yet shew his might and power to farre as this satisfaction might be thoroughly wrought, now when he is risen with the great feare of the curse of God, he craueth out and prayeth, and desireth to be released: yet notwithstanding, he preferreth the will and glory of his Father before all things, whose obedience euen from heauen. *c To wit, of death that is now at hand. d So shee the Fathers glory is Christ his glory.* 7 Christ foretelleth to the deuile, the manner of his death, the ouercomming of the deuill and the world, and in conclusion his triumph.

✠ *Chap.3.14.*
c Christ vsed a word, which hath a double meaning: for it signifieth to giue vp, or to lift out of the way, for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way.
d Chrysost. and Theophil. referred this word All, to all nations: that is, not to the Iewes onely.
✠ *Psal.89.36. and 110.4. & 117.1. Isa.42.8. 1.12.ch. 37.25.*
e Vnsearchable is the mercie of God, but an horrible iudgement followeth, if it be contemned.
f Ch.3.1.9.
g That is, partakers of light.
h Faith is not of nature, but of grace.
✠ *Isai.53.1. rom.10.16.*
i The arme of the Lord, is the Gospel, which is the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reuealed to them, whose hearts the Lord hath not opened.
✠ *Isa.6.9. mat.13.14. mar.4.12. luke.8.10. actes 28.26. rom 11.8.*
k Such as beleeue, are not only fewe in number, if they be compared with the vnbeleeuers, but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God.
✠ *Chap.5.44.*
l The summe of the Gospel, and therefore of saluation, which Christ witnesseth in the middest of Hierusalem, by his crying out, is this: to reil vpon Christ through faith, as the onely Sauiour appointed and giuen vs of the Father.
a This word Not, doth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said He that beleeueth in me, doth not so much beleeue in me, as in him that sent me. So is it in Marke 9.37. ✠ *Chap.3.19. and 9.39.* ✠ *Chap.3.17.* ∵ *Marke 16.16.*

32 ✠ And I, if I were *c* lift vp from the earth, will draw all men vnto me.
33 Now this said he, signifying what death he should die.
34 The people answered him, We haue heard out of the ✠ Law, that that Christ bideth for euer: and how saiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?
35 ✠ Then Iesus saide vnto them; ∵ Yet a little while is ∵ the light with you: walke while ye haue that light, least the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.
36 While yee haue that light, beleeue in that light, that ye may be the *g* children of the light. These things spake Iesus, and departed, and hid himselfe from them.
37 ¶ And though he had done so many miracles before them, *yet* beleeued they not on him,
38 That the saying of Esaias the Prophet might be fulfilled, that he said, ✠ Lord, who beleeued our report? and to whom is the *h* arme of the Lord reuealed?
39 Therefore could they not beleeue, because that Esaias saith againe,
40 ✠ He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor vnderstand with *their* heart, and should be conuerted, and I should heale them.
41 These things said Esaias when he sawe his glory, and spake of him.
42 [10] Neuertheless, euen among the chiefe rulers, many beleeued in him: but because of the Phatises they did not confesse him, least they should be *cast* out of the Synagogue.
43 * For they loued the praise of men, more then the praise of God.
44 [11] And Iesus cried, and said, He that beleeueth in me, beleeueth *not* in me, but in him that sent me.
45 And he that seeth mee, seeth him that sent mee.
46 I ✠ am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.
47 ✠ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.
48 He that refuseth me, and receiued not my wordes, hath one that iudgeth him: ∵ the word that I haue spoken, it shall iudge him in the last day.
49 For I haue not spoken of my selfe: but the Father which sent mee, he gaue me a commandement what I should say, and what I should speake.
50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father saide vnto me.

CHAP. XIII.

4 Christ rising from supper, 15 To commend humilitie to his Apostles, washeth their feete, 21 He noteth the traitour Iudas 26 with an euident token. 34 He commendeth charitie. 37, 39 He foretelleth Peter of his denial.

NOwe ✠ *1* before the feast of the Passeouer when Iesus knewe that his houre was come that he should depart out of this world vnto the Father, forasmuch as he loued his *a* owne which were in the world, vnto the end he loued them.
2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons *sonne*, to betray him.)
3 Iesus knowing that the Father had giuen all things into his *b* hands, & that he was come forth from God, and went to God,
4 He *c* riseth from Supper, and laieth aside *his vpper* garments, and tooke a towell, and girded himselfe.
5 After that, hee powred water into a basen, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.
6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?
7 Iesus answered, and said vnto him, What I doe thou knowest not now: but thou shalt know it hereafter.
8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue *d* no part with me.
9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands and the head.
10 Iesus said to him, He that is washed, needeth not, saue to wash *his* feete, but is cleane euery whit: and ye are ✠ cleane, but not all.
11 For hee knewe who should betray him: therefore said he, Ye are not all cleane.
12 ¶ So after he had washed their feet, and had taken his garments, & was set downe again, he said vnto them, Know ye what I haue done to you?
13 Ye call mee Master, and Lord, and ye say well: for *so am* I.
14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.
15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.
16 Verely, verely I say vnto you, ∵ The seruant is not greater then his master, neither the ‖ ambassadour greater then he that sent him.
17 If ye know these things, blessed are ye if ye doe them.
18 ¶ *2* I speake not of you all: I know whom I haue chosen: but *it is* that the Scripture might be fulfilled, ✠ He that eateth bread with me, hath lift vp his heele against me.
19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am hee.
20 ✠ Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and hee that receiueth me, receiueth him that sent me.
21 When Iesus had said these things, hee was troubled in the Spirit, and e testified, and said, Verely, verely I say vnto you, that one of you shall betray me.
22 * Then the disciples looked one on another, doubting of whom he spake.
23 Now *there* was one of his disciples, which f leaned on Iesus bosome, whom Iesus loued.

✠ *Mat.16.21. marke 14.12. luke 22.1.*
a Christ no lesse certaine of the victorie, then of the combat which was at hand, vsing the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth vnto them, that it is he onely which washeth away the filth of his people, and that by litle and litle, in their time and season.
b Them of his household, that is, his Saints.
b Into his power.
c In that he is said to rise, it argueth that there was a space betweene the ceremonies of the Passeouer, and this washing of feete, as what time it seemeth that the Supper was instituted. d Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.
✠ *Chap.15.3.*

∵ *Chap.15.20. mat.10.24. luke 6.40.*
‖ *The word signifieth an Apostle, which is any one that is sent from another.*
✠ The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe to his Sonne, and the Sonne did willingly and voluntarily obey the Father.
✠ *Psal.41.9.*
* *Mat.10.4. luke 6.16.*
e Hee affirmed it openly, and so ordered it.
* *Mat.26.21. marke 14.18.*

luke 22.23. f Iohn his leaning was such, that sitting downe on his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table but to lie downe on the one side.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then as he leaned on Iesus breast, said vnto him, Lord who is it?

26 Iesus answered, He it is, to whom I shall giue a sop, when I haue dipt it: and he wet a sop, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue need of against the feast: or that he should giue some thing to the poore.

30 Assoone then as he had receiued the soppe, he went immediately out, and it was night.

31 ¶ 3 When hee was gone out, Iesus saide, g Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 4 Little children, yet a litle while am I with you: yee shall seeke mee, but as I said vnto the ✠ Iewes, Whither I goe, can ye not come: also to you say I now.

34 ✠ A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe, that ye are my disciples, if ye haue loue one to another.

36 5 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter said vnto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIV.

1 *He comforteth his disciples, 2, 7 declaring his diuinitie and the fruit of his death, 16 promising the comforter, 27 euen the holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.*

LEt not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, I a would haue told you: I goe to b prepare a place for you.

3 2 And if I goe to prepare a place for you, I will c come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 3 And whither I goe, ye know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest, how can we then know the way?

6 Iesus said vnto him, I am d that Way, and that Trueth, and that Life. No man commeth vnto the Father, but by me.

7 e If ye had knowen mee, yee should haue knowen my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shew vs *thy* Father, and it sufficeth vs.

9 Iesus said vnto him, I haue beene so long time with you, and hast thou not knowen mee, Philip? hee that hath seene mee, hath seene my Father: how then sayest thou, Shew vs *thy* Father?

10 4 Beleeuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, and the Father *is* in mee: at the least, beleeue me for the very workes sake.

12 5 Verely, verely I say vnto you, he that beleeueth in me, the workes that I doe, he shall doe also, and f greater then these shall hee doe: for I goe vnto my Father.

13 ✠ And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If yee shall aske any thing in my Name, I will doe it.

15 6 If ye loue me, keepe my commandements.

16 And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer,

17 *Euen* the g Spirit of trueth, whom the h world cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shall be in you.

18 I will not leaue you fatherlesse: *but* I will come to you.

19 Yet a little while, and the world shall see me no more, but yee shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am i in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and hee that loueth me, shallbe loued of my Father: and I will loue him, and will k shew mine owne selfe to him.

22 7 Iudas said vnto him, (not Iscarior) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If any man loue mee, he will keepe my word, and my Father will loue him, and he will come vnto him, and will dwell with him.

24 He that loueth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 8 These things haue I spoken vnto you, being present with you.

26 ✠ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

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2 *We haue to consider the glorifying of Christ in his ignominie.*

3 *This verse and the next following, are a most plaine and euident testimonie of the diuinitie of Christ.*

4 The externall glory shall flow by little and little from the head into the members. But in the meane time, we must take good heede that wee passe ouer the race of this life in brotherly loue.

✠ *Chap. 7. 34.*

✠ *Leuit. 19. 18. Matt. 22 39. chap. 13. 12. 1. Iohn 4 21.*

5 An heatie example of rash trust and confidence.

✠ *Mat. 26. 33. Marke 14. 29. Luke 22. 33.*

2 He beleeueth in God that beleeueth in Christ, and there is no other way to confesse our miseries in the middest of sorrowes. *a The text is, if it were not so as I tell you. so, wil, wil ye there were place enough not onely for me, but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope. But I would, and bolde you so plainely comforteth his owne, declaring vnto them his departure into heauen, which is, not to reigne there alone, but to goe before, and prepare a place for them.* b Christ went not away from vs: to the end to forsake vs, but rather that hee might at length take vs vp with him into heauen. c *These wordes are to be referred to the whole Church, and therefore the Angels said to the disciples when they were astonished, What stand you gazing vp into heauen? This Iesus shall so come as you see him to vp. Act. 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day, when God shall be all in all. and so therefore called the day of redemption.* 3 Christ onely is the way to true and euerlasting life, for he it is in whom the Father hath reuealed himselfe,

k *This saying sheweth vnto vs both the nature, the will and office of Christ.*

e *It is plaine by this place, that to know God, and to see God, is all one: Now whereas he said before, that no man sawe God at any time, that is to be vnderstood thus, without Christ: or were it not through Christ, no man could euer see, nay saw God at any time: for as Chrysostome saith, the Sonne is a very short and easie setting foorth of the fathers nature vnto vs.*

4 The maiestie of God sheweth it selfe most euidently, both in Christes doctrine and deedes.

f The approuing of the vertue of Christ is not included within his owne person, but it is spred through the body of his whole Church.

f *That is, not I onely doe them, but I can also giue other men power to doe greater.*

✠ *Chap. 16, 23. Mat. 7, 7. Mar. 11. 24. Iames 1. 5.*

6 He loueth Christ aright, which obeyeth his commandements: and because the same is accompanied with infinite sort of miseries, although he be absent in body: yet doeth he comforth his with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

g *The holy Ghost is called the Spirit of trueth, of the effect which he worketh, because hee inspireth the trueth into vs, whereas otherwise he hath trueth in himselfe.*

h *Worldly men.*

i *The Sonne is in the Father after such sort, that he is of one selfe same substance with the Father, but he is in his disciples in a certaine respect as an ayder and helper of them.*

k *I will shew my selfe to him, and be knowen of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yea so plaine as none can be more.* 7 Wee must not aske why the Gospel is reuealed to some rather then to other, but we must rather take heede, that we embrace Christ who is offered vnto vs, and that we truely loue him, that is to say, that we giue our selues wholly to his obedience. 8 It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake.

✠ *Chap. 15, 26.*

9 All true felicity commeth to vs by Christ alone
23 So farre is it, that we should be sory for the departing of Christ, from vs according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members dependeth vpon the glorifying of the head.
i This is spoken in that, that he is Mediatour, for so the Father is greater then he, in as much as the person to whom request is made, is greater then hee that maketh the request. 31 Christ goeth to death not vowillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree. *m As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he find any such thing in me as he thinketh he shall.*

27 9 Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 10 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for the Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 11 Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath *m* nought in mee,

31 But *it is* that the worlde may knowe that I loue *my* Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP. XV.

1 *By the parable of the vine,* 2 *and the branches,* 5, 6 *hee declareth how the disciples may beare fruit.* 12. 17 *He commandeth mutuall loue.* 18 *He exhorteth them to beare afflictions patiently,* 20 *by his owne example.*

I [1] Am that true vine, and my Father is that husbandman.

2 ✣ Euery braunch that beareth not fruite in mee, hee taketh away: and euery one that beareth fruit, hee pargeth it, that it may bring foorth more fruit.

3 ✣ Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the braunches: he that abideth in mee, and I in him, the same bringeth foorth much fruit: for without me can ye doe nothing.

6 ✣ If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast *them* into the fire, and they burne.

7 ✲ [2] If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 ✣ Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 3 As the Father hath loued me, so haue I loued you: [b] continue in that my loue.

10 If ye shall keepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 ✣ This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Yee are my friends, if ye doe whatsoeuer I commaund you.

15 4 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 5 Ye haue not chosen me, but I haue chosen you, and ordained you, ✣ that ye goe & bring forth fruit, and that your fruit remaine, that whatsoeuer ye shall aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 6 If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, ✣ The seruant is not greater then his master. ✲ If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 7 But *it is* all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 *d* If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But *it is* that the worde might be fulfilled, that is written in their *e* Law, ✲ They hated mee without a cause.

26 8 But when that Comforter shall come, * whom I will sende vnto you from the Father, *euen* the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue beene with me from the beginning.

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1 We are of nature dire and fit for nothing but the fire: Therefore that we may liue and be fruitfull, we must first be grafted into Christ, as it were into a vine by the Fathers hand: and then be daily stred with continuall meditation of the word and the crosse; otherwise it shall not auaile any man at all to haue beene grafted, valesse he cleaue fast vnto the vine, and so draw iuice out of it.
✣ Mat. 15, 13.
✲ Caap 13.10.
✲ Colos 2,23.
✲ 1 Ioh. 2,22.
2 He abideth in Christ, which reseth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such an one nothing.
a As who would say, Herein shall me Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.
3 The loue of the Father towardes the Sonne, and of the Soone towards vs, and ours towardes God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweet and pleasant then it is. Now this loue whereof is selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs *b That is, in that loue, wherewith I loue you: wh. loue is on both parts.* ✲ *Chap.* 13, 34. 1. *thes.* 4. 9. 1. *Ioh.* 3, 11. *and* 4, 11. 4 The doctrine of the Gospell (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation, and is committed vnto the Apostles.

4 Christ is the author and preferrer of the ministerie of the Gospell, euen to the worlds end, but the ministers haue aboue all things need of prayer and brotherly loue.
c This place teacheth vs plainely, that our saluation stoode from the onely fauour and gratious goodnesse of the euerlasting God towardes vs, & of nothing that we are or can deserue.
✣ *Mat.* 28, 19.
5 It ought not onely not to feare, but rather confirme the faith of ministers of Christ, when they shalbe hated of the world as their Master was.
✣ *Chap.* 13, 16. *mat.* 10, 24.
✲ *Mat.* 24. 9.
6 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntarie blied, so that the world can pretend no excuse to cover their fault.
✲ *Chap.* 16, 4.
d As who would say, If I had not come, these men would not haue stuck to haue sayd flat before God and men in fact, that they and their cleaue vnto him, and they cleaue.
e Sometime by this name, the whole Scripture: for the place alledged is in the Psalmes. ✲ *Psal.* 35. 9 8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. * *Chap.* 14. 26. *Iake* 24, 49.

CHAP. XVI.

1 *Hee foretelleth the disciples of persecution.* 7 *He promiseth the Comforter, and declareth his office.* 21 *Hee compareth the affliction of his, to a woman that trauaileth with child.*

THese things haue I saide vnto you, that yee should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 ✣ But these things haue I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things saide I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue saide these things vnto you, your hearts are full of sorrow.

7 [a] Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

1 The ministers of the Gospel must looke for all maner of reproaches, not onely of them which are open enemies: but euen of them also which seeme to be of the same houshold, and the verie pillar of the Church.
✣ Chap. 15, 21.

a The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend vpon his spirituall power.

8 9 And

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world will it, nill it, to confesse it to owne vnrighteousnesse.

8 3 And when he is come, hee will [a] reproome the [b] world of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleeued not in me:

10 Of [c] righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of d iudgement, [e] because the prince of this world is iudged.

12 4 I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the spirit of trueth, he will lead you into all trueth: for he shall not speake of himselfe, but whatsoeuer hee shall heare, shall he speake, and he will shewe you the things to come.

14 5 He shall glorifie me: for hee shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it vnto you.

16 6 A [f] little *while*, and ye shall not see mee: and againe a little *while*, and ye shall see me: [g] for I goe to the Father.

17 Then said *some* of his disciples among themselues, What is this that hee saith vnto vs, A little *while*, and ye shall not see mee, and againe, A little *while*, and ye shall see me, and, For I goe to the Father.

18 They said therefore, What is this that hee saith, A little *while*? we know not what he saieth.

19 Now Iesus knew that they would aske him, and said vnto them, Doe yee enquire among your selues, of that I said, A little *while*, and ye shall not see me: and againe, a little *while*, & ye shall see me?

20 Verely, verely I say vnto you, that yee shall weepe and lament, and the world shall reioyce, and ye shall sorowe, but your sorow shall be turned to ioy.

21 A woman when she trauaileth, hath sorowe because her houre is come: but as soone as shee is deliuered of the child, shee remembreth no more the anguish, for ioy that a man is borne into the world.

22 And yee now therefore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall yee aske me nothing. ✣ Verely, verely, I say vnto you, whatsoeuer yee shall aske the Father in my Name, hee will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

25 7 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 8 At that day shall yee aske in my Name:

8 Faith and knowledge of the holy Ghost.

a He will sore-proone the world, that the worldings shall be able to prestandne excuse.
b Here speaketh the time that followed his ascension, when as all gainsayers were manifestly reproued through the powring out of the holy Ghost vpon the Church: So that the very enemies of Christ were reproued of sinne, in that they were conuerted: of righteousnesse, in that they beleeued not, and therefore they said to Peter, Actes 4. Men and brethren, what shall we doe?
c Of Christ himselfe: For when the world shall see, that I haue powred out the holy Ghost, they shall be conuerted to confesse that I was iust, and was not condemned of my Father, when I went out of this world.
d Of that authority and power, which I haue both in heauen and earth.
e That is, because they shall then vnderstand and know indeed, that I haue ouercome the deuil, and doe gouerne the world when all men shall see, that they set themselues against you in vaine, for I will arme you with that heauenly power, whereby you may destroy euery high thing which is lifted vp against the knowledge of God, 2. Cor 10, 12.
f The doctrine of the Apostles proceeded from the holy Ghost, and is most perfite. 5 The holy Ghost bringeth no newe doctrine, but teacheth that which was vttered by Christes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: whereby we feele a continuall ioy euen in the middest of sorowes. Yet a little time is once past. g For I passe to eternall glorie, so that I shall be mo honore present with you, then I was before: for then you shall feele indeede what I am, and what I am able to doe. ✣ Chap. 14. 13. mat. 7. 7. And 21. 22. marke 11. 24. Iames 1. 5. 7 The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our saluation, and also by them the Church, and will also instruct it to the end of the world. 8 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is already heard for vs, for whom hee both abased himselfe, and is now also glorified.

[a] Chap. 17, 8.
9 Faith and foolish securitie differ very much. ✣ Mat. 26, 31. marke 14, 27.
10 Neither the wickednesse of the world neither the weakneesse of his owne can diminish any thing of the vertue of Christ.
11 The sureties and stay of the Church dependeth onely vpon the victorie of Christ.
h That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet state of mind, which is cleane contrarie to disquietnesse and heauinesse.

1 Iesus Christ the euerlasting high Priest being readie straightwayes to offer vp himselfe, doth by solemne prayers consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God. a He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glorie in sauing his elect. b So he applyes himselfe to that onely: and therefore desireth of the Father, that he would bleese the worke which he hath finished.
c He onely verie God, to set him against all false gods, and not to shut out himselfe and the holy Ghost. For straightwayes hee ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Roman. 16. 17. 1. tim. 1. 17. 3 First of all he prayeth for those his disciples, by whome he would haue the rest to be gathered together, and commended them vnto the Father, (hauing once reuolted the whole companie of the reprobate) because hee receiued them of him into his custodie, and doe that they embrace his doctrine, shal haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. d Hee sheweth how that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation, d He sheweth how that euerlasting and hidden purpose of God is declared in Christ, by whom wee are iustified and sanctified, if we lay holde on him by faith, that at length we may come to the glorie of the election. ✣ Chap. 16, 27.

10 And

Sc I say not vnto you, that I will pray vnto the Father for you:

27 For the Father himselfe loueth you, because ye haue loued me, ✣ and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 9 His disciples said vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Nowe knowe we that thou knowest all things, and needest not that any man should aske thee. By this wee beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue now?

32 ✣ 10 Behold, the houre commeth, and is already come, that yee shall be scattered euery man into his owne, and shall leaue me alone: But I am not alone: for the Father is with me.

33 11 These things haue I spoken vnto you, that h in me ye might haue peace. In the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Fathers may be made manifest. 9 He prayeth for his Apostles, 20 and for all beleeuers.

THese [1] things spake Iesus, and lift vp his eyes to heauen, and saide, [a] Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 ✣ As thou hast giuen him power *ouer* [2] all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they know thee *to be* the [b] onely very God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie me thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 3 I haue declared thy Name vnto the men which thou gauest mee out of the world: [c] thine they were, and thou gauest them mee, and they haue kept thy word.

7 ✣ Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued *them*, and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine.

✣ Mat. 28. 18. a Ouer all men. b He calleth the Father to set him against all false gods, and not to shut out himselfe and the holy Ghost. For straightwayes hee ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Roman. 16. 17. 1. tim. 1. 17. 3 First of all he prayeth for those his disciples, by whome he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once reuolted the whole companie of the reprobate) because hee receiued them of him into his custodie, and doe that they embrace his doctrine, shal haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. c Hee sheweth hereby that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation, d He sheweth how that euerlasting and hidden purpose of God is declared in Christ, by whom wee are iustified and sanctified, if we lay holde on him by faith, that at length we may come to the glorie of the election. ✣ Chap. 16, 27.

10 And

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou hast giuen me, that they may be one as we *are*.

12 Woile I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the ✣ Scripture might be fulfilled.

13 And now come I to thee, and these things speeke I in the world, that they might haue my ioy fulfilled, in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 [f] Sanctifie them with thy trueth: thy word is trueth.

18 [g] As thou diddest sent mee into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the [g] trueth.

20 [h] I pray not for these alone, but for them also which shall beleeue in mee, through their word,

21 That they all may be one, as thou, O Father, *art* in mee, and I in thee: *euen* that they may be also one in vs, that the world may beleeue that thou hast sent me.

22 And the glory that thou gauest mee, I haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 ✣ Father, I will that they which thou hast giuen mee, be with me euen where I am, that they may behold that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 [i] And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

[n] *He prayeth that his people may peaceably agree and be ioyned together in one, that as the Godhead is one, so they may be of one mind and one consent together.*
✣ *Psal.* 109, 7.
[4] Hee sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might procure by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to * other.
[f] *That is, make them holy: and that as [g] ye to be holy, which is dedicated and made proper to God onely.*
[g] Hee addeth moreouer, that the Apostles haue a vocation common with him, and therefore that they must be holden vp by the selfe same vertue to giue vp themselues wholly to God, whereby he being first, did consecrate himselfe to the Father.
[h] *The true and substantial sanctification of Christ, is set against the outward purifyings.*
[i] Secondarily hee offereth to God the Father, all his, that is, how many soeuer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father receiuing from him all fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him. 26. 7 He communicateth with his by liele & litle, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

may also with him enioy euerlasting glory. ✣ *Chap.* 12.

CHAP XVIII.

1 By Christes power, whom Iudas betrayeth, 6 the fouldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas 22 [a] Hit answere to the officer that smote him with a rod. 25 Being deliuered to Pilate, 36 he declareth his kingdome.

WHen Iesus had spoken these things, hee went foorth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him knewe also the place: for Iesus oft times resorted thither with his disciples,

3 ✣ [a] Iudas then, after he had receiued a band of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went foorth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 [4] Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 *This was* that the word might be fulfilled which he spake, ✣ Of them which thou gauest me, haue I lost none.

10 ✣ Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which *my* Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him.

13 [6] And led him away to * Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest that same yeare.)

14 ✣ And Caiaphas was hee, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ ✣ Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselues and Peter also stood among them, and warmed himselfe.

19 ✣ ¶ [8] The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou mee? aske them which heard mee what I saide vnto them: beholde, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with *his* rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the hie Priest.

25 ✣ [9] And Simon Peter stoode and warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denyed it, and said, I am not.

26 One

✣ *Mat.* 26 47. *marke* 14. 43. *luke* 22 47.
[a] Christ, who was innocent, was taken as a wicked person, that wee which are wicked might be let goe as innocent.
[3] Christs person (but not his vertue) was bound of the aduersaries, when and how he would.

[4] Christ doth not neglect the office of a good pastour, no not in his greatest danger. ✣ *Chap.* 17. 12.

[5] We ought to conteine the zeale we beare to God, within the bounds of our vocation.

[6] Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the euerlasting high Priest himselfe. ✣ *Luke* 3. 2. * *Chap* 11. 50.
[7] A liuely example of the fragility of man euen in the best, when they be once left to themselues. ✣ *Mat.* 26 58. *marke* 14. 54. *luke* 22. 54.

[8] Christ defendeth his cause boldly and stedfastly, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent. ✣ *Mat.* 26 57. *marke* 14. 53. ✣ *Mat.* 16. 69. *marke* 14. 69.
[9] After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more into worse, vntill they be raised vp again, by a new vertue of God.

[2] Christ goeth of his owne accord into a garden which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world by one mans rebellion, and that in a garden, * *Mat.* 26. 36. *marke* 14. 32. *luke* 22. 39.

✣ *Mat.* 27.2. *mar.* 15.1. *luke* 23.1.
10 The Soune of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A liuely image of the wrath of God against fome, and there withall of his great mercie, and last of all, of his most seuere iudgement against the stubburne contemners of his grace when it is offred vnto them.
a From Caiaphas house.
✣ *Acts* 10.28. *and* 11.3.
b For iudgements of life and death were taken from them fourtie yeeres before the destruction of the Temple.
✣ *Mat.* 27.19.
c For Christ had foretold that hee should be crucified.
✣ *Mat.* 27.31. *mar.* 15.2. *luke* 23.3.
11 Christ anoncheth his spirituall kingdome, but reiecteth a worldly.
12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke vpon him our person) was to be condemned as a most wicked man.
d He speaketh this disdainefully and scoffingly, and not by way of asking a question.
✣ *Mat.* 27.15. *mar.* 15.6. *luk.* 23.17.
✣ *Acts* 3.14.
e Word for word, made a great and feule voice.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?
27 Peter then denied againe, and immediatly the cocke crew.
28 ¶ ✣ 10 Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, least they should be ✣ defiled, but that they might eate the Passeouer.
29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?
30 They answered, and said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.
31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd vnto him, b It is not lawfull for vs to put any man to death.
32 *It was* that the word of Iesus ᵛ might be fulfilled which he spake, c signifying what death he should die.
33 ✲ So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?
34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?
35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priests haue deliuered thee vnto me, What hast thou done?
36 ¹¹ Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.
37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: euery one that is of the trueth heareth my voice.
38 ¹² Pilate sayd vnto him, d What is trueth? And when he had sayd that, hee went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.
39 ✲ But you haue a custome that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?
40 * Then e cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

CHAP. XIX.

1 *Pilate, when Christ was scourged,* 2 *and crowned with thornes,* 4 *was desirous to let him loose:* 8 *but being ouercome with the outrage of the Iewes,* 16 *he deliuereth him to be crucified.* 26 *Iesus committeth his mother to the disciple.* 30 *Hauing tasted vineger, he dieth:* 34 *and being dead, his side it pierced with a speare.* 40 *He is buried.*

THen ✣ Pilate tooke Iesus, and ¹ scourged him.
2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,
3 And said, Haile King of the Iewes. And they smote him with *their* rods.
4 ² Then Pilate went foorth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.
5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, Behold the man.
6 Then when the hie Priests and officers sawe him, they cryed, saying, a Crucifie, crucifie *him*. Pilate said vnto them, Take ye him, and crucifie *him*: for I find no fault in him.
7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.
8 ¶ 3 When Pilate then heard that word, he was the more afraid,
9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.
10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?
11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.
12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: *for* whosoeuer maketh himselfe a King, speaketh against Cesar.
13 ¶ 4 When Pilate heard this worde, hee brought Iesus foorth, and sate downe in the iudgement seate in a place called the pauement, and in Hebrew, b Gabbatha.
14 And it was the Preparation of the Passeouer, and about the sixt houre: and hee said vnto the Iewes, Behold your King.
15 But they cryed, Away with him, away with him, crucifie him. Pilate saide vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar.
16 5 Then deliuered hee him vnto them, to be crucified. ✣ And they tooke Iesus, and led him away.
17 And he bare his owne crosse, and came into a place named *of dead mens* skulles, which is called in Hebrew, Golgotha:
18 Where they crucified him, and two other with him, on either side one, and Iesus in the midst.
19 ¶ 6 And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.
20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrewe, Greeke, and Latine.
21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes.
22 Pilate answered, What I haue written, I haue written.
23 ¶ 7 Then the ✣ souldiours, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and *his* coat: and the coate was without seame wouen from the top thorowout
24 ¶ Therefore they saide one to another, Let vs not diuide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled which saith, ᵛ They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.
25 ¶ 8 Then stoode by the crosse of Iesus his mother,

a They will haue him crucified, whom by an old custome of theirs, they should haue stoned and hanged vp as conuict of blasphemie: but they desire to haue him crucified after the maner of the Romans.
3 Pilats conscience fighteth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth where with he afterward condemneth Christ.
b Gabbatha signifieth an high place, as iudgement seates are.

5 Christ sasteneth Satan, sinne and death to the crosse.
✣ *Mat.* 27.31. *mar.* 15.25. *luke* 23.26.
6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.
7 Christ signifieth by the diuision of his garments amongst the bloodie butchers (his coat except, that had no seame) that it shall come to passe, that he will thorowly diuide his benefits, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole.
✣ *Mat.* 27.35. *mar.* 15.24.
ᵛ *Psal.* 22.18.
8 Christ is a perfect example of all righteousnesse, not onely in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie *the wife of* Cleophas, and Marie Magdaleue.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loued, he sayd vnto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ [9] After, when Iesus knewe that all things were performed, that the ✣ Scripture might be fulfilled, he said, I thirst.

29 And there was set a [c] vessell full of vineger, and they filled a sponge with vineger, and put it about an Hyssope *stalke*, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, hee sayd, It is finished, and bowed his head, and gaue vp the ghost.

31 [10] The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath *day*: for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with *Iesus*.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 [11] But one of the souldiers with a speare [d] pearced his side, and foorthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that he saith true, that ye might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, ✣ Not a bone of him shall be broken.

37 And againe another Scripture saith, [v] They shall see him whom they haue thrust thorow.

38 ✣ [12] And after these things, Ioseph of Arimathea (who was a diciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came ✣ also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the maner of the Iewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was [e] neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation *day*, for the sepulchre was neere.

9 Christ, when he hath taken the vineger, yeelded vp the Ghost, drinking vp indeed that most bitter and sharpe cup of his Fathers wrath in our name.

✣ *Psal.* 69. 22.

c Galatinus witnesseth out of the booke called Sanhedrin, that the Iewes were wont to giue them that were executed, vineger mixed with frankincense to drinke, to make their braines somewhat troubled: so charitably the Iewes prouided for the poore mens consciences which were executed.

10 The bodie of Christ which was dead for a season (because it is pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mysticall body.

11 Christ being dead vpon the crosse, witnesseth by a double signe, that he onely is the true satisfaction, and the true washing for the beleeuers.

d This wound was a most manifest witnesse of the death of Christ: for the water that issued out by this wound, gaue vs plainely to vnderstand, that the weapon pearced the very skinne that compasseth the heare, which is the vessel that conteineth that water, and that being once wounded, that creature which is so pearced & stricken, cannot choose but die.

✣ *Exod.* 12. 46. *numb.* 9. 12.

v *Zach.* 12. 10.

✣ *Matth.* 27. 57. *marke* 15. 42. *luke* 23. 50. 12 Christ is openly buried, and in a famous place, Pilate witting and suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly followed him: so that by his buriall, no man can iustly doubt either of his death, or resurrection.

✣ *Chap.* 3. 2. e *That no man might cauill at his resurrection, as though some other that had beene buried there, had risen, Theophyl.*

CHAP. XX.

Marie bringeth word that Christ is risen: 3 Peter and Iohn 4 runne to see it. 15 Iesus appeareth to Marie, 19 and to the disciples that were together in the house, 25 Thomas, before faithlesse, 29 now beleeueth.

NOw ✣ [1] the first *day* of the weeke came Marie Magdalene, earely when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and we know not where they haue laid him.

3 Peter therefore went foorth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outranne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen cloathes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen cloathes lie,

7 And the kerchiefe that was vpon his heade, not lying with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ ✣ But Marie stood [a] without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 [2] And sawe two Angels in [b] white, sitting, the one at the head, and the other at the feete, where the body of Iesus hath laien.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away [c] my Lord, and I know not where they haue laid him.

14 [3] When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had beene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 [4] Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my [d] brethren, and say vnto them, I ascend vnto [e] my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ [5] The same day then at night, which was the first *day* of the weeke, and when the [f] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the mids, and said to them, Peace *be* vnto you.

20 And when he had so sayd, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

✣ *Marke* 16, 1. *luke* 24, 1.

1 Marie Magdalene, Peter and Iohn are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselues could scarcely be perswaded of it, so farre is it off, that they should intend it of set purpose.

✣ *Matth.* 28, 1. *marke* 16, 5.

a That is, without the caue, which the sepulchre was cut out of.

2 Two Angels are made witnesses of the Lords resurrection.

b In white cloathing.

c Many speake as the common people vse to speake: for they speake of a dead carkesse, as they doe of a whole man.

3 Iesus witnesseth by his presence, that he is truely risen.

4 Christ which is risen: not to be sought in this world according to the flesh, but in heauen by faith, whither he is gone before vs.

d By his brethren he meaneth his disciples: for in the next verse following, it is said, that Marie told his disciples.

e He calleth God his Father, because he is his Father naturally in the Godhead, and he doth your Father, because he is our Father by grace, through the adoption of the sonnes of God. What is, by taking vs of his free grace to be his sonnes, Epiphanius.

✣ *Marke* 16, 14. *luke* 24, 36. 1. *cor.* 15, 5.

4 Christ in that that he preferred himself before his disciples suddenly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, in inspiring them with Gospel.

f *Either the doores opened to him of their owne accord, or the very walles themselues were a passage for him.*

✣ *Matth.28,18.*

21 ✣ Then said Iesus to them again, Peace *be* vnto you: as my Father sent me, so send I you.

22 And when he had sayd that, hee breathed on them, and sayd vnto them, Receiue the holy Ghost.

23 a 6 Whosoeuers sinnes ye remit, they are remitted vnto them: *and* whosoeuers sinnes ye reteine, they are reteined.

24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, Wee haue seene the Lord: but he sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. *Then* came Iesus, when the doores were shut, and stood in the mids, and sayd, Peace *be* vnto you.

27 After said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde vnto him, *Thou art* my Lord, and my God.

29 b 8 Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed *are* they that haue not seene, and haue beleeued.

30 ¶ ✣ 9 And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleeue, that Iesus is that Christ that Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing, 6, 7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.

AFter these things, 1 Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he *himselfe*:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *sonnes* of Zebedens, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They sayd vnto him, Wee also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then sayd vnto them, Syrs, haue ye any meat? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore sayde the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe, (for they were not farre from lande, but about two hundreth cubites) and they drewe the net with fishes.

9 As soone then as they were come to lande, they sawe hote coales, and fish layed thereon, and bread.

10 Iesus sayde vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped foorth and drew the net to land, full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayde vnto them, Come, *and* dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ ✣ 2 So when they had dined, Iesus sayde to Simon Peter, Simon *the sonne* of Iona, louest thou me more then these? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feed my lambes.

16 He sayd to him againe the second time, Simon *the sonne* of Iona, louest thou me? He sayd vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feed my sheepe.

17 He sayd vnto him b the third time, Simon *the sonne* of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

18 3 Verely, verely I say vnto thee, When thou wast yong, thou c girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch foorth thine handes, and another shall d gird thee, and lead thee whither thou wouldest e not.

19 And this spake he signifying by what f death he should glorifie God. And when he had said this, he said to him, Follow me.

20 4 Then Peter turned about, and sawe the disciple whom IESVS loued, following, which had also ✣ leaned on his brest at supper, and had sayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man *doe*?

22 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this disciple shoulde not die. Yet Iesus said not to him, Hee shall not die: but if I will that hee tary till I come, what is it to thee?

24 5 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ✣ Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde coulde not conteine the bookes that should be written. Amen.

a Peter by his triple confession is restored into his former degree from wheoce he fell by his triple denial: and therewithall is aduertised, that he is indeed a pastour, which sheweth his loue to Christ in feeding his sheep.
b It was meet that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of his so grieuous a sinne, nor of his restoring to the office of the Apostleship.
3 The violent death of Peter is foretolde.
c They that tooke farre iourneys, especially in the East countrey, and in those places where the people vsed long garments, had need to beginded and trussed vp.
d He meant that kinde of girding which is vsed towarde captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to go whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall binde thee with chaines, and cary thee whither thou wouldest not.
e Not that Peter suffered ought for the truth of God against his will: for we read that he came with ioy and gladnes when he returned from the Counsell where he was whipped: but because thus will commeth not from the flesh, but from the gift of that Spirit which is giuen vs from aboue, therefore he sheweth there should be a certaine striuing & conflict or repugnance, which also is in vs, in all our sufferances, as touching the flesh.
f That is, that Peter should die by a violent death. 4 We must take heede, that whiles wee cast our eyes vpon others, wee neglect not that which is inioyned vs. ✣ *Chap.13.23.* 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. ✣ *Chap.20.30.*

6 The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospel.
7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

8 True faith dependeth vpon the mouth of God, and not vpon fleshly eyes. ✣ *Chap.20,29.*
9 To beleeue in Christ the Sonne of God: and our onely Sauiour, is the end of the doctrine of the Gospel, and especially of the history of the resurrection.

1 In that, that Christ here is not onely present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.

6 It was a liuelesse garment, which could not let his swimming.

THE ACTES OF THE HOLY

APOSTLES, WRITTEN BY LVKE

THE EVANGELIST.

CHAP. I.

1 Luke tieth this historie to his Gospell. 3 Christ being taken into heauen, 10 the Apostles 11 being warned by the Angels, 12 to returne, 14 and giue themselues to prayer. 15 By Peters motion, 18 into Iudas the traitorous place 26 Matthias is chosen.

1 A passing ouer from the historie of the Gospel, that is, from the historie of the sayings and doings of Christ, vnto the actes of the Apostles.

a *The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfit holinesse and example of his doctrine.*

2 Christ did not straightwayes accede into heauen after his resurrection: because he would throughly proone his resurrection: and with his presence confirme his Apostles in the doctrine, which they had heard.

b *He called those infallible tokens, which are otherwise termed necessarie: now in that Christ spake, and walked, & ate, and was felt of many, these are sure signes and tokens that he truely rose againe.*

✠ *Luke 24.49.*

c *They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.*

✠ John 14.27.

✠ Matth.3.11. marke 1,8. Luke 3,16. chap 2,2. and 11,16. and 19,4.

d *Either of the Father, or of me: for that either the Father or Christ is set here against John, as the holy Ghost is against the most light before we triumph: and we ought not curiously to search after those things, which God hath not reuealed.*

e *To the olde and ancient state.*

f *That is, the first occasions that serue to doing of matters which the Lord hath appointed to bring things to passe in.*

✠ *Chap 2,2.* ✠ *Luke 14 51.*

4 After that Christ had promised the full vertue of the holy Ghost, wherewith he would gouerne his Church, although hee should be absent in body, he tooke vp his body from vp into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse.

g *That is, out of your sight.*

h *About two miles.*

5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in priuate houses by the Apostles.

i *They went into the house which the Church hath chosen at that time to be a receipt for the whole assemblie.*

vp into an vpper chamber, were aboade both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, & Matthewe, Iames the *sonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother.*

14 These all k continued with l one accord in m prayer and supplication with the n women, and Marie the mother of Iesus, and with his o brethren.

15 ¶ ✠ And in those dayes Peter stoode vp in the middes of the disciples, and sayd (now the number of p names that were in one place were about an hundreth and twentie,)

16 ✠ Yee men *and* brethren, this scripture must needes haue beene fulfilled, which the ✠ holy Ghost by the mouth of Dauid spake before of Iudas, which was ✠ guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obteined fellowship in this ministration.

18 He therefore hath q purchased a fielde with the reward of iniquity: and when ✠ he had r throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, ✠ Let his habitation be voyd, and let no man dwel therein: ✠ also, Let another take his s charge.

21 t Wherefore of these men which haue companied with vs, all the time, that the Lord Iesus was u conuersant among vs,

22 Beginning from the baptisme of Iohn vnto the day that he was taken vp v from vs, must one of them be made a witnesse with vs of his resurrection.

23 w And they x presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take the y roume of this ministration and Apostleship, from which Iudas hath z gone astray, to go to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

k *The Greeke word signified an vnmouable constancy, and steadinesse.*

l *It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, where are made with agreeing mindes and willes.*

m *The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers wherewith they were beset.*

n *For it was beseemable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands.*

o *With his kinsfolkes.*

6 Peter is made the mouth and interpreter of the whoole company of the Apostles, either by secret speculation of the holy Ghost, or by expresse iudgement of the congregation.

p *Because men are commonly billed and enrolled by their names.*

7 Peter preuenteth the offence that might betaken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretolde by God.

✠ Psalm. 41,9.

✠ Iohn 13,27.

q *Iudas is considered not Iudas his purpose, but that that followed of it, and not that his will and* Matth 27.5. r *The Greeks wordes signifie that much, that Iudas fell downe flat, and was rent in sunder in the middes, with a marueilous huge noyse.*

✠ Psalm 69,26. ✠ Psalm 109,7.

s *His office and ministerie. Dauid wrote these words against Doeg the Kings heardman: And these words, Shepheard, Sheepe and Flocke, are fourmes to the Church, office and ministerie, so that the Church and the offices thereof are called by these names.*

8 The Apostles deliberate vpon nothing, but first they consult and take aduisement by Gods word: and against they doe nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it.

t *Word for word, went in and out, which kinde of speach betokeneth as much in the Hebrew tongue, as the exercising of a publique and painfull office, when they speake of such as are in any publique office.* Deuter.31.2. 1 Chronic.27,1.

u *From our company.* 9 Apostles must be chosen immediately from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voyce.

x *Openly, and by the voyces of all the whole company.*

y *That he may be fellow and partaker of this ministerie.*

z *Departed from, or fallen from. And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.*

CHAP.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost, 8 speake with diuers tongues. 12 They are thought to be drunke, 15 but Peter disprooueth that. 34 He teacheth that Christ is the Messias: 37 And seeing the hearers astonied, 38 he exhorteth them to repentance.

AND when the day of Pentecoſt was [a] come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heauen, as of a rushing *and* mightie winde, and it filled all the houſe where they ſate.

3 And there appeared vnto them clouen tongues, like fire, and it ſate vpon eache of them,

4 And they were all filled with the holy Ghoſt, and began to ſpeake with [c] other tongues, as the [d] Spirit gaue them vtterance.

5 And there were dwelling at Hieruſalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noiſed, the multitude came together and were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, and marueiled, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galile?

8 [e] How then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iudea, and of Cappadocia, of Pontus, and Aſia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, & [f] Iewes, and Proſelytes,

11 Cretes, and Arabians: we heard them ſpeake in our owne tongues the wonderfull *workes* of God.

12 [g] They were all then amaſed, and doubted, ſaying one to another, What may this be?

13 And others [g] mocked, and ſayd, They are full of new wine.

14 ¶ But Peter ſtanding with the eleuen, [h] lift vp his voyce, and ſaid vnto them, Yee men of Iudea, *and* ye all that inhabite Hieruſalem, be this knowen vnto you, and hearken vnto my words.

15 For theſe are not drunken, as yee ſuppoſe, ſince it is but the [i] third houre of the day.

16 But this is that, which was ſpoken by the [k] Prophet ✣ Ioel,

17 [l] And it ſhalbe in the laſt dayes, ſaith God, I will powre out of my Spirit vpon [l] all [m] fleſh, and your ſonnes, and your daughters ſhall prophecie, and your yong men ſhall ſee viſions, and your olde men ſhall dreame dreames.

18 And on my ſeruants, and on mine handmaides I will powre out of my Spirit in thoſe dayes, and they ſhall prophecie.

19 And I will ſhew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of ſmoke.

20 The Sunne ſhall be turned into darkeneſſe, and the moone into blood, before that great and notable day of the Lord come.

21 4 And it ſhalbe, that whoſoeuer ſhall [n] call on the Name of the Lord, ſhalbe ſaued.

22 5 Yee men of Iſrael, heare theſe wordes, IESVS of Nazareth, a man [o] approoued of God among you with great workes, and wonders, and ſignes, which God did by him in the mids of you, as ye your ſelues alſo know:

23 Him, *I ſay*, being deliuered by the determinate counſell, and [p] foreknowledge of God, after you had taken, with wicked [q] hands, you haue crucified and [r] ſlaine.

24 6 Whom God hath raiſed vp, and looſed the [s] ſorrowes of death, becauſe it was vnpoſſible that he ſhould be holden of it.

25 For Dauid ſaith concerning him, ✣ I beheld the Lord alwayes before me: for he is at my right hand, that I ſhould not be ſhaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer alſo my fleſh ſhall reſt in hope,

27 Becauſe thou wilt not [t] leaue my ſoule in graue, neither wilt ſuffer thine Holy one to ſee corruption.

28 Thou haſt [u] ſhewed me the wayes of life, and ſhalt make mee full of ioy with thy countenance.

29 Men *and* brethren, I may boldely ſpeake vnto you of the Patriarke Dauid, ✣ that hee is both dead and buried, and his ſepulchre remaineth with vs vnto this day.

30 Therefore, ſeeing he was a Prophet, and knew that God had [x] ſworne with an oathe to him, that of the fruit of his loines he would raiſe vp Chriſt concerning the fleſh, to ſet him vpon his throne,

31 He knowing this before, ſpake of the reſurrection of Chriſt, that [x] his ſoule ſhould not be left in graue, neither his fleſh ſhould ſee corruption.

32 7 This Ieſus hath God raiſed vp, whereof we all are witneſſes.

33 Since then that hee by the [y] right hand of God hath beene exalted, and hath receiued of his Father the promiſe of the holy Ghoſt, hee hath ſhed foorth this which ye now ſee and heare.

34 For Dauid is not aſcended into heauen, but hee ſaith, ✣ The Lord ſaid to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footeſtoole.

36 Therefore, let all the houſe of Iſrael know for a ſuretie, that God hath [z] made him both Lord, and Chriſt, this Ieſus, *I ſay*, whom yee haue crucified,

[a] The Apoſtles being gathered together on a moſt ſolemne feaſt day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double ſigne from heauen authoriſed, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinarie and neceſſary gift of tongues.

a Word for word, was fulfilled: that is, was begunne, as Luke 1.31. For the Hebrewes ſay, that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne, Ieremie 25.11. And it ſhall come to paſſe, that when ſeuentie yeeres are fulfilled, I will viſite, &c. For the Lord did not bring home his people after the ſeuentieth yeere was ended, but in the ſeuentieth yeere. Now the day of Pentecoſt was the fiftieth day after the feaſt of the Paſſeouer.

b The twelue Apoſtles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the ſame which the Apoſtles vſed commonly, and Marke calleth them new tongues.

d Hereby we vnderſtand that the Apoſtles vſed not now one tongue, and then another by happazard and at all aduenture, or as fantaſticall men vſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing but as the holy Ghoſt gouerned their tongues.

e Not that they ſpake with one voyce, and many languages were heard, but that the Apoſtles ſpake with ſtrange tongues: for eis the miracle had rather beene in the hearers, whereas now it is in the ſpeakers. Nazian. in his oration of Whitſunday.

f By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profeſſion of religion, though they were borne in other places: and they were Proſelytes, which were Gentiles borne, and embraced the Iewiſh religion.

g Gods worde which he vſeth here, ſignifieth ſuch a kinde of mocking, which is reproachfull and contumelious: And by this reproachfull mocking we ſee, that there is no miracle ſo great and excellent, which the wickednes of man dareth not ſpeake euill of.

h Peter his boldneſſe is to be marked, wherein the grace of the holy Ghoſt is to be ſeene, euen ſtraight after the beginning.

i After the ſunne riſing, which may be about ſeuen or eight of the clocke with vs.

k There is nothing that can diſſolue queſtions and doubts, but teſtimonies taken out of the Prophets: for mens reaſons may be ouerturned, but Gods woyce can not be ouerturned.

l Ioel 2.28. &c.

m Iohn 3.28.

✣ Peter ſetting the trueth of God againſt the falſe accuſations of men, ſheweth in himſelfe and in his fellowes, that that is fulfilled which Ioel ſpake before concerning the full giuing of the holy Ghoſt in the latter dayes: which grace alſo is offered to the whole Church, to their certaine and vndoubted deſtruction, which doe contemne it.

n All without exception, both vpon the Iewes and Gentiles.

o That is, men.

4 The chiefeſt vſe of all the gifts of the holy Ghoſt, is to bring men to ſaluation by faith.

[n] This word, Call on, ſignifieth in holy Scriptures, an earneſt praying and craueing for helpe at Gods hand.

5 Chriſt being innocent, was by Gods prouidence crucified of wicked men.

[o] Who is by thoſe workes which God wrought by him, ſo manifeſtly approoued and allowed of, that no man can gaineſay him.

[p] Gods euerlaſting knowledge going before, which can neither be ſeparated from his determinate counſell, as the Epicures ſay, neither yet be the cauſe of euill: for God in his euerlaſting & vnchangeable counſell, appointed the wicked acte of Iudas to an excellent ende: and God doeth that well, which the ſoftruſtments doe ill.

[q] Gods counſell doeth not excuſe the Iewes, whoſe hands were wicked.

[r] The fact is ſayd to be theirs, by whoſe counſell and egging forward it is done

6 Chriſt (as Dauid foretolde) did not onely riſe againe, but alſo was in the graue voide of all corruption.

[s] The death that was full of ſorowe both of body and minde: therefore when death appared conqueror and victour ouer thoſe ſorowes, Chriſt is rightly ſayd to haue ouercome thoſe ſorowes of death, when as being dead, he ouercame death, to liue for euer with his Father.

[t] Pſal. 16.9.

[u] Thou wilt not ſuffer me to remaine in graue.

[x] Thou haſt ſpoomed

[x] Pſalme 132.11.

7 Peter witneſſeth that Ieſus Chriſt is the appointed euerlaſting King, which he prooueth manifeſtly by the gifts of the holy Ghoſt, and the teſtimonie of Dauid.

[y] Might and power of God.

✣ Pſal. 110.1.

7 Chriſt is ſayd to be made, becauſe he was aduanced to that dignitie: and therefore it is not ſpoken of his nature, but of his ſtate and dignitie,

37 Now when they heard it, they were pricked in their hearts, and sayd vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 [a] Then Peter sayd vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the gift of the holy Ghost.

39 For the [a] promise *is made* vnto you, and to your children, and to all that are afarre off, *euen* as many as the Lord our God shall call.

40 9 And with many other words he besought and exhorted *them*, saying, Saue your selues from this froward generation.

41 10 Then they that gladly receiued his word, were baptized, and the same day there were added *to the Church* about three thousand soules.

42 11 And they continued in the Apostles doctrine, and [b] fellowship, and [c] breaking of bread, and prayers.

43 ¶ 12 And feare came vpon euery soule: and many wonders & signes were done by ¶ Apostles.

44 13 And all that beleeued, where in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to all men, as euery one had need.

46 14 And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse and singlenesse of heart.

47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

[a] Repentance and remission of sinnes in Christ, are two principles of the Gospel, and therefore of our saluation, and they are obtained by the promises apprehended by faith, and are ratified in vs by Baptisme, wherewith is ioyned the vertue of the holy Ghost.

[a] The word that is vsed here, giueth vs to vnderstand, that it was a free gift.

9 Hee is truely ioyned to the Church which separateth himselfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized before they make confession of their faith.

11 The markes of the true Church of the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the Sacraments, and true inuocation vsed of all the faithfull.

[b] Communicating of goods, and all other duties of charitie, as is shewed afterward. [c] The Iewes vsed thin loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderstood that liuing together and the banquets which they vsed to keepe. And when they kept their lone feastes, they vsed to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul amendeth it, 1. Cor. 11.

12 So oft as the Lord thinketh expedient, he bridleth the rage of strangers, that the Church may be planted, and haue some refreshing.

13 Charitie maketh all things common concerning the vse, according as necessitie requireth.

14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat.

CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to see the miracle, 12 he expoundeth the mysterie of our saluation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

NOw [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into ¶ Temple, desiring to receiue an almes.

4 And Peter earnestly beholding him with Iohn, sayd, Looke on vs.

5 And he [a] gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And hee tooke him by the right hand, and lift *him* vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stoode, and walked, and entred with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was he which sate for the almes at the Beautifull gate of the Temple: and they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed, [b] held Peter and Iohn, all the people ranne amased vnto them in the porch which is called Salomons.

12 [a] So when Peter sawe it, bee aoswered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our own power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Iacob, the ✣ God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.

14 But yee denied the Holy one and the Iust, and desired a murtherer to be giuen you,

15 And killed the Lord [c] of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom ye see & know, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfite health of his whole body in the presence of you all.

17 3 And now brethren, I know that through ignorance ye did it, as *did* also your gouernours.

18 But those things which God before had shewed [e] by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And hee shall send Iesus Christ, which before was preached vnto you,

21 [f] Whom the heauen must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 ✣ For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you [g] a Prophet, *euen* of your brethren, like vnto me: ye shall beare him in all things whatsoeuer he shall say vnto you.

23 For it shalbe that euery person which shal not heare ¶ Prophet, shallbe destroyed out of ¶ people.

24 Also all the Prophets [h] from Samuel, and thence foorth as many as haue spoken, haue likewise foretold of these dayes.

25 4 Ye are the [i] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, [k] Euen in thy seede shall all the kinreds of the earth be blessed

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him he hath sent to bleese you, in turning euery one of you from your iniquities.

1 Christ in healing a man that was borne lame, and weekknowen to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirme them which beleeued, and partly also calleth other to beleeue.

a Both with heart and eyes.

b Either because he iowed them, who had healed him: or because he feared that if he spake let them goe out of his sight, he should be lame againe.

2 Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuse them, who standing amased either at the miracles themselues, or at the instruments and meanes which it pleaseth God to vse, take an occasion to establish idolatrie and superstition by that, which God hath prouided for the knowledge of his true worship, that is, Christianitie.

✣ Chap. 5.30.

c Who hath life in himself, and giueth life to others.

d Because he beleemed on him hauing raysed from the dead, whose Name he heard of by vs.

3 It is best of all to receiue Christ so for euer as he is offered vnto vs: but such as haue neglected so great a benefite through mans weaknesse, haue yet repentance for a meane: As for the ignominie of the crosse, we haue to set against that, the decree and purpose of God, foretold by the Prophets, of Christ, how that first of all he should be crucified here vpon earth, and then he should appeare from heauen the iudge and restorer of all things, that all beleeuers might be saued, and all vnbeleeuers vtterly perish.

e Though there were many Prophets, yet he speaketh but of one mouth, to shewe vnto vs the consent and agreement of the Prophets. f Or, he taken vp into heauen. ✣ Deut. 18.15. chap 7.37.

g This promise was of an excellent and singuler Prophet. h At what time the kingdome of Israel was established.

4 The Iewes that beleeue are the first begotten in the kingdome of God. i For whom the Prophets were principally appointed. k Gen. 12.3. 22.18. 26.4.

k Giuen to the world, or raised from the dead, and aduanced to his kingdome.

CHAP. IV.

1 Peter and Iohn 3 are taken and brought before the councell, 7 and 19 They speake boldly in Christs cause. 23 The disciples pray vnto God. 32 Many sell their possessions, 36 Of whom Barnabas is one.

AND [1] as they spake vnto the people, the Priestes and the [a] Captaine of the Temple,

1 None are commonly more diligent or bolder dead banisters: but of God do continue.

a The Iewes had certaine gouernours for the garde and safetie of the Temple and holy things: Mat. 26.62. Those gouernours had a Captaine, such as Eleazarus Ananias the hie Priestes sonne was, in the time of the warre that was 19 Iudea being a very impudent and proud young man, Iosephus lib. 2. of the taking of Iudea

enemies of the Church, then such as professe themselues to be the more they rage, the more constantly the faithfull seruants of God do continue.

and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus *Name* the resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the [b] number of the men was about fiue thousand.

5 ¶ And it came to passe on the morrow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kinred of the hie Priest.

7 [2] And when they had set them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Then Peter full of the holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,

9 [3] For as much as we this day are examined, of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, *euen* by him doth this man stand here before you, whole.

11 ✣ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [5] Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without [i] knowledge, they marueiled, & knew them, that they had beene [k] with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and [k] conferred among themselues,

16 [6] Saying, What shall we doe to these men? for verely a manifest signe is done by them, *and it is* openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 [7] But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yeeres olde, on whom this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd vnto them.

24 [10] And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruant Dauid hast sayd, ✣ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou hadst anointed, both Herod and Pontius Pilate, with the Gentiles & the [l] people of Israel gathered themselues together.

28 To [m] do whatsoeuer [n] thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 [11] And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things ✣ common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layd it downe at the Apostles feete, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, *and* of the countrey of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feete.

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b While they thought to diminish the number, they increased them.
c These were they that made the Sanhedrin, which were all of the tribe of Iuda, now all Herod vsed that cruelitie against Dauids seede.
d Of whom the high Priests were wont to be chosen and made, the execution of the priestly office being now changed.
e Against such as bragge of succession of persons, without a succession of doctrine, and by that meanes beate downe the true ministers of the word, to farre foorth as they are able.
f By what authoritie.
g Wolues which succeede true Pastours, pleade their owne cause, and not Gods neither the Churches.
h He is indeede a true Shepheard, that teacheth his sheepe to hang vpon Christ onely, & vpon none that is not dead, but hath conquered death, and hath all rule in his owne hand.
✣ *Psal 118,22. Isai. 28,16. Mat. 21. 42. Mar. 12. 10. Luke 21. 17, rom. 9. 33. 1. pet. 2. 7.*
i Of God.
k There is no other man, or no other power & authority whatsoeuer: which kinde of speech began vsuall among the Iewes, vse vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe.
l Any where: and this setteth forth vnto vs the largenesse of Christes kingdome.
m The good liberalitie and boldnesse of the seruants of God doth yet thus much good: that such as lay bit vnder a visard of zeale, doe at length bewray themselues to be indeed wicked men. *n The word sed here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation it importeth one of base degree, and no estimation.* *k Laid their heads together.*

6 He that flattereth himselfe in ignorance, commeth at length to do open wicke loesse and that against his owne conscience. 7 We must so obey men to whom we are subiect that especially and before all things we obey God. 8 So we ought to be of are the wicked from doing what they list, that contrary wise God vseth them that to the setting forth of his glory, which he giueth them leaue to doe.

9 The Apostles communicate their troubles with the Congregation.
10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs, but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the ayd and succour of our Father.
✣ *Psalme 2. 1.*
l Although to the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Iudg 5, 14.
m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.
n Thou haddest determined of thine absolute authoritie and power.
11 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heauen and earth.
12 An example of the true Church, wherein there is content as well in doctrine as in charitie: one towards another: And the Pastours diffuer true doctrine both sincerely, and constantly. *o They agree both in counsell, will, and all purposes.* ✣ Chap. 2. 44.
13 True charitie helpeth the necessitie of the poore with his owne losse: but so that all things be done well and orderly.

CHAP. V.

1 Ananias for his deceit in keeping backe part of the price, 5 falleth downe dead, and likewise Sapphira his wife. 12 Through diuers the Apostles miracles, & the faith is increased. 18 The Apostles that were imprisoned, 19 are deliuered by an Angel. 26 and being before the Synode of the Priests, 36 through Gamaliels counsell they are kept aliue, 40 and beaten: 41 They glorifie God.

1 BVt a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And [a] kept away *part* of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feet.

3 Then sayd Peter, Ananias, why hath Satan

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1 Luke sheweth by contrary examples, how great a sinne hypocrisie is, especially in them which vnder a false presence and cloake of zeale, would seeme to shine and be chiefe in the Church. *a Craftily tooke away.* *b* filled

b Fully possessed.
c For when they had appointed that farme or possession for the Church, they stucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.
d Hereby is declared, an abused and purposed deceit, and the fault of the man in admitting the deuils suggestions.
e Looke how oft men do things with an euill conscience, so oft they pronounce sentence against themselues, and as much as in them lieth, prouoke God to anger, as of set purpose minding to trie whether he be iust and almightie or no.
f Are at hand.
a The Lord by his marueilous vertue bridleth some, that they may not hurt the Church: other some he keepeth in his awe and feare: and other some he alloweth vnto him.
g Highly praysed them.
3 The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceede from threatnings, to prisoning.
h The word which is vsed here, is Heresie, which signifieth a choyse, and so is taken for a right forme of learning, or fashion, or studie and course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length it came to be taken onely in euill part, whereupon came the name of Heresie, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.
6 Angels are made seruants of the seruants of God. 5 God doeth therefore deliuer him, that they may more stoutly prouoke his enemies. *i Workes, whereby the way vnto life is shewed.* 6 God mocketh his enemies attempts from aboue.

b filled thine heart, that thou shouldest c lye vnto the holy Ghost, and keepe away *part* of the price of this possession?

4 Whiles it remained, appeteined it not vnto thee? and after it was sold, was it not in thine owne power? how is it that thou hast d conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to e tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, *are* at the f doore, and shall carie thee out.

10 Then she fell downe straightway at his feet, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 a And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheles, the people g magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, b inging sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ 3 Then the chiefe Priest rose vp, and all they that were with him (which was the h sect of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 4 But the Angel of the Lord by night opened the prison doores, and brought them foorth, and said,

20 5 Goe your way, and stand in the Temple, and speake to the people, all the i wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the *chiefe* Priests and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 7 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue beene stoned.)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 9 Saying, Did not we straightly cõmand you, that ye should not teach in this name? and behold, ye haue filled Hierusalem with your doctrine, and ye would k bring this mans blood vpon vs.

29 10 Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 11 The ✣ God of our fathers hath raised vp Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to be* a Prince and a Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 12 And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they l brast for anger, and consulted to slay them.

34 13 Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles foorth a litle space,

35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 14 For before these times, rose vp Theudas m boasting himselfe, to whom resorted a number of men, about foure hundreth, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, n Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of o men, it will come to nought:

39 But if it be of God, ye cannot destroy it, least ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the p Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed. *o If it be counterfeit and vnadusted.*
15 The Apostles accustomed to suffer and beare wordes, are at length inured to beare stripes yet so, that by that meanes they become stronger. *p Both publikely and priuately.*

7 The more openly that Christes vertue sheweth it selfe, the more increaseth the madnes of his enemies which conspire against him.
8 Tyrants which feare not God, are constrained to feare his seruants.
9 It is the propertie of tyrants to set out their owne commandements as right and reason, he they neuer so wicked.
k Make vs guiltie of murdering, thus man whom yet they will not vouchsafe to name.
10 We ought to obey no man, but so farre foorth as obeying him, we may obey God.
11 Christ is appointed and ordeede declared Prince and Sauiour of his Church in despite of his enemies.
✣ *Chap.3.13.*
12 It is not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.
l This betokeneth that they were in a most vehement rage, and moreouer lastly disquieted in minde, for it is the ordinarie kinde of frech taken from them which are horribly cut in sunder with a sawe.
13 Christ findeth defenders of his cause euen in the very throte of his enemies, so often as he thirsteth is needefull.
14 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.
m To be of some fame.
n He disswadeth his fellowes from

CHAP. VI.

a The Apostles 3 appoynt the office of Deaconship steuenen chosen men: 5 Whom Steuen full of faith, is one: 12 He is taken. 13 & accused as a transgressour of Moses Law.

1 When Satan hath stirred roe God to vs without, and ouercome all purpose and inuasion, he stirreth it within, with ciuill difference and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.

a Of their names which of Grecians became religious Iewes.

b In the bestowing of alms according to euery mans office.

c The office of preaching the word, and dispensing the goods of the Church are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles do not chuse so much as the Deacons without the consent of the Church.

d It is such a matter, as we may in no wise accept of it.

e Banquets though by the name of tables, other offices are also meant, which are annexed to it such as pertaine to the care of the poore.

3 Iu chusing of Deacons (and much more of Ministers) there must be examination both of their learning and manners of life.

✣ *Chap. 21. 8.*

4 The ancient Church did with laying on of hands, as it were consecrate to the Lord such as were lawfully elected.

a This ceremonie of laying on of handes came from the Iewes, who vsed this order both in publike affaires, and offring of sacrifices, and also in private prayers and blessings, as appeareth Gene. 48. and the Church obserued this ceremonie. 1. Tim. 5. 22. after 8 9 but here is no mention made either of vncture, or blessing, or vsing, or vestion, &c. 5 An happie end of temptation. f This is the figure Metonymia, meaning by faith, the doctrine of the Gospel which engendreth faith.

6 God exerciseth his Church first with euill wordes and slaunders, then with imprisonments afterward with scourgings, and by these meanes prepareth it to such sort, that at length hee causeth it to encounter with Satan and the world, euen to bloodshead and death, and that with good successe. *g Excellent and singular gifts.* 7 Schooles and Vniuersities were of olde time addicted to false pastours, and were the instruments of Satan to blowe abroad and defend false doctrines.

h Of the company & College as it were. 8 False teachers, because they will not be ouercome, flee from disputations to manifest and open slaundering and false accusations. 9 The first bloody perfecution of the Church of Christ begonne and sprang from a Councill of Priests by the suggestion of the Vniuersitie doctours. 10 An example of cauillers or false accusers, which gather false conclusions of things that are well vttered and spoken. *i Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and setled minde, a good conscience, and sure perswasion that his cause was iust: for seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might be pearced and amased.*

1 And in those dayes, as the number of the disciples grew, there arose a murmuring of the a Grecians towardes the Hebrewes, because their widowes were neglected in the b dayly ministring.

2 Then the twelue called the multitude of the disciples together, and saide, It is not c meete that we should leaue the word of God to serue the tables.

3 Wherefore brethren, looke you out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoynte to this businesse.

4 And wee will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ✣ Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 Whom they set before the Apostles: and they prayed, and e layed their hands on them.

7 And the worde of God increased, and the number of the disciples was multiplied, in Hierusalem greatly, and a great company of the Priests were obedient to the faith.

8 ¶ 6 Now Steuen full of faith & f power, did great wonders and miracles among the people.

9 7 Then there arose certaine of the b Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 8 But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speake blasphemous words against Moses, and God.

12 9 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill.

13 10 And set foorth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shal change the ordinances which Moses gaue vs.

15 And as all that sate in the Councill looked stedfastly on him, they i saw his face as *it had bene* the face of an Angel,

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 30 before Moses was borne, 44 and before the Temple was built: 44 And that all outward ceremonies were ordained according to the heauenly Patterne. 54 The Iewes gnashing their teeth, 59 stone him.

THEN 1 sayd ✣ chiefe Priest, Are these things so?

2 2 And he said, Ye men, brethren, and Fathers, hearken. ✣ That God of a glory appeared vnto our father Abraham, while he was in b Mesopotamia, before he dwelt in Charran,

3 And said vnto him, Come out of thy country, and from thy kinred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead: *God* brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the c breath of a foote: yet he d promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his ✣ seede should be a sojourner in a strange land: and that they should keepe it in bondage, and entreate it euill e foure hundreth yeeres.

7 But the nation to whom they shallbe in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 ✣ He gaue him also the couenant of circumcision: and so *Abraham* begate ✣ Isaac, and circumcised him the eight day: and Isaac *begate* ✣ Iacob, and Iacob the twelue ✣ Patriarkes.

9 3 And the Patriarkes mooued with enuie, sold ✣ Ioseph into Egypt: but God was f with him,

10 And deliuered him out of all his afflictions, and ✣ gaue him g fauour and wisdome in the sight of Pharao king of Egypt, who made him gouernor ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when ✣ Iacob heard that there was corne in Egypt, he sent our fathers first:

13 ✣ And at the second time Ioseph was knowen of his brethren, and Josephs kindred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kinred, euen threescore and fiftéene soules.

15 So ✣ Iacob went downe into Egypt, and he * died, and our fathers,

16 And were h remooued into Sychem, and were put in the sepulchre, that Abraham had bought ✣ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people ✣ grew and multiplied in Egypt,

*from the time that Abraham and his father departed together out of Vr of the Chaldeans. ✣ Genesis 17. 9. ✣ Gene. 21. 3. ✣ Gene. 25. 14. * Gene. 29. 33. and 30. 5. and 35. 33. 3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers, to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers. ✣ Gen. 37. 28 f By this kinde of speech, is meant the peculiar fauour that God sheweth men: for hee seemeth to be a way from them, whom hee helpeth not, and on the other side, he is with them whom hee deliuereth out of whatsoeuer great troubles. ✣ Gene. 41. 37. g Gaue him fauour in Pharaohs sight for his wisedome. ✣ Gene. 42. 1. * Gene. 47. 4. ✣ Gene. 46 5. * Gen. 49. 33. h The Patriarkes the sonnes of Iacob, though there be mention made of no more but Ioseph, Iosu. 24. 32. ✣ Gene. 23. 16. ✣ Exodus 1. 7.*

18 Till another King arose, which knew not Ioseph.

19 The same i dealt subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 ✣ The same time was Moses borne, and was k acceptable vnto God: which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fourtie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 ✣ And when he saw one *of the* suffer wrong, he defended him, and auenged his quarel that had the harme done to him, and smote the Egyptian.

25 For hee suppoſed his brethren would haue vnderstoode, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 ✣ And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the ✲ wildernes of mount Sina, an l Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondred at the sight: and as he drewe neere to consider it, the voyce of the Lord came vnto him, *saying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, & durst not behold it.

33 Then the Lord sayde to him, Put off thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He ✲ brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes* fourtie yeeres.

37 This is that Moses, which said vnto the children of Israel, ✣ A Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren like vnto me: him shall ye heare.

38 ✣ This is he that was in the Congregation, in the wildernesse with the Angel, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, ✣ Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a n calfe in those dayes, and offered sacrifice vnto the idole, & reioyced in the works of their owne hands.

42 Then God turned himselfe away, and o gaue them vp to serue the p hoast of heauen, as it is written in the booke of the Prophets, ✣ O house of Israel, haue ye offred to me slaine beasts & sacrifices by the space of fortie yeeres in the wildernesse?

43 And ye q tooke vp the Tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyond Babylon.

44 r Our fathers had the Tabernacle of s witnesse in the wildernesse, as he had appointed, speaking vnto t Moses, that he should make it according to the fashion that he had seene.

45 ✲ Which *tabernacle* also our fathers receiued, and brought in with Iesus into the u possession of the Gentiles, which God draue out x before our fathers, vnto the dayes of Dauid:

46 ✲ Who found fauour before God, and desired that he might find a tabernacle for the God of Iacob.

47 ✲ ✣ But Salomon built him an house.

48 Howbeit the most High ✣ dwelleth not in temples made with hands, as saith the Prophet,

49 ✣ Heauen *is* my throne, and earth *is* my footestoole: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 ✲ Ye stiffenecked and ✲ vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers *did*, so *doe* you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that Iust, of whom ye are now the betrayers and murtherers,

53 ✲ Which haue receiued the law by the y ordinance of Angels, and haue not kept it.

54 ✣ But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.

55 ✣ But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus z standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 ✣ Then they gaue a shout with a loud voyce, and stopped their eares, and a ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the b witnesses laid downe their cloathes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

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i *He deuised a subtill inuention against our flocke, in that he commanded all the males to be cast out.*

✣ *Exod. 2.2.*

k *That child was borne through Gods merciful goodnesse and fauour, to be of a goodly and faire countenance.*

✣ *Exod. 2.11.*

✲ *Exod. 2.13.*

✲ *Exod. 3.2.*

l *Now he calleth the Sonne of God an Angel, for he is the Angel of great counsell, and therefore streightwayes after he speaketh him, saying to Moses, I am that God of thy Fathers, &c.*

m *By the power.*

✲ *Exod. 7.8.10. 11.1. & chapters.*

* *Exod. 16.1.*

3 *He acknowledgeth Moses for the lawgiuer, but so that he proueth by his owne witnesse, that the Law had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all Prophets.*

✣ *Deut. 18.15. chap 3.22.*

✣ *Exod. 19.20.*

✣ *Exod 32.1.*

n *This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marueilous calfe, and made goodly images of Kine. Hosh. 8.5.*

o *Being giuen ouer and voyd of her Spirit, he gaue them vp to Satan, & wicked lusts to worship slaues.*

p *By the hoast of heauen, here he meaneth not the Angels, but the moone and sunne and other starres. Deut. 17.3.*

✣ *Amos 5.25.*

q *You tooke it vp on your shoulders and carried it.*

r *Moses indeed erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.*

s *That is, of the Couenant.*

t *Exod. 25.40. heer. 8.5.*

✲ *Iosh 3.14.*

u *Deliuered from hand to hand.*

x *By the figure Metonymie, for the countries which the Gentiles possessed.*

y *God draue them out, that they should ye. vp the possession of those countries to our fathers, when they entred into the land.*

✲ *2. Sam. 7 2. 1. Chron. 17.12.*

✲ *1. Chron 6.1.*

z *Salomon built a Temple, according to Gods commandement, but not with any such condition, that the Maiesty of God should be included therein.*

✣ *Chap. 17 24.*

✲ *Esai. 66.1.*

2 *Iere. 9.26. ezec. 44.9.*

7 *Steuen mooued with the zeale of God, at length iudgeth his owne iudges.*

x *They are of vncircumcised hearts, which lie drowned still in the sinnes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therfore there were two kinds of circumcision, Rom. 2.25.* ✲ *Exod. 16.16. 32.32. 33.19.*

y *By the ministerie of Angels.* 8 *The more Satan is pressed, the more hee bragteth out into an open rage.* 9 *The neerer that the Martyrs approach to death, the neerer they beholding Christ, do rise vp euen into heauen.* 2 *Ready to confirme him in the confession of the trueth, and to receiue him to him.* 10 *The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse.* a *This was done in a rage and furie: for at that time the Iewes could not neuman to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Iosephus, lib. 20. that Ananus a Sadduce slew Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the country.* b *It was appointed by the Law, that the witnesses should cast the first stone, Deut. 17.7.*

God, and sayd, Lord Iesus, receiue my spirit.

60 11 And he kneeled downe, and cried with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

but such a kind of imputing or laying to ones charge, as ready for euer, neuer to be remitted. d Luke 1. Thes. 4. 13.

CHAP. VIII.

a The godly make lamentation for Stenen 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus 18 his couetousnesse reproued. 26 Philip 27 commeth to the Ethiopian Eunuch. 38 and baptizeth him.

AND 1 Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, & they were all scattered abroad thorow the regions of Iudea and Samaria, except the Apostles.

2 2 Then *certaine* men fearing God, a caried Stenen among them, *to be buried*, and made great lamentation for him.

3 3 But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ 4 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 5 And there was before in the citie, a certaine man called Simon, which vsed b witchcraft, and e bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the king dome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon himselfe beleeued also, and was baptized, and continued with Philip, and wondred, when he saw the signes and great miracles which were done.

14 ¶ 7 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn,

15 Which when they were come down, prayed for them, that they might receiue the holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 8 And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, hee may receiue the holy Ghost.

20 9 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this e businesse: for thine heart is not f right in the sight of God.

22 10 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art in the g gall of bitternesse, and in the h bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritanes.

26 11 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and behelde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians i chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 And as he returned sitting in his charet, hee read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, and sayd, But vnderstandest thou what thou readest?

31 And hee sayd, How can I, except I had k a guide? And he desired Philip, that he would come vp and sit with him.

32 12 Nowe the place of the Scripture which he read, was this, ✣ He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his l humiliatie his iudgement hath beene exalted: but who shall declare his m generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here *is* water, what doeth let me to be baptized?

37 13 And Philip sayd vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and sayd, n I beleeue that that Iesus Christ is that Sonne of God.

38 Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

40 But

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1 1 Faith and charitie neuer forsake the true seruants of God, euen to the last breath.
c *The word which he vseth here nueth maineth firme, and*

2 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.
a The godly mourne for Stenen after his death, and burie him, shewing therein an example of singular faith and charity: but no man prayeth to him.
a Amongst all the duetues of charitie which the godly vse, there is no mention made of forsaking or reliefes.
3 The distribution or scattering abroad of the faithfull, is the ioy-ing together of Churches.
4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.
5 Christ ouercommeth Satan so oft as he lusteth, and enricheth him about as it were in sight of them, whom he deceiued and bewitched.
b The word which is vsed in this place was at the first taken in good part, and is borrowed out of the Persian language, who call their wise men by that name, but afterward it was taken in euill part.
c *He had so allured the Samaritans with his witchcrafts, that as blinde & mad bare-beastes they were wholly addicted to him.*
6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God: but they cast it vp againe forthwith.
7 Peter not chiefe, but as one a-bassadour sent from the whole company of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had beene layd afore by Philip.
d *Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and gouernours of the Church.*
8 Ambition and couetousnesse doe at length plucke the hypocrites out of their denes.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.
e *In this doctrine which I preach.*
f *Is not vpright indeed, and without dissembling.*
10 We must hope well euen of the vilest sinners, so long and so farre forth as we may.
g *He called the inward malice of the heart, and that extremities and diuision wherewith the Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though hee were totally ouerwhelmed with gall, and buried in it.*
h *Intangled in the bonds of iniquitie.*
11 Christ who calleth freely whom he lusteth, doeth now vse Philip who thought on no such matter, to instruct and baptize the Eunuch at vnawares, and by this meanes extendeth the limits of his kingdome euen vnto Ethiopia.
i *A man of great wealth and authority with Candaces: Now this word Candaces is a common name to all the Queens of Ethiopia.*
k *To shew me the way how to vnderstand it.*
12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.
✣ *Esai. 53. 7.*
l *The Hebrew text readeth it thus, Out of a narrow straat, and out of iudgement was he taken: whereby the narrow straat, he meaneth the graue and the very bands of death, and by iudgement, the punishment which was layd vpon him, and the miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath.*
m *How long his age shall last: for Christ hauing once risen from the dead, dieth no more, Rom. 6. 9.*
13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is euident that we are not then first iustified into Christ, when wee are baptized, but being already ingrafted, are then confirmed.
n *The summe of the confession which is necessary for baptisme.*

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

2 Saul going towards Damascus, 4 is striken downe to the ground of the Lord: to Ananias is sent to baptize him. 23 The laying awaite of the Iewes, 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead, 40 is restored to life.

AND 1 ✣ Saul yet a breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that b way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, ✣ suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is c hard for thee to kicke against prickes.

6 He *then* both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shallbe tolde thee what thou shalt doe.

7 The men also which iourneyed with him, d stood amazed, hearing *his* e voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, *but* sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am *here* Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of f Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in *to him*, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

14 Moreouer here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for he is a g chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will h shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into i that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (*euen* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as *it had beene* scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 2 And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amased, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, & came hither for that intent, that he should bring them bound vnto the hie Priests?

22 3 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, k confirming that this was that Christ.

23 4 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knowen of Saul: now they ✣ watched the gates day and night, that they might kill him.

25 5 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 6 And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 7 And hee was conuersant l with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the m Grecians: but they went about to slay him.

30 8 But when the brethren knewe it, they brought him to Cesarea, and sent him foorth to Tarsus.

31 9 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were n edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 10 And it came to passe, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at o Lydda and Saron, saw him, and turned to the Lord.

36 11 There was also at Ioppa a certaine *woman*, a disciple named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands, and is ouercome: and with a singular example of the goodnesse of God, in stead of punishment which he iustly deserued for his crueltie, is not onely receiued to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

✣ Rom. 9, 3. Galat. 1, 13.

a This is a token that Sauls flame was boyled and cast out great threatnings to murder the disciples.

b Any trade of life which a man taketh himselfe vnto, the Iewes call a way.

✣ Chap. 22, 6. 2. Cor. 11, 32.

c This is a prouerbe which is spoken of them that through their owne stubbornesse hurt themselues.

d Stood still and could not goe one step forward, but abode amased as if they had beene very stones.

e They heard Pauls voyce: for afterward it is said in plat termes, that they heard not his voyce that spake, as beneath chap. 22, 9. But other goe about to set these places at one which seeme to be at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfit voyce.

f Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.

g To beare my name in.

h I will shew him plainely.

i Into Iudas his house.

k By conferring places of the Scripture together, as cunning craftesmen doe, when they make vp any thing, they ioyne together all parts together, to make them agree fitly one with another.

1 Paul who was before a persecuter, hath now persecution laid before himselfe, but yet a farre off.

✣ 2. Cor. 11, 32.

5 We are not forbidden to auoide and eschew the dangers and conspiracies that the enemies of God lay for vs, so that wee swarue not from our vocation.

6 In ancient time no man was rashly or lightly receiued into the number of and amongst the flocke of Christ, much lesse to be a pastour.

7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.

l With Peter and Iames, for hee saith that he saw none of the Apostles but them, Gal. 1, 18, 19.

m Looke Chap. 6, 1.

8 The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

9 The rode of perfection is the building of the Church, so that wee will patiently wait for the Lord.

n Thus is a borowed rode of speech, which signifieth establishment and increase.

10 Peters Apostleship is confirmed by healing of the man that was sicke of the palsie.

o Lydda was a citie of Palestine, & Saron a Champion countrey and a place of good pasturage betweene Cesarea of Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond Ioppa.

11 Peter declareth suddenly by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

39 Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius a deuout man, a Centurion. 3 The Angels commandement, 5 sendeth for Peter: 11 Who also by a vision 15.20 is taught not to despise the Gentiles. 34 He preacheth the Gospel to Cornelius and his houshold: 45 Who hauing receiued the holy Ghost, 47 are baptized.

1 FVrthermore [1] there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian *band*,

2 A a deuout man, and one that feared God with [b] all his houshold, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, [c] What is it, Lord? and he said vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter:

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *some* thing readie, he fell into a [f] trance.

11 And he sawe heauen opened, and a certaine vessell come downe vnto him, as *it had beene* a great sheete, knit at the [g] foure corners, and was let downe of the earth.

12 Wherein were [h] all maner of [i] foure footed beasts of the earth, and wilde beasts and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 [a] But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *spake* vnto him againe the second time, The things that God hath purified, [l] polluted thou not.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stoode at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide vnto him, Beholde, three men seeke thee,

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause whereefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about [m] this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 [5] Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tannar by the Sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a trueth I perceiue, that [n] God is no accepter of persons,

35 But

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1 Or confereth the first fruits of the Gentiles to God by the meane of two miracles.

a So that he worshipped one God, and was no idolater, neither could he be voide of faith in Christ, because he was a deuout man: but as yet he knew not that he was come

b This is a great commendation of the man, to say he laboured to haue all his houshold and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me, Lord? for he seeketh himselfe to heare.

d This is a borowed kind of speech, which the Hebrews vse very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and sauour of them goeth vp into Gods nostrils: so do our prayers as a sweete smelling sacrifice which the Lord taketh great pleasure in.

e That is, in so much that they will not suffer God as it were to forget thee: for so doeth the Scriptures vse oftentimes to prattle with vs as nurses doe with little children, when they frame their tongues to speake.

f For though Peter stand not amazed as one that is tongue tyed, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the olde bent.

g So the is it seemed to be a foure square sheete.

h Here is this word (All) which is general, plainely put for an vndefinite and vnceretaine, that is to say, for some of all sorts, not for all of euery sort.

i That is such as were meete for mans vse.

k What is meant by these creeping things, Looke Leuit. 11.

l Peter profiteth dayly in the knowledge of the benefit of Christ, yea, after that he had receiued the holy Ghost.

1 Doe not thou holde them as vncleane.

3 Religious adoration or worship agreeth onely to God: but ciuill worship is giuen to the Ministers of the word, although not without danger.

m He meaneth not the self same houre, but the like, that is about nine of the clock the other day, as it was then nine when he spake to Peter.

4 Cornelius saith, he weeth foorth it selfe by prayer and charitie.

5 As saith cometh by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the comming of Christ: And it is euidence by feare by faith and righteousnes, who is agreeable to him, or whome he accepteth.

n That God iudgeth not after the outward appearance.

✠ Deut. 10. 17. 2 chron. 19. 7. Iob 34. 19. rom. 2. 11. gal. 2. 6. ephes. 6. 9. colos. 3. 25. 1. pet. 1. 17.

o By the feare of God, the Hebrewes understand the whole fernace of God: whereby we perceiue that Cornelius was not void of faith, no more then they were which liued before Christs time: and therefore they deale foolishly, which build preparatiue workes and free will vpon this place.

p God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be, for he preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Iewes, but of all.

7 The summe of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes.

✣ *Luke 4.14.* q *This stile is taken from an olde custome of the Iewes, who vsed to annoint their Kings and Priestes, wherevpon it grew, to call them anointed, vpon whom God bestoweth giftes and vertues.* r *This calling of the Apostles is properly giuen to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and setting of Gods choising, and mens voices the one against the other, for the Apostles are immediatly appointed of God, and the Church Ministers by meanes.* s *Ier. 31.34. mica 7.18. chap. 25.9.*

35 But in euery nation hee that o feareth him, and worketh righteousnesse, is accepted with him.

36 Ye p know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 7 *Euen* the worde which came through all Iudea, ✣ beginning in Galile, after the Baptisme which Iohn preached:

38 *To wit*, how God q anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses r chosen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the ✣ Prophets witnes, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 8 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 9 Can any man forbidde water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

6 Towarde the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreouer, these sixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, how he had seene an Angell in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saued.

15 And as I began to speake, the holy Ghost fell on them, ✣ euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, how hee said, ✣ Iohn baptized with water, but yee shalbe baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as *he did* vnto vs, when wee beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 a When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life:

19 5 And they which were 6 scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice, and Cyprus, and a Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 4 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 5 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent foorth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ✣ 6 Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

27 7 In

✣ *Chap. 2.4.*

✣ *Chap. 1.5. and 19.4. mat 3.11. marke 1.8. luke 3.16. iohn 1.26.*

a Such as aske a question of the trueth which they knowe not, ought to be quietly heard, and must also quietly yeeld to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

✣ *Chap. 8.1.*

4 *He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.*

4 The Church of Antioch, the olde Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condemne an extraordinarie vocation, but yet they iudge it by the effects.

6 There was no contention among the Apostles either of vsurping, or of holding places and degrees.

CHAP. XI.

a *Peter being accused for going to the Gentiles, defendeth himselfe.* 22 *Barnabas is sent to Antiochia,* 26 *where the disciples are first called Christians:* 28 *and there Agabus foretelleth a famine to come.*

1 Peter being vnthroat cause reprehended of the vnskilfull and ignorant, doth not object that hee ought not to be iudged of any, but openly giueth an account of his doing.

NOw 1 the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe *this* vision, A certaine vessell comming downe as *it had beene* a great sheete, let downe from heauen by the foure corners, and it came to me.

7 God doth so wrap vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.
8 All Congregations or Churches make one bodie.
b Thatus, that thereof the Deacons might succour the poore: for it behooued to haue all these things done orderly and decently, and therefore it is said, that they sent these things to the Elders, that is, to the gouernours of the Church.

27 5 In those dayes also came Prophets from Hierusalem vnto Antiochia.
28 And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.
29 8 Then the disciples euery man according to his abilitie, purposed to sende b succour vnto the brethren which dwelt in Iudea.
30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

CHAP. XII.

a Herod killeth Iames with the sword. 4 And imprisoneth Peter, 8 whom the Angell deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

NOw 1 about that time, a Herod the king stretched foorth *his* hand to vexe certaine of the Church,
2 And he b killed Iames the brother of Iohn with the sword.
3 2 And when he saw that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of vnleauened bread.)
4 3 And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiours to be kept, intending after the Passeouer to bring him forth to the people.
5 4 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.
6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiours, bound with two chaines, and the keepers before the doore, kept the prison.
7 ✠ And behold, the Angell of the Lord came vpon them, and a light shined in the c house, and he smote Peter on the side, and raised him vp, saying, Arise quickely. And his chaines fell off from *his* hands.
8 And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. Then hee saide vnto him, Cast thy garment about thee, and follow me.
9 So *Peter* came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.
10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.
11 ¶ And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.
12 5 And as he consi*dered *the thing*, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.
13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named Rhode,
14 But when she knew Peters voice, shee opened not the entrie *doore* for gladnesse, but ranne in, and told how Peter stood before the entrie.
15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.
16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.
17 7 And he beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shewe these things vnto Iames and to the brethren: and hee departed and went into an other place.
18 ¶ 8 Now assoone as it was day, there was no small trouble among the souldiours, what was become of Peter.
19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and *there* abode.
20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accorde vnto him, and perswaded Blastus the Kings Chamberlaine, & they desired peace, because their countrey was nourished by the Kings *land*.
21 And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seat, and made an oration vnto them.
22 10 And the people gaue a shoute, *saying*, The voice of God, and not of man.
23 11 But immediately the Angell of the Lord smote him, because he e gaue not glorie vnto God, so that hee was eaten of wormes, and gaue vp the ghost.
24 12 And the f word of God grew and multiplyed.
25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

a The holy Ghost commandeth that Paul and Barnabas be separated vnto him 6 At Paphus 8 Elymas the sorcerer 11 is stricken blind. 14 From whence being come to Antiochia, 17 they preach the Gospell, 45 the Iewes vehemently withstanding them.

THere 1 were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had beene brought vp with a Herod the Tetrarch) and Saul.
2 Now as they b ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue c called them.
3 a Then fasted they and prayed, and laid their hands on them, and let them goe.
4 3 And they after they were sent forth of the holy Ghost, came downe vnto d Seleucia, and from thence they sailed to Cyprus.
5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to *their* minister.
6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a

7 We may some times giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods businesse, be not a whit slackened.
8 Euill counsell falleth out in the end to the hurt of the deuisers of it.

9 A miserable and shamefull example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles faine.
11 God resisteth the proud.
e Iosephus recordeth, that this king did not reprehend those flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.
12 Tyrants build vp the Church by plucking it downe.
f They that heard the word of God.

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinarie commaundement of the holy Ghost.
a The same was Antipas, which put Iohn Baptist to death.
b Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.
c The Lord is said to call (whereof this word (calling) commeth which is vsuall in the Church) when hee causeth that to be, which was not, whether you referre it to the matter it selfe or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they haue some name: as Gods mightie power is also declared thereby, who spake the worde, and things were made. 2 Fast, and solemne prayers were wont before the laying on of handes.
3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. *d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.*

false

4 Tha denill meketh the conqueſt of Chriſt more glorious, in that tha he ſetteth himſelfe againſt him.
5 The ſorcerer which was ſtriken of Paul with a corporall puniſhment (although ex raordinarily) ſheweth an example to lawfull magiſtrates, how they ought to puniſh them which wickedly and obſtinately hinder the courſe of the Goſpel
c He noteth out ſuch a fault, as who ſo hath it, vnneth he ſtedfaſt and with great d fire to all kind of wickedneſſe with the leaſt motion in the world
d His power which he ſheweth in ſtriking and beating downe his enemies.
6 An example in one and the ſelfe ſame company both of ſingular conſtancie, and alſo of great weakeneſſe.
7 This putteth a difference betwixt e. and Antiochia which was in Syria
7 To the Synagogue of the Iewes (according to the patrone whereof Chriſtia. Congregations were inſtituted) firſt the Scrip ures were read, then ſuch as were learned were licenced by the rulers of the Synagogue to ſpeake and expound.
h Word for word, If there be any word in you: and this is a kinde of ſpeach taken from the Hebrewes, whereby is meant, that the gifts of Gods grace are in vs, as it were in treaſure houſes, and that they are not ours, but Gods: In like ſort ſaith Dauid, You haſt put a new ſong in my mouth: Pſal 40

falſe prophet, being a Iew, named Bariesus,
7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and deſireth to heare the word of God.
8 ✣ But Elimas the ſorcerer, (for ſo is his name by interpretation) withſtood them, and ſought to turne away the Deputie from the faith.
9 Then Saul (which alſo *is called* Paul) being full of the holy Ghoſt, ſet his eyes on him,
10 5 And ſayde, O full of all ſubtilty and all miſchi. fe, the childe of the deuill, *and* enemie of all righteouſnes, wilt thou not ceaſe to peruert the ſtraight wayes of the Lord?
11 Now therefore behold, the f hand of the Lord *is* vpon thee, and thou ſhalt be blind, and not ſee the ſunne for a ſeaſon. And immediatly there fell on him a miſt & a darkenes, and he went about, ſeeking ſome to leade him by the hand.
12 Then the Deputie when hee ſaw what was done, beleeued, and was aſtonied at the doctrine of the Lord.
13 6 Now when Paul and they that were with him were departed by ſhippe from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hieruſalem.
14 But when they departed from Perga, they came to Antiochia *a citie* of Piſidia, and went into the Synagogue on the Sabbath day, & ſate downe.
15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men and brethren, if y e h haue any word of exhortation for the people, ſay on.
16 8 Then Paul ſtood vp and beckened with the hand, and ſayd, Men of Iſrael, and y e that feare God, hearken.
17 The God of this people of Iſrael choſe our fathers, and i exalted the people when they dwelt in the land of ✣ Egypt, and with an ✣ k high arme brought them out thereof.
18 And about the time ✲ of forty yeeres, ſuffred hee their maners in the wilderneſſe.
19 And he deſtroyed ſeuen nations in the land of Chanaan, & ✲ diuided their land to them by lot,
20 Then afterward he gaue vnto them ✲ Iudges about l foure hundreth and fifti. e yeeres, vnto *the time of* Samuel the Prophet.
21 So after that, they deſireth a * King, and God gaue vnto them ✣ Saul, the ſonne of Cis, a man of the tribe of Beniamin, *by the ſpace of* m fourtie yeeres.
22 And after he had taken him away, he raiſed vp ✣ Dauid to be their King, of whom hee witneſſed, ſaying, I haue found Dauid *the ſonne* of Ieſſe, a man after mine owne heart, which will doe all things that I will.
23 9 Of this mans ſeede hath God ✲ according to *his* promiſe raiſed vp to Iſrael, the Sauiour Ieſus:
24 When ✲ Iohn had firſt preached n before

8 God beſtowed many peculiar benefites vpon his choſen Iſrael, but this eſpecially, that he promiſed them the euerlaſting redeemer. i *Adde manned and brought to honour.* ✣ *Exod* 2 9. ✣ *Exod.*13.14. k *Open*) and with maine force, *breaking in pieces the enemies of his people.* ✲ *Exod* 16 1. ✲ *Iob.*14.1. ✲ *Iude* 3.9. l *There were from the birth of Iſaac vnto the deſtruction of the Canaanites vnder the gouernance of Ioſhua foure hundreth and ſeuen and fourty yeeres, and therefore he addeth in this place, ſixe more, About, for there want three yeeres, but the Apoſtle vſeth the whole greater number.* ✲ 1. *Sam.*8 5. ✣ 1. *Sam.* 9.15 *and* 10 1. m *In this ſpace of fourtie yeeres muſt the time of Samuel be reckened with the dayes of Saul: for the kingdome did as it were ſwallow vp his gouernement.* ✣ 1 *Sam.*16.13 9 He proceeth by the witneſſe of Iohn, that Ieſus is that Sauiour which ſhould come of Dauid. ✲ *Pſal.* 89.21. *eſai* 11.1. ✲ *Mdla.*3 1. *mat.*3.2. *mark* 1.2. *luke* 3.2. n *Iohn as an Heraulr, did not ſhew Chriſt comming a farre off as the other Prophets did, but ſtood at hand, and entred in his journey.*

his comming the baptiſme of repentance to all the people of Iſrael.
25 And when Iohn had fulfilled *his* courſe, he ſaid, ✣ Whom ye thinke that I am, I am not he: but behold, there commeth one after mee, whoſe ſhooe of *his* feete I am not worthy to looſe.
26 10 Yee men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth God, to you is the word of this ſaluation ſent.
27 11 For the inhabitants of Hieruſalem, and their rulers, becauſe they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath *day*, they haue fulfilled them in condemning him.
28 And though they found no cauſe of death *in him*, ✣ *yet* deſired they Pilate to kill him.
29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a ſepulchre.
30 12 But God ✲ raiſed him vp from the dead.
31 And he was ſeene many dayes o f them, which came vp with him from Galile to Hieruſalem, which are his witneſſes vnto the people.
32 And we declare vnto you, that touchir g the promiſe made vnto the fathers,
33 God hath fulfilled it vnto vs their children, in that he o raiſed vp Ieſus, 13 euen as it is written in the ſecond Pſalme, ✲ Thou art my Sonne: this day haue I begotten thee.
34 Now as concerning that hee raiſed him vp from the dead, no more to returne to corruption, hee hath ſaide thus, ✣ I will giue you the holy things of Dauid, p which are faithfull.
35 14 Wherefore hee ſaieth alſo in another place, * Thou wilt not ſuffer thine holy one to ſee corruption.
36 Howbeit, Dauid after hee had ſerued his time by the counſell of God, hee ✣ ſlept, and was laid with his fathers, and ſaw corruption.
37 But hee whom God raiſed vp, ſaw no corruption.
38 15 Be it knowen vnto you therefore, mee *and* brethren, that through this man is preached vnto you the forgiuenelle of ſinnes:
39 And from q all things, from which ye could not be iuſtified by the Law of Moſes, by him euerie one that beleeueth, is iuſtified.
40 16 Beware therefore leaſt that come vpon you, which is ſpoken of in the Prophets,
41 ✣ Beholde, yee deſpiſers, and wonder, and vaniſh away: for I worke a worke in your dayes, a worke which yee ſhall not beleeue, if a man would declare it you.
42 ¶ 17 And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they would preach theſe wordes to them the next Sabbath *day*.
43 Now when the congregation was diſſolued, many of the Iewes and r Proſelites that feared God, followed Paul and Barnabas, which ſpake vnto them, and exhorted them to continue in the grace of God.

*Mat.*3 11. *mar.* 1.7 *iohn* 1.20.
10 Cornill was promiſed & ſent properly to the Iewes.
11 All things came to paſſe to Chriſt, which the Prophets foretolde of Meſſias: ſo that hereby alſo it appeareth that he is the true and onely Sauiour: and yet notwithſtanding they are not to be excuſed which did not onely not receiue him, but alſo perſecute him moſt cruelly al. though he was innocent.
Mat. 27.22. *mar.* 15.13. *luke* 23.23. *iohn* 19.6.
12 We muſt ſee the glory of the resurrection againſt the ſhame of the croſſe, and grace. And the reſurrection is prooued as well by witneſſes which ſaw it, as by the teſtimonies of the Prophets.
✲ *Mat* 28.2. *mar.* 16.6. *luke* 24.6. *iohn* 20.19.
o *For then he appeared plainely and manifeſtly as that very Sonne of God, who as touching his weakneſſe, was come out of the graue, hauing conquered death.*
13 If Chriſt had tarried in death, he had not been the true Sonne of God, neither had the couenant, which was made with Dauid, become ſure.
* *Pſalm* 2.7. *heb.* 1.5 *and* 5.5.
*Eſa.*55.3.
p *The Gentiles alſo call thoſe holy things, which the Hebrewes call gracious promiſes: and they are called Dauids bountſes in the plurall number, becauſe God beſtowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of ſpeach which the Hebrewes vſe, who terme thoſe things faithfull, which are ſtedfaſt and ſure for euer, and neuer alter nor change.*
✲ *Pſal.* 16 11. *chap.* 2 31.
14 The Lord was ſo in graue, that he ſelf no corruption. ✣ 1 *King.*2 10. *chap.*2. 29. 15 Chriſt was ſent to giue them free remiſſion of ſinnes, which were condemned by the Law.
q *Whereas the ceremonies of the Law could not abſolue you from your ſinnes, this man doth abſolue you, for you lay hold on him by faith.* 16 The benefite of God turne to the vtter confounding of them that contemne them. ✣ *Habuk* 1.5. 17 The Gentiles goe before the Iewes into the kingdome of heauen.
r *Which had forſaken that heatheniſh religion, and imbraced the religion ſet forth by Moſes.*

44. And

18 The fauour of one selfe same Gospel is vnto the reprobate and vnbeleeuers, death, and to the elect and faithes beleeue, life.

19 The Gospel is published to the Gentiles by the expresse commandement of God.

f *By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues.* ✣ *Esa.49.6.*

g *Therefore either all were not appointed to euerlasting life, or all should haue beleeued: but because that is not so, it followeth that some certaine were ordained, & therefore God did not onely foreknow, but also foreordaine, what neither faith nor the effects of faith should be the cause of his ordeining or appointing, but his ordeining the cause of faith.*

44 And the next Sabbath *day* came almost the whole citie together, to heare the word of God.

45 [18] But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrary ing *them*, and railing on *them*.

46 [19] Then Paul and Barnabas spake boldly, and sayd, It was necessary that the word of God should first haue beene spoken vnto you: but seeing yee put it from you, and f iudge your selues vnworthy of euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, *saying*, ✣ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, & glorified the word of the Lord: and as many as were t ordained vnto eternall life, beleeued.

49 Thus the word of the Lord was published thorowout the whole countrey.

50 [20] But the Iewes stirred *certaine* u deuoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [21] But they ✣ shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

h We ought to be no lesse constant in preaching of the Gospel, then the peruersines of the wicked is obstinate in persecuting of it.

i *Iconium was a citie of Lycaonia.*

k *Which obeyed not the doctrine.*

l We ought not to leaue our places and giue place to the rauings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

m *It is lawfull sometimes to flee dangers in time conuenient.*

n It is an olde subtilitie of the deuill, either to cause the faithfull seruants of God to be punished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles

CHAP. XIIII.

1 *Paul and Barnabas flee persecuted at Iconium: 6 At Lystra Paul* 10 *healeth a creeple: 13 They are about to doe sacrifice vnto them.* 19 *but they forbid it:* 19 *Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing thorow diuers Churches,* 26 *they returne to Antiochia.*

AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the [b] vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & cauled signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with the rulers, to [c] doe them violence, and to stone them,

6 They were ware of it, and [d] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiuing that he had faith to be healed,

10 Saide with a loud voice, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voices, saying in the speach of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought buls with garlands vnto the [e] gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their cloathes, and ran in among the people, crying,

15 ✣ And saying, O men, why doe yee these things? We are euen men subiect to the [f] like passions that yee be, and preach vnto you, that yee should turne from these [g] vaine things vnto the liuing God, ✣ which made heauen and earth, and the sea, and all things that in them are:

16 [3] Who in times past ✣ [g] suffered all the Gentiles to walke in their owne wayes.

17 Neuertheless, he left not himselfe without witnes, in that he did good *and* gaue vs raine from heauen, and fruitfull seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarse appeased they the multitude, that they had not sacrificed vnto them.

19 [4] Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, [h] stoned Paul, and drewe him out of the citie, supposing he had beene dead.

20 Howbeit, as the disciples stood round about him, hee arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Gospell to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [8] Confirming the disciples hearts, and exhorting them to continue in the faith, *affirming* that wee must through many afflictions enter into the kingdome of God.

23 [9] And when they had ordeined them Elders by election in euerie Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 [10] Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to [h] Attalia.

26 And thence sailed to [i] Antiochia, ✣ from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples,

d *Of the house where Paul and Barnabas were.*

4 That is also called idolatry, which giueth to creatures, be they neuer so holy and excellent, that which is proper to the onely one God, that is, Inuocation or calling vpon.

e *Men, as ye are, and partakers of the selfe same nature of man as you.*

f *He calleth idoles, vaine things, after the maner of the Hebrewes.* ✣ *Gene.1.1. psalme 146.5. reuel.14.7.*

5 Custome, be it neuer so old, doth not excuse the Idolater. ✣ *Psal.81.13. rom.1.24.*

g *Suffered them to liue as they lusted, prescribing and appointing them no kind of religion.*

6 The deuill when he is brought to the last cast, at length rageth openly, but in vaine, euen then when he seemeth to haue the vpper hand.

7 *2. Cor.11.25.*

7 We must goe forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted, to prayer and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through briberie or lordly superioritie, but chose and placed them by the voyce of the congregation.

10 Paul and Barnabas hauing made an end of their peregrination, and the Congregation of *Lycia.* h *Antiochia of Syria.* i *Antiochia*

being returned to Antiochia, do render an account to Church. h *Attalia was a sea city of Pamphylia, where to of Syria.* ✣ *Chap. 13.3.*

CHAP. XV.

1 *Certaine goe about to bring in circumcision at Antiochia:* 6 *About which matter the Apostles consult:* 19 *and what must be done* 23 *they declare by letters.* 36 *Paul and Barnabas* 39 *are at great variance.*

Then

THen [1] came downe [a] certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, yee cannot be saued.

2 [2] And when there was great dissention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certaine of the sect of the Pharises, which did beleeue, rose vp, saying that it was needefull to circumcise them, and to commaund *them* to keepe the Law of Moses.

6 [3] Then the Apostles and Elders came together to looke to this matter.

7 And when there had beene great disputation, Peter rose vp, and said vnto them, ✣ Yee men *and* brethren, ye know that a [c] good while agoe, among vs God chose out *me*, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as *he did* vnto vs.

9 And he put no difference betweene vs and them, after that ✣ [c] by faith he had purified their hearts.

10 [f] Now therefore, why [f] tempt ye God, to [g] lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleeue, through the grace of the Lord Iesus Christ to be saued, euen as they *doe*.

12 [6] Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, [g] Iames answered, saying, Men, *and* brethren, hearken vnto me.

14 [7] Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ✣ After this I will returne, and will builde againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God [h] knoweth all his workes.

19 [8] Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstaine themselues from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath *day*.

22 [9] Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, & the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 [10] Forasmuch as we haue heard, that certaine which [k] went out from vs, haue troubled you with words, and [l] combred your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commaundement,

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue [m] giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tel you the same things by mouth.

28 [11] For it seemed good to the [o] holy Ghost, and [n] to vs to lay no more burden vpon you, then these [p] necessarie things,

29 [12] *That is*, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 [13] Now when they were departed, they came to Antiochia, and after that they had assembled the multitude they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had tarried there a space, they were let goe in [q] peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ [14] But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne and visite our brethren in euery citie, where we haue preached the word of the Lord, *and see* how they doe.

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1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubburne wittes of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his owne by righteousnesse apprehended by faith, or we haue needefull to obserue the Law.

a Epiphanius is of opinion that this was Cerinthus.

2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.

b Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.

3 The matter is first handled, both parts being heard in the assemblie of the Apostles and ancients, and after is communicated with the people.

✣ *Chap.* 10.20. *and* 11.13.

4 God himselfe in calling of the Gentiles which are vncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the Law.

c Word for word, of old time, that is, euen from the first time that we were commanded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.

d He put no difference betweene vs and them, as testifying the benefite of his free favour.

✣ *Chap.* 8.43. 1. *cor.* 1.2.

e Christ pronounceth them holy and cleane, which are pure of heart: and here we are plainely taught, that men are made such by faith.

5 Peter, passing from the Ceremonies to the Law it selfe in generall, sheweth that none could be saued, if saluation were to be sought for by the Law, and not by grace onely in Iesus Christ, because that no man could euer fulfill the Law, neither Pa triarch, nor Apostle.

f Why tempt ye God, as though he would not saue by faith? ✣ *Matth.* 23.4.

6 A true patterne of a lawfull Councill, where Gods truth onely reigneth.

7 *The sonne of Alpheus, who is called the Lordes brother.*

7 Iames confirmeth the calling of the Gentiles, out of the worde of God, thereto agreeing to Peter. ✣ *Amos* 9.11.

b And therefore nothing commeth to passe by fortune, but by Gods appointment.

8 In matters indifferent we may so farre beare with the weakenesse of our brethren, as they may haue time to be instructed.

i From sacrifices, or from fleshes which were kept in idols Temples.

9 In a lawfull Synode, neither they which are appointed iudges, appoint and determine any thing tyrannously or vpon a Lordlines, neither doth the common multitude set themselues tumultuously against them, which sit as iudges by the worde of God: as vse is the order also in publishing and ratifying those things which haue beene determined and agreed vpon.

10 The Councill of Hierusalem concludeth, that they trouble most consciences, which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence soeuer they come, and whosoeuer they pretend to be authour of their vocation.

k From our congregation.

l A borrowed kinde of speech taken of them which pull downe that that was built vp: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for, the Church is planted and stablished.

m Haue greatly hazarded their liues.

11 That is, a lawfull Councill, which the holy Ghost ruleth.

n First they make mention of the holy Ghost, that it may not seeme to be any mans worke.

o Not that men haue any authoritie of themselues, but and labour. *p This is requisite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a few.

q That is an Hebrew kinde of speech, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismist them with good leaue.

14 Congregations or Churches doe easily degenerate, vnlesse they be diligently looked vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed.

to shewe the faithfulnesse that they vsed in their ministerie was no precise necessitie, but in respect of the state of the Gentiles and the Iewes might more peaceably liue together without occasion of quarell. 12 Charitie is requisite euen in things indifferent.

15 A lamentable example of discord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.

16 God vseth the faultes of his seruants to the profite and building of his Church, yea we haue to take heed, euen in the best matters that wee passe not measure in our heart. *y They were in great heate: but herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospel was exercised in many places.*

37 15 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 16 Then were they so z stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Sylas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

z Paul hauing circumcised Timotheus, 12 being at Philippi, 14 instructed Lydia in the faith. 16 The spirit of diuination 18 is by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31, 32 The Gaolor receiueth the faith.

THen a came he to Derbe and to Lystra: and behold, e, a certaine disciple was there, named ✣ Timotheus, a womans sonne, which was b a Iewesse, and beleeued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 c Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of the Iewes, which were in those quarters: for they knew all that his father was a Grecian.

4 d And as they went through the cities, they deliuered them e the decrees to keepe, ordeined of the Apostles & Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ f Now when they had gone throughout Phrygia, and the region of Galatia, they were d forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 g Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 h And after he had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went wee forth from Troas, and with a streight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 7 And on the Sabbath day we went out of the citie, besides a riuer, where they were wont to i pray: and wee sate downe, and spake vnto the women, which were come together.

14 8 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard *vs*: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 9 And when shee was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, & abide *there*: and she constrained vs.

16 10 And it came to passe that as we went to prayer, a certaine maid hauing a spirit k of diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee l many dayes: but Paul being grieued, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 11 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates.

20 12 And brought them to the gouernours, saying, These men which are Iewes trouble our citie,

21 13 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 14 The people also rose vp together against them, and the gouernours rent their cloathes, and commanded *them* to be beaten with rods.

23 And when they had beaten them sore, they cast *them* into prison, commanding the Gaolor to keepe them surely,

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feet b fast in the stocks.

25 15 Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 16 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 17 But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and said, Syrs, what must I doe to be saued?

31 And they sayde, Beleeue in the Lord Iesus Christ, & thou shalt be saued, and thine household.

32 And they preached vnto him the worde of the Lord, and to all that were in the house.

33 18 Afterwarde hee tooke them the same houre of the night, and washed *their* stripes, and was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set meate before them, and reioyced that he with all his household beleeued in God.

35 19 And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then

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15 y Paul himselfe doeth not receiue Timothie into the ministerie without sufficient testimonie, and allowance of the brethren.
✣ *Rom.16.21. phil.2.19. 1.thes.3.2.*
a *Paul in his latter Epistle to Timothie, commendeth the godlines of Timothies mother and grandmother.*
b *Both for his godlinesse and honestie.*
a Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Iewes.
3 Charitie is to be obserued in things indifferent that so regard be had both of the weake, and the quietnesse of the Church.
c *Those decrees which he spake of in the former chapter.*
4 God appointeth certaine and determinate times to open and set forth his trueth, that both the election and the calling may proceed of grace.
d *He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey and not to inquire.*
5 They are the ministers of the Gospel, by whom hee helpeth such as were like to perish.
6 The Saints did not easily beleeue euery vision.
7 God beginneth his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of person in the Gospell.
e *Where they where woont to assemble themselues.*
8 The Lord onely openeth the heart to heare the word which is preached.

9 An example of a godly housewife.

10 Satan transformeth himselfe into an Angel of light, and couseneth to enter by vndermining, but Paul openly letteth him, and casteth him out.
f *This is a proper note of Apollo, which was wont to giue answeres to them that asked him.*
g *Paul made no haste to this miracle, for he did all things as he was led by the Spirit.*
11 Couetousnesse of lucre and gaine is an occasion of persecuting the trueth. In the meane season, God sparing Timothie, calleth Paul and Silas as the stronger, to battaile.
12 Couetousnesse pretendeth a desire of common peace and godlinesse.
13 It is an argument of the deuill, to vrge the authoritie of ancetors without any distinction.
14 An Example of euill Magistrates to obey the furie and rage of the people.
h *Because hee would be more sure of them, he set them fast in the stocks.*
15 The prayers of the godly do shake both heauen and earth.
16 The mercifull Lord, so oft as he listeth, draweth men to life, euen through the midst of death, and whereas iustly they deserued great punishment, he sheweth them great mercie.
17 In meanes which are especially extraordinarie, we ought not to mooue out foote forward, vnlesse that God goe before vs.
18 God with one selfesame hand woundeth and healeth, when it pleaseth him.
16 Shame and confusion is in processe of time, the reward of wicked and vniust Magistrates.

20 We must not vendre iniurie for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.

21 The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes also God prouideth for his, when it is needefull.

22 We may eschew dangers, so that we neuer neglect our duetie.

36 Then the keeper of the prison tolde these wordes vnto Paul, *saying*, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 [20] Then sayd Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 [21] And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 [22] And they went out of the prison, and entred into *the house of* Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. is intertained of Iason: 10 Hee is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 hee preacheth the lorde God to them vnknowen, 34 and so many are conuerted vnto Christ.

NOw [1] as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synogegue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath *dayes* disputed with them by the Scriptures,

3 [2] Opening and alledging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom *sayd he*, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 [3] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine [a] vagabondes *and* wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying. These are they which haue subuerted the state of the [b] world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them goe.

10 [4] And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the worde with all readinesse, and searched the Scriptures dayly, whether these things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.

13 ¶ [6] But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 [7] But by and by the brethren sent away Paul to goe as *it were* to the sea: but Silas and Timotheus abode there still.

15 [8] And they that did conduct Paul, [e] brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ [9] Now while Paul waited for them at Athens, his spirit was [f] stirred in him, when he saw the citie subiect to [g] idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with [h] whom soeuer he met.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What will this [i] babbler say? Others *sayd*, He seemeth to be a setter foorth of strange gods (because he preached vnto them Iesus, and the resurrection)

19 And they tooke him, and brought him into [k] Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would know therefore what these things meane.

21 [11] For all the Athenians and strangers which dwelt there, gaue themselues to nothing els, but either to tell, or to heare some newes.

22 [12] Then Paul stood in the middes of Mars street, and said, Ye men of Athens, I perceiue that in all things yee are too [l] superstitious.

23 For as I passed by, and beheld your [m] deuotions, I founde an altar wherein was written, VNTO THE [n] VNKNOWEN GOD. Whom ye then ignorantly worship, him shewe I vnto you.

24 [13] God hath made the world, and all things that are therein, seeing that he is Lord of heauen and earth, ✣ dwelleth not in temples made with hands,

25 § Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things,

26 [14] And hath made of [o] one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation.

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1 The casting out of Silas and Paul, was the lauing of many other.

a Christ is therefore the Mediatour, because he was crucified and rose againe: much lesse is he to be reiected, because the crosse is ignominious

3 Although the zeale of the vnfaithfull seeme neuer so goodly, yet at length it is found to haue neither truth nor equitie: But yet the wicked cannot doe what they will, for euen among themselues God stirreth vp some, whose helpe he vseth to the deliuerance of his.

a *Certaine companions which doe nothing but walke the streets, wicked men, to be hired for euery mans money, to doe any mischiefe, such as we commonly call the rascals and very sinkes and dunghil knaues of all townes and cities.*

b *Into what countrey and place soeuer they come, they cause faction and tumult.*

c *When Iason had put them in good assurance that they should appeare.*

4 That is indeede the wisedome of the Spirit, which alwayes fetcheth the glory of God before it selfe as a marke whereunto it directeth it selfe, and neuer swarueth from it.

5 The Lord setteth out in one moment, and in one people, diuers examples of his vnsearchable wisedome, to cause them to feare him.

d *He compareth the Iewes, with the Iewes.*

6 Satan hath his, who are zealous for him, and that euen such, as leaue of all ought.

7 There is neither cost feil, nor furie, nor madnesse, against the Lord.

8 The flocke of Christ doe alwayes watch for their pastors health and safetie, but yet in the Lord.

e *It is not for nought that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is no distance betwixt those two, all Thessalia, and Beotia, and Attica.*

9 In comparing the wisedome of God with mans wisedome, men scoffe and mocke at that which they vnderstand not: And God vseth the curiositie of fooles to gather together his elect.

f *He could not forbeare*

g *Slumfully giuen to Idolatry: Pausanias writeth that there were more Idoles in Athens, then in all Greece, yea they had altars dedicated to Shame and Fame, & Lust, whom they made goddesses.*

h *Wosoeuer Paul met with, that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glory.*

10 Two sectes especially of the Philosophers doe set themselues against Christ: the Epicures, which make a mocke and scoffe at all religion: and the Stoickes, which determine vpon matters of religion according to vpon matters of religion according to

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their owne braines. i *Word for word, seedegatherer: A bird vsed to feede it selfe with graines which fowle corne, and is applied to them which without all art or studie pick out such knowledge as they haue gotten by hearing this man & that man.*

k *This was a place called as you would say, Mars hill, where the iudges sate which were called Areopagita, vpon weighty affaires, which in olde time arraigned Socrates, and afterward condemned him of impietie.* 11 The wisedome of man is vanitie. 12 The idolaters themselues make vs most strong and forcible arguments against their owne superstition. l *To stand in too precise and seruile a feare of your gods.* m *What soeuer men worship for religions sake, that we call deuotion.* n *Pausanias in his Atticis, maketh mention of an altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name written.* 13 It is a most foolish and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoeuer they haue. And these are the fountaines of all idolatrie. ✣ *Chap.* 7. 48. ✣ *Psalme* 50. 8. 14 God is wonderfull in all his works, but especially to the worke of man: not that we should stand amased at his works, but that we should lift vp our eyes to the workeman. o *Of one sticke and one beginning.*

p For as blinde men we could not seeke out God, but onely by groping wise, before the true light came and lightned the world.
✠ Esai. 40. 9.
q Which stuffe, as golde, siluer, stones, are customably grauen as a mans wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some art it haue gotten some shape vpon it.

26 Men, to shew forth their vanitie, which notwithstanding

27 That they should seeke the Lord, if so be they might haue p groped after him, and found him, though doubtlesse he be not farre from euery one of vs.

28 For in him we liue, and moone, and haue our being, as also certaine of your owne Poets haue said: For we are also his generation.

29 ✠ Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone q grauen by arte and the inuention of man.

30 15 And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, whereof he hath giuen an r assurance to all men, in that hee hath raised him from the dead.

32 16 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

r By declaring Christ to be iudge of the world through the resurrection from the dead.

are diuerly affected and mooued with one selfe same Gospel, ye ceaseth not to be effectuall in the elect.

CHAP. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vaine. 18 From thence he faileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.

AFter t these things, Paul departed from Athens, and came to Corinthus.

2 And found a certaine Iew named ✠ Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Iewes to depart from Rome) and hee came vnto them.

3 And becausse he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 a And he disputed in the Synagogue euery Sabbath day, and b exhorted the Iewes, and the Grecians.

5 Now when Silas and Timothens were come from Macedonia, Paul c forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 d And when they resisted and blaspheamed, he e shooke his raiment, and said vnto them, Your f blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✠ Crispus the chiefe ruler of the Synagogue beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized

9 ✠ Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he g continued there a yeere & sixe moneths, and taught the word of God among them.

12 ¶ 5 Now when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to h reason maintaine you.

15 But if it be a question of h wordes and i names, and of your Law, looke yee to it your selues: for I will be no iudge of those things.

16 And hee drawe them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio cared nothing for those things.

18 6 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that k he had shorne his head in l Cenchrea: for he had made a ✠ vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 7 Who desired him to tarrie a longer time with them: but he would not consent,

21 But badde them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ✠ if God will. So he sailed from Ephesus.

22 ¶ And when hee came downe to Cesarea, he went vp to Hierusalem: and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countree of Galatia & Phrygia by order, strengthening all m disciples.

24 8 And a certaine Iewe named n Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and o mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirit, and taught diligently the things of the Lord, and knew but the baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when ✠ Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the p way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleeued through q grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

1 The true ministers are so farre from seeking their owne profite, that they do willingly depart from their right, rather then the course of the Gospel should be hindered in the least wise that might be.
§ Rom. 6. 3.
a Suetonius recordeth that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christes meanes.
2 The trueth ought alwayes to be freely witnessed, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shall require.
b Exhorted] so that he perswaded. ✠ So the word signifieth.
c Was very much grieued in minde: whereby is signified the great earnestnesse of his minde, which was greatly mooued: for Paul was so zealous, that he cleane forgate himselfe, and with a wonderfull courage gaue himselfe to preach Christ.
3 Although wee haue assayed all meanes possible, & yet in vaine, wee must not leaue off from our worke, but forsake the rebellious, and goe to them that be more obedient. ▽ Chap. 13. 51. matth. 10. 14.
d This is a kinde of speach taken from the Hebrewes, whereby hee meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without fault in forsaking them and going to other nations. ✠ 2. Corinth. 6. 14.

4 God doeth so vouch and maintaine the coontaincie of his seruants,

e Word for word, face, whereupon they in former times tooke the name of their Bishoprickes: but Paul sate, that is, continued hearkening the word of God: and this kinde of seate belongeth nothing to them which neuer saw their seates with a minde to teach in them.
5 The wicked are neuer weary of euill doing, but the Lord mocketh their endeuours marueilously.
f That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection by the Achayans, which in those dayes were Princes of Grecia, as Pausanias recorded.
g As much as in right I could.
h As if a man haue not spoke well, as the case of your religion standeth.
i For this prophane man thinketh that the contumelie of religion, is but a brauie about words, and for no matter of substance.
6 Paul is made all to all, to winne all to Christ.
k That is, Paul.
l Cenchrea was an hauen of the Corinthians.
✠ Num. 16. 18. chap. 21. 24.
7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost.
✠ 1. Cor. 4. 19. Iames 5. 15.
m So we should promise nothing without this clause, for we know not what the day following will bring forth.
8 Apollos, a godly & learned man, refuseth not to profit in the schole of a base and abiect handicraftes man, a minister of the Church.
n Iohn 1. 28.
o Very well instructed in the knowledge of the Scriptures.
✠ Rom. 16. 3.
p The way that leadeth to God.
q Through Gods gracious fauour, or by those excellent gifts which God hath bestowed vpon him.

and also of a woman: and so becommeth an excellent

▽ 1 Cor. 1. 12.

CHAP.

1 Certaine disciples at Ephesus, 3 hauing onely receiued Johns baptisme, 4 and knew not the visible gifts of the holy Ghost, whereuith God had beautified his Sonnes kingdome. 5 are baptized in the Name of Iesus. 13 The Iewish exorcists 16 are beaten of the deuill. 19 Conuerting bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the a holy Ghost since ye beleeued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, Vnto b what were ye then baptized? And they sayd, Vnto c Iohns baptisme.

4 Then sayd Paul, ✣ Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that *appertaine* to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the d way *of God* before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one e Tyrannus.

10 And this was done by the space of two yeeres, so that al they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians,

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchefs, or handkerchefs, & the diseases departed from them, & § euil spirits went out of thē.

13 ¶ Then certaine of the vagabond Iewes, f exorcists tooke in hand to name ouer them which had euill spirits, the name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, *about* seuen which did this.)

15 And the euill spirit answered, and sayd, Iesus I acknowledge, and Paul I know; but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and g preuailed against them, so that they fleede out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 § And many that beleeued, came and b confessed, and shewed their works.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand *pieces* of siluer.

20 So the word of God grewe mightily, and preuailed.

21 ¶ 6 Now when these things were accomplished, Paul purposed by the k Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, *but* he remained in Asia for a season.

23 ? And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer l temples of Diana, brought great gaines vnto the craftesmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye knowe that by this craft we haue our goods:

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our m portion shallbe reproouned, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great *is* Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught ✣ Gaius, and ✣ Aristarchus, men of Macedonia, and Pauls companions of his iourney,

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 § Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And *some* of the company drew foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would haue excused the matter to the people.

34 9 But when they knew that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying, Great *is* Diana of the Ephesians.

35 10 Then the towne clearke when bee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of *the image*, which n came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacrilledge, neither doe blaspheme your goddesse,

38 Wherefore, if Demetrius and the craftes men which are with him, haue a o matter against any man, the Law is open, and there are ¶ D. pties: let them accuse one another.

39 But if ye inquire any thing concerning other

3 Paul being nothing offended at the rudenesse of the Ephesians, planteth a Church among them.
a These excellent gifts of the holy Ghost, which were in those dayes in the Church.
b Iohn did onely begin to instruct the disciples whom Christ should make perfite.
b In what doctrine then are you taught and instructed?
c To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.
✣ *Chap. 1. 5. & 8. 8. and 11. 16. mat 3. 11. mar. 1. 8. luke 3. 16. iohn 1. 26.*
3 For a man to separate himselfe and others from infidels which are vtterly desperate, it is not to deuide the Church, but rather to vnite it and make it one.
d By this word Way, the Hebrewes vnderstand any kind of life, and here it is taken for Christianitie.
e This was a mans proper name.
4 Satan is constrained to giue witnes against himselfe.
f So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and layd their hands on them that were possessed with deuils, were also so called.
g He preuailed against them, though they knew neuer so much.
5 Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.
h Confessed their errors, and detected them openly, being terrified with the feare of the iudgement of God: and what is this to eare shrift?
i They that make the least valine of it, reckon it to be about eight hundreth pounds English.
6 Paul is neuer wearie.
k By the motion of Gods Spirit: therefore we may not say that Paul ran hand ouer head to death, but as the Spirit of God led him.
7 Gaine cloked with a shew of religion, is he very cause why before idolatrie is flourily and stubournely defended.
l Those were certaine counterfeit temples with Dianas picture in them, which they bought that worshipped her.
m As if he said, If Paul go on thus as he hath begunne to conuince the opinion which men haue of Dianas image, all this our gaine will come to naught.
✣ *Rom. 16 23. 1. cor. 1. 14.*
✣ *Colos. 4. 10.*
8 There ought to be in all Christians and especially in the Ministers, an inuincible constancie, which may not by any stormes or assaults be ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisedome.
9 In stead of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.
10 An example of a politike man who redoemeth peace and quietnesse with lies, which Paul would neuer haue done.
n The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.
o Haue ought to accuse any man of. For there are certaine dayes appointed for iust causes and matters of iudgement, and the Deputies sit.
p By the Deputies are meant also the Deputies Substitutes, that is, such as did sit for them.

y He speaketh of a lawfull assembly, not onely to exercise it against the disordered lurly burly of the people, but also against all meetings and comming together which was not by order: for there were certaine dayes appointed to call the people together in.

matters, it may be determined in a lawfull assembly.

40 For we are euen in iopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may gine a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appointed to goe to Macedonia: 7 In Troas preaching vntil midnight, 9 Eutychus fal downe dead out of a window, to he raiseth him to life: 15 At Miletum, 27 hauing called the Elders of Ephesus together, 29 he declareth what things shall come vpon himselfe, 32 and others.

NOw [1] after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, & had exhorted them with a many words, he came into Grecia.

3 [2] And hauing tarried *there* three moneths, because the Iewes layd waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Poilippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we aboade seuen dayes.

7 [3] And the [b] first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.

8 [4] And there were many lights in an vpper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layd himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, hee so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 [5] Then we went before to shippe, and sailed vnto *the citie* Assos, that wee might receiue Paul there: for so had hee appointed, and would himselfe goe a foote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if hee could possible, at Hierusalem at the day of Pentecost.

17 ¶ Wherefore from [c] Miletum, hee sent to Ephesus and called the Elders of the Church.

18 [6] Who when they were come to him, hee sayd vnto them, Ye know from the first day that I came into Asia, after what maner I haue beene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and temptations, which came vnto me by the layings await of the Iewes,

20 And how I kept d backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, & faith toward our Lord Iesus Christ.

22 [7] And now s behold, I goe e bound in the Spirit, vnto Hierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am f pure from the blood of all men.

27 [8] For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, wherein f the holy Ghost hath made you Ouerseers, to g feede the Church of God which [h] hee hath purchased with i that his owne blood.

29 [9] For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to [k] draw disciples after them.

31 Therefore watch, and remember that by *the space* of three yeeres I ceased not to warne euery one, both night and day with teares.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance, among all them, which are sanctified.

33 [11] I haue coueted no mans siluer, nor golde, nor apparell.

34 Yea, ye knowe, that these handes haue ministred vnto my ✣ necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to [m] support the weake, and to remember the wordes of the Lord Iesus, howe that he sayd, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 [12] Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the words which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

1 Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.
a For after so great trouble there was needs of a long exhortation.
2 A froward zeale is the guide and instructour to mutinies: and we are not debarred by the wise-dome of God to preuent the endeuours of wicked men.
3 Assemblies in the night time can not be iustly condemned: neither ought, when the cause is good.
b Word for word, one first day of the Sabbath, that is, vpon the Lords day: so that by this place, and by 1. Cor. 16. 2. it is not onelie gathered, that in those dayes the Christians were wont to assemble themselues solemnely together vpon that day.
4 The deuill minding to worke the Church with a great offence, giueth Paul a singular occasion to confirme the Gospell.
5 Paul an earnest and diligent follower of Christ, making hast to his boats without any ceasing or stopping in his race, doth shift of all as it were make his testament, wherein he giueth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to preserue and goe forward with continuance in their office.
c According as the situation of the place is set forth, that distance betweene Ephesus and Miletum was about 400 furlongs, making in a right line fortie English miles.

6 A liuely image of a true Pastour. d I reserued not to speake, neither dissembled in any respect whatsoeuer, either for feare or lucres sake.
7 He testifieth, that he goeth to his bonds by the commandement of God.
e He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whom he followed with all his heart.
f If you do perish, yet there shall be no fault in me, Looke chap. 18 6.
g The doctrine of the Apostles is most perfite and absolute.
h To keepe it, to feede it, and to conserue it.
i A notable sentence for Christs Godhead: which foweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the abstracte, and not in the primatiue: which in olde time the godly fathers termed a communicating or fellowship of properties, that is to say, a making common of that is two, which belongeth but to one.
k This word, That is forweth the excellencie of his blood.
9 A prophecie of pastors that should straightway degenerate into wolues against such as boast and bragge onely of succession of persons.
k This is great mischefe, to want the presence of such a shepherd, but greater to haue wolues enter in.
10 The power of God, and his fee promises reuealed in his word, are the props and vpholders of the inheritance of the Gospel.
l As children, and therefore of free loue and good will.
11 Pastours must before all things beware of couetousnesse.
12 Pastours must not rule with a

ness. ✣ *1. Cor. 4. 12.* *t. these. 2. 9.* *a. these. 3. 8. m As it were by reaching out the hand, to keepe, which otherwise are about to stoppe and fall away, and so stay them.* *12 The Gospell doth not take away naturall affections, but ruleth and bridleth them in good order.*

CHAP.

CHAP. XXI.

Paul goeth toward Hierusalim, 3 at Cesarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bands. 17 After hee came to Hierusalem, 26 and into the Temple, 27 The Iewes layd hands on him: 32 Lysias the captaine taketh him from them.

AND as we launched foorth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard, and set foorth.

3 And when wee had discouered Cyprus, wee left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes. And they told Paul through the a Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, wee departed & went our way, and they all accompanied vs with *their* wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, wee arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of ✣ Philip the Euangelist, which was one of the b seuen *Deacons*, and abode with him.

9 Now he had foure daughters virgins, which did c prophecie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne hands & feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said What doe ye weeping, and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 1 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also *certaine* of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 3 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 4 So when they heard *it*, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then *to be done*? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. Wee haue foure men, which haue made a vow,

24 Them take, and d purifie thy selfe with them, and e contribute with them, that they may ✣ shaue their heads: and all shall know, that those things, whereof they haue beene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, we haue written, and determined, that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, f declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 5 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted his holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and foorthwith the doores were shut.

31 6 But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hierusalem was on an vproare.

32 Who immediatly tooke souldiers and Centurions, and ran downe vnto them: and when they saw the chiefe captaine, and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, hee commanded him to be led into the castle.

35 And when he came vnto the greeces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue beene led into the castell, hee said vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou *speake* Greeke?

38 Art not thou the g Egyptian, who before these dayes raised a sedition, and led out into the wildernesse foure thousand men that were murtherers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous

a Not onely men simply, but euen our friends, and such as are endued with the Spirit of God, doe sometime go about to hinder the course of our vocation: but it is our part to goe forward without all hopping or staggering, after that wee are sure of our calling from God. *a They foretold through the Spirit what dangers hanged ouer Pauls head, and this they did as Prophets: but of a fleshly affection they fraied him from going to Hierusalim.*

✣ *Chap. 6. 5.*
b *He speaketh of the seuen Deacons which he mentioned before, Chap. 6.*
c *They had a peculiar gift of foretelling things to come.*

1 The will of God bridleth all affections in them which earnestly seeke the glory of God.

2 God is to be praised, who is the Author of all good sayings and deedes.

3 In things indifferent (of which sort were not the traditions of the Pharises, but the ceremonies of the Law, vntill such time as Christian libertie was more fully reuealed to the Church) charitie willeth vs to conforme or apply our selues willingly to serue as we may, to our brethren which doe not stubburnly, and maliciously, resist the truth, but are not throughly instructed especially if the question be of the whole multitude.

d *That is, consecrate thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vow of the Nazarites.*
e *That is may be knowen, that they was not onely present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offering were appointed, yet they might adde somewhat vnto them, Num. 6. 21. & Chap. 18. 18. num. 6. 18.*
f *The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vow was ended.*
5 A preposterous zeale: is the cause of great confusion, and great mischiefes.
6 God findeth some euen amongst the wicked and prophane themselues, to hinder the enuiousness of the rest.

g *Touching this Egyptian which assembled thirtie thousand men, read Iosephus, booke 2. chap. 12.*

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

43 And when hee had giuen him licence, Paul stood on the greices, and beckened with the hand vnto the people, and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul yeeldeth a reason of his faith,* 21 *and the Iewes heare him a while:* 23 *But so soone as they cried out,* 24 *He is commanded to be scourged and examined,* 27 *and so declareth that he is citizen of Rome.*

YE men, brethren, & fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them, they kept the more silence, and he said)

3 [1] I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was [b] zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnes & all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said vnto mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, saw in deede a light and were afraide: but they heard not the voyce of him that spake vnto me.

10 Then I saide, What shall I doe Lord? And the Lord said vnto me, Arise, and goe vnto Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I coulde not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and saide vnto me, Brother, Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him, saying vnto mee, Make haste, and get thee quickely out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I saide, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stoode by, and consented vnto his death, & kept the cloathes of them that slew him.

21 Then hee saide vnto mee Depart: for I will send thee farre hence vnto the Gentiles

22 ¶ [2] And they heard him vnto this word, *but* then they lift vp their voyces, and saide, Away with such a fellowe from the earth: for it is not meete that he should line.

23 And as they [c] cried & cast off their cloathes, and drew dust into the aire,

24 [3] The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 [4] And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and saide to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after hee knew that he was a [d] Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie whereefore hee was accused of the Iewes, hee loosed him from *his* bonds, and commanded the bie Priestes and all their Councill to come *together*: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 *As Paul pleadeth his cause,* 2 *Ananias commaundeth them to smite him.* 7 *Dissention among his accusers.* 11 *God encourageth him.* 14 *The Iewes laying waite for Paul,* 20 *is declared vnto the chiefe captaine.* 27 *He sendeth him to Felix the Gouernour.*

AND [1] Paul beholde earnestly the Councill, and said, Men *and* brethren, I haue in al good conscience serued God vntill this day.

2 [2] Then the bie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 [3] Then saide Paul to him, God [a] will smite thee, thou [b] whitbed wall: for thou sittest to iudge me according to the Lawe, and [c] transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, saide, Reuilest thou Gods bie Priest?

5 [4] Then said Paul, I knew not brethren, that he was the bie Priest: for it is written, & Thou shalt not speake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the

1 Paul making a short declaration of his former life, proueth both his vocation and doctrine to be of God.

a *That is, his deuyll hearer: the reason of this speech is this, for that they which teach, sit commonly on the higher place, speaking to their scholers which sit vpon the mens beneath: and therefore hee saith, at the feete of Gamaliel.*

b *This is properly spoken: for Steuen was murthered of a sort of cutthroates, not by order of Iustice, but by open force: for at that time the Iewes could not put any man to death by Law.*

2 Stout and stubborne pride will neither it selfe endure the truth, neither suffer other to receiue it.

c *The description of a seditious hurlyburly, and of an harebrained and madmultitude.*

3 The wisedome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the profit according as it appeareth presently.

4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie.

d *Not by Nature, but by the lawe of the cuite.*

3 Paul againste the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.

a Hypocrites are constrained at length to betray themselues by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, and to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet & peaceable

mode. a *It appeareth plainely by the Greeke phrase, that Paul did not curse the bie Priest, but onely pronounce the punishment of God against him.* b *This is a vehement & sharpe speach, but yet not reprochfull: For it goeth may speake roundly, and yet be voyde of the bitter affection of a sharpe and angrie minde.* c *For the Law commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence adiusted by* 4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants. Exod. 22, 27. 5 Wee may lawfully sometimes seethe wel ked together by the eares, that they may leaue off to assaile vs, so that it be with no hinderence of the truth.

Pharises,

Pharises, he cried in the Councill, Men *and* brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when hee had sayde this, there was a dissension betweene the Pharises & the Sadduces, so that the multitude was divided.

8 For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both

9 Then there was a great crie: and the Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, & to bring him into the castell.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselues with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were moe then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, Wee haue bound our selues with a solemne curse, that we will eate nothing, vntill wee haue slaine Paul.

15 Now therefore, ye and the Councill, signifie vnto the chiefe captain, that he bring him forth vnto you to morow, as though you would knowe something more perfectly of him, and we, or euer he come neere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morow into the Councill, as though they would inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in wait for him of them, more then fourty men, which haue bound themselues with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captain then let the yong man depart, after hee had charged him to vtter it to no man, that hee had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may me brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this maner:

26 Claudius Lysias vnto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue beene killed of them, I came vpon them with a garison, and rescued him, perceiuing that hee was a Romaine.

28 And when I would haue knowen the cause wherefore they accused him, I brought him foorth into their Councill.

29 *There* I perceiued that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for the man, I sent *him* straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris,

32 And the next day, they left the horsemen to goe with him, and returned into the Castell

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine accusers also are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIV.

a Tertullus accuseth Paul: 10 He answereth for himselfe: 21 He preacheth Christ to the gouernour and his wife. 25 Felix feareth, but in vaine to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

NOwe after fiue dayes, Ananias the hie Priest came down with the Elders, and *with* Tertullus a certaine oratour, which appeared before the gouernour against Paul.

2 And when he was called foorth, Tertullus began to accuse *him*, saying, Seeing that wee haue obteined great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainely we haue found this man a pestilent fellow, and a mouuer of sedition among all the Iewes throwout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we toke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou may est (if thou wilt inquire) know all these things whereof we accuse him.

9 And

of the townes name where they thought that Christ was came that Iulian the Apostate called him Galilean.

Chap. 24. 22. phil. 3. 5.

6 The concord of the wicked is weake, although they conspire together to oppresse the trueth

7 It is an olde heresie of the Sadduces, to denie the substance of Angels and soules, and therewithall the resurrection of the dead.

Mat. 22. 23. d Natures that want bodies.

8 The Lord when he pleaseth him, findeth defendes of his cause, euen amongst his enemies

e The Scribes office was a publik office and the name of the Pharises was the name of a sect.

9 God will not forsake his in the end.

10 Such as are caried away with a foolish zeale, think that they may lie and murther, and doe whatsoeuer mischiefe they list.

f They cursing and damning themselues, promised.

g Yee and the Senate requiring the same to be done, least that the Tribune should thinke that it was demanded of him at some priuate mans suite.

11 The wisedome of the Spirit must be ioyned with simplicitie,

12 There is no counsell against the Lord and his seruants.

h Greeke. that thou hast shewed these things to me.

13 Lysias is suddenly made by the Lord Pauls patron.

1 Hypocrites, when they cannot doe what they would doe by force and deceit at length they goe about to compasse it by a shewe of Law.

a Felix ruled that prouince with great cruelty and couetousnesse, and yet Iosephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certain cut-throats, and put that deceauing wretch the Egyptian to flight, which caused great troubles in Iudea.

b He vseth a word which the Stoikes defined to be a perfit diuine and behauiour.

c Word for word, a plague.

d As if you would say, a ring-leader, or ensigne bearer.

e So they called the Christians scoffingly burne, where you

f Confirmed Tertullus his saying.
2 Tertullus by the deuils rhetoricke beginneth with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning calleth off from himselfe the crime of sedition, wherewith he was burthened, with a simple denial.
g Paul pleadeth his cause two yeeres before Felix departed out of the prouince, chap. 27 but he had gouerned Trachonites, and Batanee, and Galaunite, before that Claudius made him gouernour of Iudea: Iosephus in the history of the Iewes warre, lib. 2. cap 21.
h They cannot lay feorth before thee and proue it by good testimonie.
3 Paul goeth in the cafe of religion from a ftate confe-&ariall to a ftate of qualitie, not only not denying that religion which was obiected against him, but also prooning it to be true, to be heauenly and from God, and to be the old eft of all religions.
i Here this word, Heresie, or sect, is taken in good part.
4 Paul in conclusion teeth the thing which was done truely, which Tertullus had before diners wayes corrupted.
k And while I was saying these words.
l Hereby it appeareth that these of Asia were Pauls hit enemies, and those that stirred vp the people against him.
m Whether the Tribune brought me.
5 The Iudge suspendeth his sentence, because the matter is doubtfull.
n Felix could not iudge whether he had cause to be ready to the matters of his religion or no, vntill he had better vnderstanding of that way which Paul profeffed: and yet for other matters touching the sedition, he thinketh good to keepe it still he hear Lysias, and therefore he gaue Paul somewhat more libertie.
6 God is a most faithfull keeper of his seruants and the force of the truth is wonderfull, euen amongst men, which are otherwise prophane.
o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and lasciuious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him, and went to Felix the brother of one Pahas, who was sometime Nero his louing as a

9 And the Iewes likewise f affirmed, saying that it was so.

10 ¶ Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answere for my selfe, forasmuch as I know that thou hast beene of many yeeres a iudge vnto this nation,

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they b prooue the things, whereof they now accuse me.

14 ¶ But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shallbe both of iust and vniust.

16 And herein I indeuour my selfe to haue alway a cleare conscience toward God and toward men.

17 ¶ Now after many yeeres, I came & brought almes to my nation and offerings.

18 At k what time, certaine Iewes of l Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue beene present before thee, and accuse *me*, if they had ought against me.

20 Or let these themselues say, if they haue found any vniust thing in mee, while I stood in the m Councell,

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 ¶ Now when Felix heard these things, hee deferred them, and said, When I shall more n perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

23 ¶ Then hee commaunded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife o Drusilla, which was a Iewesse, *and* he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnes & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money should haue beene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

27 ¶ When two yeeres were expired, Porcius Festus came into Felix roome: and *Felix* willing to p get fauour of the Iewes, left Paul bound.

it not beene for fauour of his brother Pallas, hee should haue died for it: so may we gather hereby why he would haue pleasured the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 commaundeth Paul to be brought forth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to king Agrippa, 23 and commeth him before him, 27 that he may vnderstand his cause.

WHen ¶ Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul, and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart *thither*.

5 Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ Nowe when he had tarried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stoode about him and layd many and grieuous complaints against Paul, whereof they could make no plaine proofe,

8 Forasmuch as he answered that he had neither offended any thing against the law of the Iewes, neither against q temple, nor against Cesar.

9 ¶ Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Councill, hee answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King b Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the king, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the hie Priests and Elders of the Iewes enformed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the manner of the Romanes for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought foorth,

18 Against whom when the accusers stood vp, they

p For whereas he had behaued himselfe very weekedly in the prouince, had

q Satans Ministers are subtill and diligent to seeking all occasions: but God who watcheth for his children all their counsels easily.

a We may repell an iniurie iustly, but not with reuenge.

a. They could not prooue them certainely & with vndoubted reasons.

3 God doeth not onely turne away the counsell of the wicked, but also turneth it vpon their owne heads.

4 Festus thinking no such thing, euen before kings, bringing to light the wickednesse of the Iewes. and Paule innocencie. deeth marueilously conioyned with the Councell of God.
b This Agrippa was Agrippa his sonne, whose death Luke spak of before, and Bernice was his sister.
c The Rom. would not to deliuer any man to be punished before, &c.

they brought no crime of such things as I suppo-sed:

19 5 But had certaine questions against him of their owne d superstitions, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 6 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrowe when Agrippa was come, and Bernice with great e pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought foorth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my f lord: wherefore I haue brought him foorth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

a Paul in the presence of Agrippa, declareth his life from his childhood, 16 and his calling, 21 with such efficacie of words, 28 that almost he perswaded him to Christianitie. 30 But he and his company depart doing nothing in Pauls matter.

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 1 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 2 As touching my life from *my* childehood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which a knewe me heretofore, euen from my b Elders (if they would testifie) that after the c most straight sect of our religion, I liued a Pharisee.

6 3 And now I stande and am accused for the hope of the promise made of God vnto our fathers.

7 Wherevnto our twelue tribes instantly seruing *God* day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 4 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 ✣ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my d sentence.

11 And I punished them thorowout all the Synagogues, and e compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to ✣ Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saw in the way a light from heauen passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

18 5 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, & inheritance among them, which are sanctified by faith in me.

19 6 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 ✣ But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the ✣ Temple, and went about to kill me.

22 7 Neuertheless, I obtained helpe of God, and continue vnto this day, witnessing both to f small and to great, saying none other things, then these which the Prophets and Moses did say should come,

23 *To wit*, that Christ should g suffer, and that he should be the h first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 8 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selue, much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth, and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a k corner.

27 9 O king Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 10 And when he had thus spoken, the king

a The prophane and wicked take an occasion to condemne the true doctrine by reason of priuate controuersies and contentions of men betweene themselues: but the trueth neuertheles abideth in the meane season safe and sure.
b This prophane man calleth the Iewes religion, superstition, and that before king Agrippa, but no marueile for the rulers of prouinces by reason of their office of the empire of Rome vsed to preferre themselues before Kings.
6 That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9. 15.
c Gorgeously like a Prince.

f To Augustus. Good Princes refused that name at the first, to wit, to be called Lords, but afterward they admitted it, as we reade of Traianus.

g The sum of the Gospel is to saue them which are brought to the knowledge of Christ, and are iustified and sanctified in him being layd hold on by faith.
h Paul alledgeth God to be authour of the office of his Apostleship, and his grace as a witnesse.
i Chap. 9. 22, 26. and 13 4.
k Chap. 21. 30.
7 Christ is the end of the Law and the Prophets.
f To euery one.
g That Christ should not be such a king as the Iewes dreamed of; but one appointed to beare our miseries, and the punishment of our sinnes.
h The first of them which were raised from the dead.
i Life, yea, and that a most blessed life which shall be endlesse: and this is set against darkenesse, which almost in all tongues signifieth sometime death, and sometime miserie and calamitie.

d I consented to, and allowed of their doing: for he was not a iudge.
e By extreme punishment.
✣ Chap. 8. 3.

8 The wisedome of God is medicine to fooles, yet notwithstanding we must boldly auouch the trueth, & seriously, and prudently.
9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.
l I would to God that not onely almost, but thoroughly and altogether both those and all that heare me this day, might be made as I am, my bonds onely except.
10 Paul in solemnly quit, and not dismissed.

rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying. This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue beene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul 7.9 foreseeth the perill of the voyage, 11 but he is not beleeued. 14 They are tossed to and fro with the tempest, 22.41 and suffer shipwracke. 34 Yet all safe and sound 44 escape to land.

NOw when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion, named Iulius, of the band of Augustus.

2 And ✣ we entred into a shippe of Adramyttium, purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him

4 And from thence we launched, & sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to a Salmone,

8 And with much adoe sailed hevond it, and came vnto a certaine place called ✣ Faire hauens, neere vnto the which was the citie Lasea.

9 ✣ So when much time was spent, and sailing was now ieopardous, because also the b Fast was now passed, Paul exhorted *them*,

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 ✣ Neuertheless the Centurion beleeued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West

13 And when the Southerne winde blewe softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by c it a stormie winde called ✣ Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were caried away.

16 And we ran vnder a little Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vsed all helpe, vndergiroing the ship, fearing least they should haue fallen vnto Syrtes, and they strake saile, and so were caried.

18 ✣ The next day when we were tossed with an exceeding tempest, they lightned the ship.

19 And the third day we cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 ✣ But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 ✣ Wherefore, Sirs, be of good courage: for I beleeue God, that it shall be so as it hath beene told me.

26 Howbeit, wee must be cast into a certaine Iland.

27 ✣ And when the fourteenth night was come, as wee were carried to and fro in the e Adriaticall *sea* about midnight, the shipmen deemed that some countrey f approached vnto them,

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 ✣ Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the fore ship,

31 ✣ Paul saide vnto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 ✣ And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue tarried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thankes to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and sixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 ✣ And when it was day, they knew not the countrey, but they spied a certaine b creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed *the shippe* vnto the sea, and loosed the rudder bonds, and hoised vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where two seas mette, they thrust in the shippe: and the forepart stucke fast, and could not be moued, but the hinderpart was broken with the violence of the waues.

42 ✣ Then

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a Which was an high hill of Candie.
*b Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their right vse: euen then when he openeth an extraordinarie *way*.*
c Here is meant of the Iewes fast, which they keepe in the feast of expiation, as we reade Leuit 23,27 which fell in the seuenth moneth which we call October, and is not good for nauigation, or sailing.
d Men cast themselues willingly into an infinite sort of dangers, when they chuse to follow the rage of their owne wilfulnesse, rather then God speaking by the mouth of his seruants.
e By Candie, from which we were driuen by these meanes.
*f Now east winds, 14. be end procureth that none prouide *more* for themselues, then they which commit themselues to be gouerned *only* by their owne wisedome.*

g God spareth the wicked for a time, for his elects and chosens sake.

h The promise is made effectuall through faith.

i We attaine and come to the promises and sure salnation through the midst of tempests and death it selfe.
k For Ptolome writeth, that the Adriaticall sea beateth vp in the East shore of Sicilia.
l That they drew neere to some countrey.
m There is none to saue an act, where prop difficulty and an euill conscience doe not enforce me.
n Although the gainsourning of Gods promises doth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnesse, which doe not embrace those meanes which God offreth them, either vpon rashnesse or distrust.
o When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.
p This is it procured which the Hebrues vse, whereby is meant, that they saue safe, and not one of them perish.
q These are tempests most of all to be feared and looked for, when the port or hauen is neerest.
r A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.
s So is Ithmus called, because the sea incheth it on both sides.

a.a There is no where in the vnfaithfulnes and vnthankfulnes then in vnbeleeuers
23 God hateth euen among his enemies them whose helpe he vseth to preserue his.
24 The goodnesse of God ouercommeth mans malice.

a That is it which at this day we call Malta.

1 The godly are sure to haue danger vpon dangers, but they haue alwayes a glorious issue.
2 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doth not alwayes respect sinne, they iudge rashly, which either doe not wait for the end, or doe iudge and esteeme of men according to prosperitie or aduersitie.
b Right and reason
c The Greeke word signifieth, to be inflamed, or to swell: moreouer Dioscorides in his 6 booke cap. 38. witnesseth, that the biting of a viper causeth a swelling of the whole body in short Discourses in his remedies against poysons.
3 There is nothing more vncertaine then euery way, then they which are ignorant of true religion.
4 Neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.
5 Although Paul were a captiue, yet the verie of God was not captiue 6 doe not desire the Saints

42 11 Then the souldiers counsell was to kill the prisoners, lest any of them, when he had swomme ouer, should flee away.

43 12 But the Centurion willing to saue Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 13 And the other, some on boards, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 The Barbarians courteous towards Paul and his companie. 3 A viper on Pauls hand: 6 He shaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita. 16 And come to Rome. 17 Paul openeth to the Iewes, 20 the cause of his comming. 28 He preacheth Iesus 30 two yeeres.

AND when they were come safe, then they knew that the Ile was called a Melita.

2 And the Barbarians shewed vs no lide kindnesse, for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the cold.

3 1 And when Paul had gathered a number of sticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 2 Now when the Barbarians sawe the worme hang on his hand, they said among themselues, This man surely is a murtherer, whom, though he hath escaped the sea, yet b Vengeance hath not suffered to liue.

5 But hee shooke off the worme into the fire, and felt no harme.

6 How beit they waited when hee should haue swolne, or fallen downe dead suddenly: 3 but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 4 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whom Paul entred in, and when hee prayed, hee layde his hands on him, and healed him.

9 5 When this then was done, other also in the Ile, which had diseases, came to him, and were healed,

10 6 Which also did vs great honour: and when wee departed, they laded vs with things necessarie.

11 ¶ 7 Now after three moneths wee departed in a ship of Alexandria, which had wintred in the Ile, whose d badge was Castor, and Pollux.

12 And when we arriued at Syracuse, we taried there three dayes

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South wind blewe, and wee came the second day to Puteoli:

14 8 Where we found brethren, and were desired to tary with them seuen daies, and so we went toward Rome.

15 ¶ 9 And from thence when the brethren heard of vs, they came to meete vs at the e Market of Appius, and at the three tauernes, whom when Paul sawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by f himselfe with a souldier that kept him.

17 10 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee saide vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the handes of the Romanes.

18 Who when they had examined me, would haue let me go, because there was no cause of death in me.

19 11 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect we know that euerie where it is spoken against.

23 12 And when they had appointed him a day, there came many vnto him into his lodging, to whome hee expounded, g testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 13 And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 14 Saying + Goe vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing and with their eyes haue they h winked, least they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them.

28 15 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 16 And when hee had said these things, the Iewes departed, and had great reasoning among themselues.

30 17 And Paul remained two yeeres full in an house hired for himselfe, & receiued all that came in vnto him.

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

9 God neuer suffereth his to be afflicted about their strength.
e Appius way, was a place most made by Appius the blind with the helpe of his seruants, long and broad, and extended out toward the sea, and there were three tauernes in it.
f Not in a common prison, but in a house which he hired for himselfe.
10 Paul in euery place remembreth himselfe to be an Apostle.

11 We may vse the meanes which God giueth vs but so that wee seeke the glorie of God, and not our owne.

12 The law and the Gospel agree well together.
g By good reasons and prooued that the kingdome of God foretold them by the Prophets was come.
13 The Gospell is a fauour of life to them that beleeue, & a fauour of death to them that be disobedient.
14 The vnbeleeuers doe willingly resist the truth, and yet not by chance.
+ Esa. 6. 9. mat. 13. 14. marke 4. 12. luke 8. 10. iohn 12. 40. rom. 11. 8.
h They made as though they saw not that which they saw against their wishes: yea they did see, but they would not see.
15 The vnbeleefe of the reprobate and carnall ways cannot cause the truth of God to be of none effect.
16 Not the Gospell, but the contempt of the Gospel is the cause of strife and debate.
17 The worde of God cannot be bound.

God doeth well to strangers for his childrens sake. 7 Idoles and Saints which doe in no wise consent vnto them. d So they vsed to decke the forepart of their shippes, wherevnto the shippes were called by such names 8 God boweth and bendeth the hearts euen of profane men, as pleaseth him to fauour his.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

a He first sheweth on what authoritie his Apostleship standeth. 15 Then hee commendeth the Gospell, 16 by which God setteth out his power to those that are saued, 17 by faith, 18 but were guiltie of wicked vnthankefulnesse to God: 26 For which his wrath was worthily powred on them, 30 so that they ranne headlong to all kinde of sinne.

a The first part of the Epistle containing a most profitable preface vnto verse 15.

PAVL a a seruant of IESVS Christ called *to be* an b Apostle, c e put apart *to preach* the Gospel of God,

2 (Which hee had promised afore by his Prophets in the holy Scriptures)

3 Concerning his d Sonne Iesus Christ our Lord (which was e made of the seed of Dauid f according to the flesh),

4 And g declared h mightily *to be* the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 i By whome wee haue receiued k grace and Apostleship (that l obedience might be giuen vnto the faith) for his name m among all the Gentiles,

6 Among whome ye be also the n called of Iesus Christ:

7 To all *you* that be at Rome beloued of God, called *to be* Saints: o Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

8 4 First I thanke my God through Iesus Christ for you all, because your faith is p published throughout the q whole world.

9 For God is my witnesse (whom I serue in my r spirit in the Gospell of his Sonne) that without ceasing I make mention of you.

10 Always in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that I might be com-forted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruit also among you, as I *haue* among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in me is, I am readie to preach the Gospell to you also y are at u Rome.

16 For I am not ashamed of the Gospell of Christ: x for it is the x power of God vnto saluation vnto euery one that beleeueth, to the Iew first, and also to the y Grecian.

17 z For by it the righteousnesse of God is reuealed from z faith to faith: a as it is written, b The iust shall liue by faith.

18 c For the wrath of God is reuealed from heauen against d all vngodlinesse, and vnrighteousnesse of men, which withholde the e truth in vnrighteousnesse.

19 f For asmuch as that which may be known of God, is manifest in c them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power & Godhead, are seene by the creation of the world, being d considered in *his* works, to the intent that they should be without excuse:

21 Because that when they knewe God, they e glorified him not as God, neither were thankefull, but became f vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they g professed themselues to be wise, they became fooles,

23 For they turned the glorie of the h incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beasts, and of creeping things.

24 i Wherefore k also God k gaue them vp to their hearts lusts, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lye, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp to vile affections for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such l recompence of their errour, as was meet.

b The first sheweth what Christ is, and the second what he is to vs.

c Acts 13. 1.

d Or Appointed of God to preach the Gospel.

3 By declaring the summe of the doctrine of the Gospel, hee stirreth vp the Romanes to good consideration of the matter whereof hee entreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospell) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seed of Dauid, but touching his diuine and spirituall nature, whereby hee is sanctified himselfe, is begotten of the Father from euerlasting, & by his mighty resurrection manifestly appeareth. *d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.* e Which tooke flesh of the virgin, Dauid his daughter. f As hee is man: for this word Flesh, by the figure Synechdoche, is taken for man. g Shewed and made manifest. h The diuine and mightie power is set against the weaknesse of the flesh, for that ouercame death. i Of whom. k This meruailous liberall and gracious gift, which is euen since, the feast of all the Saints, to preach, &c. Zephan. 3. 8. l That men through faith might obey God. m For his Names sake. n Which through Gods goodnesse, are Christes. o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things. 4 He procureth their fauourable patience, in that he reckoneth vp their true commendation, and his true supposition good will toward them, confirmed by taking God himselfe to witnesse. p Because your faith is such, that it is commended in all Churches. q In all Churches. r Very willingly and with all my heart. f In preaching his Sonne. s Though Exile were neuer so exellent, yet by teaching the Church, he might be inuironed by it.

e He meaneth all them that dwelt in Rome, though some of them were not Romanes, Looke the end of the epistle.

5 The second part of the Epistle vnto the beginning of the 9. Chap. Now the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospell, without any difference of nations) and that in Iesus Christ apprehended by faith.

x God his mightie and effectuall instrument to saue vs by.

y When this word Grecian, is set against this word Iewe, then doth it signifie a Gentile.

6 The confirmation of the former proposition: we are taught in the Gospel that we are iustified before God by faith which encreaseth daily: and therefore also saued.

z From faith which encreaseth daily.

7 The proofe as well of the first as the second proposition, out of Habakuk, who attributeth and giueth vnto faith both iustice and life before God.

a Habak. 2. 4.

8 Another confirmation of that principall question: All men being considered in themselues or without Christ, are guiltie both of godlinesse, and also vnrighteousnesse, and therefore are subiect to the curse in some other.

b Against all kind of vngodlinesse. *c By trueth, Paul meaneth all the light that is left in mans nature still, not as though they being led thereby were able to come into fauour with God, but that their own reason might condemne them of wickednesse both against God and man.* d Their vngodlines he proueth hereby, that although al men haue a most cleare and euident light wherein to behold the euerlasting & almighty nature of God euen in his creatures, yet are they fallen away from those principles to most foolish & fouled deuises of their owne braines, in constituting and appointing the seruice of God *e In their hearts.* *d Those seeli not God, and yet thou acknowledgest him as God by his workes, Cicero.* *e They did not honour him with that honour, and seruice, which was meet for his euerlasting power and Godhead.* f As if he said, became so mad of themselues. g Or, thought themselues. h For the true God they broke another. 10 The vnrighteousnesse of men hee setteth forth in fiue, in this, that euen against nature following their lusts, they defiled themselues one with another, by the iust iudgement of God *i The contempt of religion, is the fountaine of all mischiefe.* *k As a iust iudge.* *l A meet reward for their deserts.*

28 [l] For as they regarded not to acknowledge God, *euen so* God deliuered them vp vnto a [m] reprobate minde, to doe these things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, malitiousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, [n] couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which (though they knew the [o] Law of God, how that they which commit such things are worthy of death) *yet* not onely doe the same, but also [p] fauour them that doe them.

[l] Into a mad and froward minde, *whereby it commeth to passe, that the conscience being once put out, and hauing almost no remembrance of sinne, remaineth blind vnto all kind of mischiefe.* [m] Vnmeet and vnfit for their couenants and bargaines. [o] *By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselues termed the Law of nations.* [p] *Are fellowes and partakers with them in their wickednesse, and besides that, commend them which doe amisse.*

CHAP. II.

1 Hee bringeth all before the iudgement seat of God. 12 For excuse that the Gentiles might pretend. 14 of ignorance, he taketh quite away. 17 Hee vrgeth the Iewes with the written Law. 23 in which they boasted. 27 And so maketh both Iew and Gentile aske.

THerefore [1] thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we [a] know that the iudgement of God is according to [b] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 [2] Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, ✣ heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 [3] ✣ Who will reward euery man according to his workes:

7 *That is,* to them which through patience in well doing, seeke glory, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious, and disobey the [c] trueth, and obey vnrighteousnesse, *shall be* indignation and wrath,

9 Tribulation and anguish *shall be* vpon the soule of euery man that doeth euill: of the Iewe first, and *also* of the Grecian.

10 But to euery man that doeth good, *shall be* glory, and honour, and peace: to the Iewe first, and *also* to the Grecian.

11 For there is no respect of persons with God.

12 [4] For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Law, shalbe iudged by the Law,

13 [5] (For the hearers of the Law *are* not righteous before God: but the doers of the Law shall be [b] iustified.

14 [6] For when the Gentiles which haue [d] not the Lawe, doe by [k] nature the things *contained* in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shew the effect of the Law [l] written in their hearts, their conscience also bearing witnes & their thoughts accusing one another, or excusing)

16 [7] At the day when God shall iudge the secrets of men by Iesus Christ, according to [m] my Gospel.

17 [8] ✣ Behold, thou art called a Iew, and restest in the Law, and gloriest in God,

18 And knowest his will, and [n] approuest the things that differ, being instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which *are* in darkenesse,

20 An instructer of them which lack discretion, a teacher of the vnlearned, which hast the [o] forme of knowledge, and of the trueth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, dost thou steale?

22 Thou that saiest, A man should not commit adulterie, dost thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that glorifiest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, ✣ as it is written.

25 [9] For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Law, thy circumcision is made vncircumcision.

26 Therefore [q] if the vncircumcision keepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not [r] vncircumcision which is by nature (if it keepe the Law) condemne thee which by the [s] letter and circumcision *art* a transgressour of the Law?

28 For hee is not a Iewe, which is one [t] outward

[1] He pronounceth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.

[2] He is neither ignorant nor forgetfull of the sinnes of men, but he suffereth them for a time, that he may shew his mercie vpon them in Christ.

[3] He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and say that they are least of all to be excused, for if they were well and orderly searched (as God surely doth) they themselues would be found guilty in those things which they reprehend, and punish in other: to that in condemning other, they pronounce sentence against themselues.

[4] *Paul alleageth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his mind, so that he deuiseth himselfe is not able to teache them otherwise.*

[5] *Considering and iudging things aright, and not by a peruerse shew.*

[6] A verie notable and grieuous saying out against them that please themselues because they see more then other do, and yet are no whit better then others are.

[7] *Iam 5. 8. Worldest thou giue thy selfe to pleasures, thinking to increase thy goods, thou shalt find God his wrath.* [8] The ground of the former disputation, That both the Iewes and Gentiles haue altogether need of righteousnes. ✣ *Psal. 62. 12. Matth. 16. 27. Rom. 14. 12.* [a] *Glory worketh following good works, which he hateth not out before vs as though there were any that could attaine to salvation by his owne strength, but by laying this condition of saluation before vs, which no man can performe: to bring men to Christ, who alone satisfied the holie ires, as he himselfe conciudeth, chap. 3. 21. following.* [b] *By trueth, he meaneth that knowledge which we haue of nature.* [c] *Gods indignation against sinners, which shall quickly be kindled.* [d] *God deeth not measure men in cithes by their blood, or by their comming, either vnto the Iewes, or to all them away.*

4 He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an objection which might be made by the Iewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Lawe iustifieth.

[b] *Shall be pronounced iust before Gods iudgement seate: which is true indeede, if any such could be found that had fulfilled the law: but seeing he hath proued that all are iustified by the Law, but by faith, it followeth that no man can be iustified by works.*

6 He preuenteth an objection which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason whereby they may excuse their wickednes in that they haue somewhat written in their hearts in stead of a Law, as men that forbid, and punish some things as wicked, and command and commend other some as good.

[k] *Not simply, but in comparison of the Iewes.*

[l] *Command honestthings, and forbid dishonest.*

[m] *This knowledge is a naturall knowledge.*

7 God deferreth many iudgements, which notwithstanding he will

execute at their conuenient time by Iesus Christ, with a most straight examination, not onely of words and deedes, but of thoughts also, be they neuer so hidden or secret. [n] *As this my doctrine witnesseth, which I am appointed to preach.*

8 He proueth by the testimonie of Dauid, and the other Prophets, that God beareth greater benefit vpon the Iewes, in giuing them also the Lawe, but that they are the more vnthankefull and vnkindefull of all men. [o] *Canst vse & discerne most things sweete from Gods will.* [p] *Or allowest the things that are excellent.* [q] *The way to teach and frame others in the knowledge of the trueth.* [r] *As though he said, that the Iewes vnder a colour of an outward seruice of God, challenged all to themselues, when as indeed, they did nothing else then obserue the Lawe.* ✣ *Esai 52. 5. 1 Sam. 36, 20.* [9] He precisely preuenteth their objection, which set an holinesse in circumcision, and the outward obseruation of the Law: So that he shewe that the outward circumcision if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are vnder circumcised. Of whome requireth that, which is signified, that is (as I say) cleanesse of the heart and the whole life, according to the commaundement of the Law, for as it there be a man vncircumcised according to the flesh, who is circumcised in heart, he is in faire better and more to be accounted of, then any Iewe that is circumcised according to the flesh only. [s] *Text is the figure Metonymie, for, of the vncircumcised.* [t] *The state and condition of the vncircumcised.* [u] *He which is vncircumcised by nature and blood, if Paul vseth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the inwarde disposition of the heart, that is to say, to be spirituall ende of the ceremonie, is true behauiour and righteousnesse whereby the people of God is knowen from prophane and heathenish men.* [w] *By the outward circumcision onely.*

ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, and the circumcision *is* of the heart, in the [x] spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 He grieueth the Iewes some [a] preferment, for the couenants sake, & but yet such, as wholly dependeth on Gods mercie. 9 That both Iewes & Gentiles are sinners, 11 he proueth by Scriptures: 19 and shewing the vse of the Law, as he concludeth that we are iustified by faith.

WHat [1] is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery maner of way: for [a] chiefly, because vnto them were of credit committed the [b] oracles of God.

3 For what, though some did not [c] beleeue? shall their vnbeleefe make the [d] faith of God without effect?

4 God forbid: yea, let God be true, and euery man a liar, as it is written, That thou mightest be [e] iustified in thy words, and ouercome, [f] when thou art iudged.

5 [2] Now if our [g] vnrighteousnes commend the righteousnes of God, what shall we say? is God vnrighteous which punisheth? (I speake as [h] a man.)

6 God forbid: (els how shall God iudge the world?)

7 [3] For if the [i] veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come *thereof*? whose damnation is iust.

9 [4] What then? are we more excellent? No, in no wise: for we haue already prooued, that all, both Iewes and Gentiles are [k] vnder sinne,

10 As it is written, ✣ There is none righteous, noe not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.

13 ✣ Their throat is an open sepulchre: they haue vsed their tongues to deceit: the poyson of aspes *is* vnder their lips.

14 ✲ Whose mouth is full of cursing and bitternesse.

15 ✲ Their feete are swift to shed blood.

16 Destruction and calamity *are* in their waies:

17 And the [l] way of peace they haue not knowen.

18 ✲ The feare of God is not before their eyes.

19 ✲ Now wee know, that whatsoeuer the [m] law saith, it saieth it to them which are vnder the lawe, that [6] euery mouth may be stopped, and all the world be [n] subiect to the iudgement of God.

20 Therefore by the [o] workes of the Law shall no [p] flesh be [q] iustified in his [r] sight: for by the Law *commeth* the knowledge of sinne.

21 [7] But now is the righteousnes of God made manifest without the Law, hauing witnesse of the Law, and of the Prophets,

22 [8] *To wit*, the righteousnesse of God by the faith of [s] Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are depriued of the [t] glory of God,

24 [9] And are iustified [u] freely by his grace, through the redemption that is in Christ Iesus,

25 [10] Whom God hath set forth *to be* a reconciliation through faith in his blood, to declare his righteousnesse, by the forgiuenesse of the sinnes that [y] are passed,

26 Through the [z] patience of God, to shew at [a] this time his righteousnesse, that hee might be [b] iust, and a [c] iustifier of him which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Lawe.

29 [12] *God*, is hee the God of the [f] Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie [g] circumcision of faith, and vncircumcision through faith.

31 [13] Doe wee then make the Lawe of [h] none effect through faith? God forbid: yea, wee [i] establish the Law.

x Whose force is inward, and in the heart.

a The preferment of the Iewes state and condition was chiefest.

b Wordes.

c Brake the couenant.

d The faith that God gaue.

e That thy iustice might be plainely seene.

f Vnlesse such a thou shouldest put forth an euident token of thy righteousnes, constancie & faith, by preseruing him who had broken his couenants.

g Another preuention, iustifying out of the former answer: that the iustice of God is in such sort commended and set foorth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, and therefore a most seuere reuenger of vnrighteousnesse.

h Treachery, and all the fruits thereof.

i Therefore I speake not these wordes in mine owne person, as though I thought so, but this is the talke of many worldlie wisedome, which is not subiect to the will of God. 3 A third obiection which addeth somewhat to the former. If sinnes do anoze to the glory of God, they are not onely to be punished, but wee ought rather to giue our selues to them: which blasphemie Paul contending himselfe to confute and detest, pronounceth iust punishment against such blasphemers. *k The truth and confidence.* 4 Another answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath beene long since pronounced by the mouth of the Prophets. *l Are guilties of sinne.* ✣ *Psal.* 14.1-3. *and* 53.1-4. ✲ *Psal.* 10. 7. *Psal.* 140.3. ✲ *Psal.* 10.7. ✲ *Esai.* 59.7. *m In innocent and peaceable life.* * *Psal.* 36.1. 5 He procureth that this grieuous accusation which is vttered by Dauid and Esaias, doeth properly concerne the Iewes. *m The law of Moses.* 6 A conclusion of all the former disputation, from the 9 verse of the first Chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saued: seeing it appeareth (as we haue already prooued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

n Be found guilty before God.

o By that that the Law can by vs be performed

p Flesh is here taken for man, as in many other places, and furthermore hath here a greater force: for it is put to shew the contrarietie betwixt God and man: as if you would say, Man who is nothing else but a peece of flesh defiled with sinne, and God who is most pure and most perfit in himselfe.

q Absolued before the iudgement seate of God.

r A secret setting of the righteousnesse of Christ: as before men, be they neuer so iust, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.

7 Therefore saieth the Apostle, Least that men should perish, God doth now exhibite that, which he promised of old, that is to say, a way whereby we may be iustified and saued before him without the Lawe.

8 The matter, as it were of this righteousnesse, is Christ

s Which wee giue to Iesus Christ, & which reacheth vpon him. 9 *The glory of God, is meant that marke which wee all shoote at, that is, euerlasting life, which standeth in that wee are made partakers of the glory of God.* 9 Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne. *u Of his free gift, and meere liberalitie.* 10 God then is the authour of that free iustification, because it pleased him: and Christ is hee, which suffered punishment for our sinnes, and in whom wee haue remission of them: and the meane whereby wee apprehend Christ, is faith. To be short, the end of the setting foorth of the goodnesse of God, that he may appeare, that hee is mercifull in deede, and constant in his promises, as hee that freely, and of meere grace iustifieth the beleeuers. *x This name of Bloodcalleth vs backe to the figure of the olde sacrifices, the truth and substance of which sacrifices is in Christ.* 3 *Of those sinnes which wee committed when we were his enemies.* *z Through his patience. and suffering mature, a Te wist, when Paul wrote this.* *b That he might be found exceeding true & faithfull.* *c Making him iust, and without blame by imputing Christs righteousnesse vnto him.* *d Of the number of them which by faith lay hold vpon Christ: contrarie to whome, are they which seeke to be saued by ouercomming sin, that is, by the Law.* 11 An argument to proue this conclusion, that we are iustified by faith without workes, taken from the end of Iustification. The end of Iustification is the glorie of God alone, therefore we are iustified by faith without workes: for if we were iustified either by our owne workes onely, or partly by faith, and partly by workes, the glorie of this iustification should not be wholly giuen to God. *e By what doctrine? now the doctrine of workes hath his condition ioyned with it, If thou doest: and the doctrine of faith hath this condition, If thou beleeuest.* 12 Another argument of an absurditie: if iustification depended vpon the Law of Moses, then should God be a Sauiour to the Iewes onely. Againe: if hee should saue the Iewes after one sort: and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that this conclusion may be firme and euident. *f God is said to be their God, after the manner of the Scripture, who mee hee loueth and rendereth.* *g The circumcised.* 13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shalbe declared in his proper place. *h Vaine, voide, to no purpose, and of no force.* *i Wee make it effectuall and strong.*

CHAP.

He proueth that which he said before of faith, by the example of Abraham, 3 & and the testimonie of the Scripture: and ten times in the Chapter he teacheth vpon this word Imputation.

WHat shall we say then, that Abraham our father hath found concerning the [a] flesh?

2 For if Abraham were iustified by works, he hath wherein to reioyce, but not with God.

3 For what saith the Scripture? Abraham beleeued God, and it was counted to him for righteousnesse.

4 Now to him that [b] worketh, the wages is not [c] counted by fauour, but by debt:

5 But to him that worketh not, but beleeueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without works, *saying*,

7 Blessed *are* they whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed *is* the man to whom the Lord imputeth not sinne.

9 [e] *Came* this [f] blessednesse then vpon the circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.

10 How was it then imputed? when bee was circumcised, or vncircumcised? not when bee was circumcised, but when he was vncircumcised.

11 And [g] after, hee receiued the [h] signe of circumcision, *as* the [i] seale of the righteousnes of the faith which he had, when he was vncircumcised, that hee should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also.

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham *which he had* when he was vncircumcised.

13 For the promise that bee should be the [k] heire of the world, was not *giuen* to Abraham, or to his seed, through the [l] Law, but through the righteousnesse of faith.

14 For if they which are of the [k] Law, *be* heires, faith is made void, and the promise is made of none effect.

15 For the Law causeth wrath: for where no Law is, there *is* no transgression.

16 Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the [l] seed, [m] not to that only which is of the Law: but also to that which is of the faith of Abraham who is the father of vs all,

17 (As it is written, I haue made thee a [n] father of many nations) *euen* before [o] God whom he beleeued, who [p] quickneth the dead, & [q] calleth those things which be not, as though they were.

18 Which *Abraham* aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seed be.

19 And he *was* not weake in the faith, considered not his owne body, which was now [r] dead, being almost an hundred yeere old, neither [s] deadnesse of Saras wombe,

20 Neither did he doubt of the promise of God through vnbelief, but was strengthened in the faith, and gaue [t] glory to God,

21 Being [u] fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousnesse.

23 Now is it not written for him onely, that it was imputed to him for righteousnesse,

24 But also for vs, to whom it shall be imputed *for righteousnesse*, which beleeue in him that raised vp Iesus our Lord from the dead,

25 Who was deliuered *to death* for our [x] sinnes, and is risen againe for [y] our iustification.

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[a] A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition: If Abraham be considered in himselfe by his works, he hath deserued nothing wherein to reioyce with God.

[b] *By works, a. 4. p* peareth *in the next verse.*

[c] A preuenting of an obiection: Abraham may well reioyce and extoll himselfe amongst men, but not with God.

[d] A confirmation of the propolition: Abraham was iustified by imputation of faith, therefore freely without any respect of his works.

[e] The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labor, the wages is not counted by fauour, but by debt: but to him that hath done nothing: but beleeueth in him which promiseth freely, faith is imputed.

[f] *To him that hath deserued any thing by his worke.*

[g] *Is not reckoned nor giuen him.*

[h] *That maketh him which is wicked in himselfe, iust in Christ.*

[i] Another proofe of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also. 6 A new proposition: that this manner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham.

[k] *This saying of Dauid, wherein he pronounceth them blessed.* 7 He prooueth that iustification belongeth to the vncircumcised (for there was no doubt of the circumcised) in this fact: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doth not appertaine to the circumcised in respect of the circumcision, much lesse are vncircumcised that out for their vncircumcision. 8 A preuenting of an obiection: why then was Abraham circumcised, if he were already iustified? That the gift of righteousnesse (saith he) might be confirmed in him. [l] *Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament.* [m] *Circumcision was called before a signe, in respect of the outward ceremony: now Paul speaketh the verie truth and substance of that signe, that is, to what end it is vsed, to wit, not onely to signifie, but also to seale vp the righteousnesse of faith, whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly indeed, which the Sacraments being ioyned with the word, doe represent.*

[n] An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abraham. 10 And applying of the same example, to the circumcised beleeuers, whose father Abraham is but yet by faith. 11 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations. [o] *Not all the nations of the world should be his children: or by the world may be vnderstood the land of Canaan.* [p] *For works that he had done, or vpon vile condition that he should fulfill the Law.* 12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be fruitlesse: the other, that the condition of faith should be ioyned in vaine to that promise which should be apprehended by works. [q] *If they be heires which haue fulfilled the Law.*

13 A reason of the first confirmation, why the promise cannot be appreheuded by the Law: therefore that the Law doth not reconcile God and vs, but rather deadoeneth his anger against vs, for to much as no man can obserue it.

14 The conclusion of this argument. The falsitie of the opinion and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all layed hold on.

[r] *Is all the beleeuers.*

15 That is to say, not onely of them which beleeue and are also circumcised according to the Lawe, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. [s] *Before God, that is, by a spirituall kinred, which hath place before God, and maketh vs acceptable to God.* [t] *Who restored to life.* [u] *With whom these things are already, which as yet are not in deed, as be that can with a word make what he will of nothing.* 17 A description of true faith, wholly resting in the power of God, and his good will, set foorth in the example of Abraham. [p] *Very strong and constant.* [q] *Void of strength, and vnmeet to get children.* [r] *Acknowledged and praised God, as most gracious and true.* [s] *A description of true faith* 18 The rule of iustification is always one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediatour, raised him from the dead, that we also being iustified, might be saued in him. [t] *To pay the ransome for our sinnes.*

CHAP. V.

He amplifieth 2 Christs righteousnesse, which is layed hold on by faith, 5 who was giuen for the weake, 8 and sinfull. 14 He compareth Christ with Adam, 17 Death with Life, 20 and the Law with Grace.

THen being [a] iustified by faith, we haue peace toward God through our Lord Iesus Christ.

2 ✣ By whom also through faith we haue [b] had this accesse into this grace [c] wherein wee stand, 3 and reioyce vnder the hope of the glory of God.

4 Neither *that* onely, but also we ✣ reioyce in tribulations, [f] knowing that tribulation bringeth forth patience,

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[a] A reason of the confirmation, why the promise cannot be appreheuded by the Lawe: therefore that the Law doth not reconcile God and vs, but rather deadoeneth his anger against vs, for to much as no man can obserue it. 14 The conclusion of this argument The falsitie and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all layed hold on.

[b] *It is all the beleeuers.*

15 That is to say, not onely of them which beleeue and are also circumcised according to the Lawe, but of them also which without circumcision, and in respect of faith onely, are counted amongst

[a] Another argument taken of the effects: we are iustified with that, which truely appeareth our conscience before God: but faith in Christ doth appeare our conscience, and not the Law, as it was before sayd, therefore by faith wee

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are iustified, and not by the Law. ✣ *Ephes. 2. 18.* [b] Whereas conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith it selfe, and in whom faith it selfe is effectuall. [c] *We must here know, that we haue yet still this same effect of faith.* [b] *By which grace, that is, by which gracious loue and good will, or to that state wherevnto wee are graciously taken.* [c] *We stand stedfast.* 3 A preuenting of an obiection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christian is deseme, when they bragge of their felicitie: to whom the Apostle answereth, that then felicitie is layed vp vnder hope in another place: which hope in so certeine and sure, that they doe no lesse reioyce for that happinesse, then if they did presently enioy it. [d] *Our mindes are not onely quiet and setled, but also we are marueilously glad and conceiue great ioy for that heauenly inheritance which waiteth for vs.* 4 Tribulation in selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doth it make vs miserable. [e] *Iam. 1. 2.* [f] *Afflictions accustome vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth, and fostereth our hope, which neuer deceiueth vs,*

The ground of hope in an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we call faith: where of it followeth, that through faith our consciences are quieted.

Wherewith he vseth vs.

A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified, and liuing in him?

f In time fit and conuenient, whilst the father hath appointed.

✣ *Heb.9.15. 1.pet.3.18.*

g An amplifying of the loue of God towards vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whom by his death he iustifieth and reconcileth?

g In the stead of sinne and iust man. a He setteth vs out loue vnto vs, that in the middest of our afflictions we may know assuredly, he will be present with vs. i While sinne reigned in vs. k From destruction and destruction.

9 He now passeth ouer to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: for that to the remission of sinnes there is added moreouer and besides, the gift of Christes righteousnesse, imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruits thereof: for that in Christ wee doe not only receiue to be vniust, but we begynne also to be iust. 10 From Adam, in whom all haue sinned both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all. *l By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deuiseth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life. m By sinne is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he vseth to call that sinne in the singular number, whereas, of sin, spake of the fruits of it, he vseth the plurall number, calling them sinnes. n That is, in Adam.* 11 That this is so, that both guiltinesse and death became not after the giuing and traosgresling of Moses Lawe, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: wherevpon it followeth that there was then some Law, the breach whereof was the cause of death. *o Euen from Adam to Moses. p Where there is no Law made, no man is punished as faultie and guiltie.* 12 But that this Lawe was not that vniuersall Lawe, and that death did not proceed from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer know nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam. *q Our infants. r Not after that sort as they sinne that are of mee yeeres, following their lusts: but yet the whole posterite was corrupt in Adam, when as hee wittingly and willingly sinned.* 13 Now that sixth Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them do giue and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many. *Text is, Adam.* 15 As other inequalitie consisteth in this, that by Adams one offence men are made guilty, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other.

4 And patience experience, and experience hope,

5 [c] And hope maketh not ashamed, because the [c] loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 7 For Christ, when wee were yet of no strength, at *his* [t] time died for the ✣ vngodly.

7 [s] Doubtlesse one will scarce die [g] for a righteous man: but yet for [g] a good man it may be that one dare die.

8 But God [h] setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shalbe saued from [k] wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life,

11 9 And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 10 Wherefore, as by [l] one man [m] sinne entred into the world, and death by sinne, & so death went ouer all men, [n] in whom all men haue sinned.

13 11 For voto the [o] time of the Law was sinne in the world, but sinne is not [p] imputed, while there is no law.

14 12 But death reigned from Adam to Moses, euen ouer [q] them also that sinned not after the like [r] maner of the transgression of Adam, [13] which was the figure of him that was to come.

15 14 But yet the gift is not so as is the offence: for if through the offence of [t] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 15 Neither is the gift *so, as that which entred in* by one that sinned: for the fault *came* of one *offence* vnto condemnation: but the gift *is* of many offences to iustification.

17 16 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, [u] reigne in life through one, *that is*, Iesus Christ.

18 17 Likewise then, as by the offence of one, the *fault came* on all men to condemnation, so by the iustifying of one, *the benefit abounded* toward all men to the [x] iustification of life.

19 18 For as by one mans [y] disobedience [z] many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 19 Moreouer, the Law [a] entred thereupon, that the offence should abound: neuerthelesse, where sinne abounded, *there* grace [b] abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life through Iesus Christ our Lord.

s To the sentence of iustification, wherein by we are quit, and pronounced righteous.

16 The third difference is, that the righteousnesse of Christ being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritty to death.

t Be partakers of grace and euerlasting life.

17 Therefore to be short, as by one mans offence, the guiltines on all men, to make them subiect to death: so on the contrary side, the mercy of God in Christ Iesus to be partakers of euerlasting life. *x Not onely because our sinnes are forgiuen vs, but also because the righteousnesse of Christ is imputed vnto vs.* 18 The ground of this whole comparison is this, that these two men are as it were two stocks or rootes, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doth spring forth vpon vs here. *y So then sinne entred vpon vs not only by following the steppes of our forefathers, but we take corruption of him by inheritance.* *z This word, Many, is set against this word, A few.* 19 A preuenting of an obiection, why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefit of God in Christ Iesus be so much the more glorious. *a Because that disease which all men were infected withall by being defiled with one mans sinne, the Law entred. b Grace was powred so plentifully from heauen, that it did not onely countervaile sinne, but aboue measure passed it.*

CHAP. VI.

1 He commeth to fauncy heauen, without which, that no man putteth on Christes righteousnesse, he proueth by an argument taken of Baptisme, 11 and therevpon exhorteth to holinesse of life, 16 briefly making mention of the Law transgressed.

WHat [1] shall wee say then? Shall we continue still in [2] sinne, that grace may abound? God forbid.

2 2 How shall we, that are [3] dead to sinne, liue yet therein?

3 3 Know ye not, that ✣ all we which haue beene baptized into [4] Iesus Christ, haue beene baptized into his death?

4 ✣ We are buried then with him by baptisme into his death, [5] that like as Christ was raised vp from the dead [6] to the glory of the Father, so wee also should [7] walke in newnesse of life.

5 ✣ For if wee be planted with him to the

1 He setteth now to another benefit of Christ, which is called sanctification or regeneration.

a In that corruption: for though the filthinesse of sinne be not imputed to vs, yet the corruption remain in vs still in vs: the which Sanctification is that followeth Iustification called by latie and latie.

2 The benefit of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne that is, of our naturall corruption, into whose place succeedeth the cleannesse and pureuesse of nature reformed. *b They are said of Paule to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it being ech a feare his better fruites: and on the other side, they are said to liue in sinne, which are in the flesh, that is, whom the spirit of God hath not deliuered from the seruice of the corruption of nature.* 3 There are three pars of this Sanctification, to wit, the death of the olde man or sinne, his burial, and the resurrection of the new man, descending into vs from the vertue of the death, burial, and resurrection of Christ, of which benefit our baptisme is the signe and pledge. ✣ Gal.3.27. *c To the end that growing vp in one with him, we should receiue his strength, to quench sinne in vs, and to make vs new men.* ✣ *Colos.2.12. d That Christ himselfe being discharged of his infirmitie and weaknesse, might liue in glory with God for euer. e And wee which are his members rise for this end, that being made partakers of the selfesame vertues we should begin to leade a new life, as though we were already in heauen.* ✣ *Ephes.2.5 colos.3.3 hebr.12.1. 1.pet.2.1.* 4 The death of sinne and the life of righteousnesse, or our ingraffing into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life, whereby is followeth, that no man is sanctified, which liueth still to sinne: and therefore is no man the partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he said before, the Law is not subuerted, but stablished by faith. ✣ *1. Cor.6.14. 2.Tim.2.13.*

[1] simiunde

f Insomuch as by the meanes of the strength which commeth from him to vs, we so die to sinne as he is dead.
g For we become euery day more perfit then other: for we shall neuer be perfectly sanctified, as long as we liue here.
h All our whole nature, as we are conceiued and borne into this world with sinne, which is called olde, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.
i Our corrupt nature is attributed to Christ, not in deede, but by imputation.
k That naughtines which sticketh fast in vs.
l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shall be all in all.
5 He prooueth it by the effects of death, vsing a comparison of Christ the head with his members.
m Once for all.
n With God.
6 An exhortation to contend and striue with corruption and all the effects thereof.
o By reigning, Saint Paul meaneth that chiefetie and high rule, which no man striueth against, & if any do, yet it is in vaine.
p To sinne, as to a lord or tyrant.
q Your mind and all the powers of it.
r As instruments to commit wickednesse withall.

similitude of his death, euen so shall we [g] be *to the similitude* of his resurrection,
6 Knowing this, that our [h] old man is crucified with [i] him, that the body of [k] sin might be destroyed, that henceforth we should not [l] serue sin.
7 5 For he that is dead, is freed from sinne.
8 Wherefore, if wee be dead with Christ, wee beleeue that we shall liue also with him,
9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.
10 For in that he died, he died [m] once to sinne: but in that he liueth, he liueth to [n] God.
11 Likewise thinke ye also, that ye are dead to sin, but are aliue to God in Iesus Christ our Lord.
12 6 Let not sinne [o] reigne therefore in your mortall body, that ye should obey it in the lusts thereof:
13 Neither [p] giue ye your [q] members, *as* [r] weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your members *as* weapons of righteousnes vnto God.
14 7 For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.
15 8 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.
16 ✠ Knowe yee not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?
17 9 But God *be* thanked, that ye haue beene the seruants of sinne, but ye haue obeyed from the heart vnto the [s] forme of the doctrine, whereunto ye were deliuered.
18 Being then made free from sinne, yee are made the seruants of righteousnesse.
19 I speake after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, *to commit* iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.
20 For when ye were the seruants of sinne, yee were [t] freed from righteousnesse.
21 10 What fruite had ye then in those things, whereof ye are now ashamed? For the [u] ende of those things *is* death.
22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holinesse, and the end, euerlasting life.
23 11 For the wages of sinne is death: but the gift of God *is* eternall life, through Iesus Christ our Lord.

7 Hee granteth that sinne is not yet so dead in vs, that it is vtterly extinct: but he promised victory to them that contend manfully, because we haue the grace of God giuen vs which worketh so, that the Lawe is not now in vs the power and instrument of sinne. 8 To be vnder the Law and vnder sinne, signifie all one, in respect of them which are not sanctified, as on the contrary side, to be vnder grace and righteousnesse, agree to them that are regenerate. Nowe these are contraries, so that one cannot agree with the other: Therefore let righteousnes expel sinne. ✠ *Iohn 8.34. 2.pet.2.19.* 9 By nature we are slaues to sinne, and free from righteousnes, but by the grace of God we are made seruants to righteousnesse, and therefore free from sinne. *s This kinde of speech hath a force in it: for hee meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which wee are cast into to be framed and fashioned like vnto it. t Righteousnesse had no rule ouer you.* 10 An exhortation to the studdie of righteousnes and hatred of sinne, the contrary endes of both being set downe before vs. *u The reward or payment.* 11 Death is the punishment due to sinne, but we are sanctified freely, vnto life euerlasting.

CHAP. VII.

1 *He declareth what it is, to be no more vnder the Law, 2 by an example taken of the Lawe of marriage. 7. 13 And lest the Lawe should seeme faultie, 14 hee prooueth, that our sinne is the cause, 15 that the same is an occasion of death, 17 which was giuen vs vnto life. 21 He setteth out the battell betweene the flesh and the spirit,*

1 Know ye not, brethren, (for I speake to them that know the Lawe) that the Law hath dominion ouer a man as long as he liueth?
2 ✠ For the woman which is in subiection to a man, is bound by the Law to the man, while hee liueth. but if the man be dead, shee is deliuered from the Law of the man.
3 So then, if while the man liueth, shee taketh another man, shee shalbe [a] called an ✠ adulteresse: but if the man be dead, she is free from the Lawe, so that she is not an adulteresse, though shee take another man.
4 2 So ye, my brethren, are dead also to the Law by the [b] body of Christ, that ye should be to another, *euen* vnto him that is raised vp from the dead, that we should bring forth [c] fruit vnto [d] God.
5 3 For when we were in the [e] flesh, the [f] affections of sins, which were by the [g] law, had [h] force in our members, to bring forth fruit vnto death.
6 But now we are deliuered from the Law, he [i] being dead [k] in whom we were [l] holden, that we should serue in [m] newnesse of Spirit, and not in the oldnesse of the [n] letter.
7 4 What shall we say then? *Is* the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowen [o] lust, except the Law had sayd, ✠ Thou shalt not lust.
8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Law sinne *is* [p] dead.
9 5 For I once was aliue, without the [q] lawe: but when the commandement [r] came, sinne reuiued,
10 But I [s] died: and the same commandement which was *ordeined* vnto life, was found *to be* vnto me vnto death.
11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me*.
12 6 Wherefore the Lawe *is* ✠ holy, and that [t] commandement *is* holy, and iust, and good.

1 Expounding the similitude of a marriage, he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liueth, the mariage abideth in force, but if he be dead, the woman may marry againe.
✠ *1.Cor.7.39.*
a That is, shee shall be an adulteresse, by the consent & iudgement of all men.
✠ *Matth.5.31.*
2 An amplification of the similitude thus: So, saith he, doeth it fare with vs: for now we are ioyned to the spirit, as it were to the second husband, by whom we bring foorth children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead.
b That is, in the body of Christ, to giue vs to vnderstand how straight and neere that felowship is betwixt Christ and his members.
c He calleth the children, which the wife hath by her husband, fruit.
d Which are acceptable to God.
3 A declaration of the former saying: for the cõcupiscence (saith hee) which the law stirred vp in vs, were in vs as it were an husband, of whom we brought forth very deadly & cursed children. But now since that husband is dead, and consequently being deliuered from the force of that killing law, we haue passed into the gouernance of the spirit, so that we bring forth now, not those rotten and dead, but liuely children. *e When we were in the state of the first mariage, which he calleth in the next verse following, the oldnes of the letter. f The motions that egged vs to sinne, which shew their force euen in our minds. g He saith not, of the law, but by the law, because they spring of sin which dwelleth within vs, & take occasion to worke thus in vs, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selues. h Wrought their strength. i As if he said, The bond which bound vs, is dead, and vanished away, insomuch, that sinne which held vs, hath not now wherewith to hold vs. k For this husband is within vs. l Satan is an vniust possessor, for he brought vs in bondage of sinne and himselfe deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly. m As becommeth them, which after the death of their old husband are ioyned to the spirit: & whom the spirit of God hath made new men. n By the letter he meaneth the law, in respect of that olde condition: for before that our will be framed by the holy Ghost, the law speaketh but to deafe men, & therefore it is dumbe & dead to vs, as touching the fulfilling of it.* 4 An obiection: What then? are the law and sinne all one, and do they agree together? nay, saith he: Sinne is reprooued and condemned by the law. But because sinne cannot abide to be reprooued, & was not in a maner felt vntill it was prouoked & stirred vp by the law, it taketh occasion thereby to be more outragious, and yet by no fault of the law. *o By the word, Lust, in this place he meaneth not euill lusts themselues, but the fountaine from whence they spring: for the very heathen philosophers themselues condemned wicked lusts, though somewhat darkly, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very seat of this naturall and vncleane spot and filth.* ✠ *Exo.20.17. deut. 5.21. p Though sinne be in vs, yet it is not knowen for sinne, neither doth it so rage, as it rageth after that the law is knowen.* 5 He setteth himselfe before vs for an example, in whom all men may beholde, first, what they are of nature before they earnestly thinke vpon the law of God: to wit, blockish, and heady to sinne and wickednes, without all true sence and feeling of sinne, then what maner of persons they become, when their conscience is reprooued by the testimonie of the law, to wit, stubburne, and more enflamed with the desire of sinne, then euer they were before. *q When I knew not the law, then me thought I liued in deed: for my conscience neuer troubled mee, because it knew not my disease. r When I began to vnderstand the commandemẽt. s In sinne, or by sinne.* 6 The conclusion: That the lawe of it selfe is holy, but all the fault is in vs which abuse the law. ✠ *1.Tim.1.8. t Touching not coueting.*

7 The Law[a] is not the cause of death, but our corrupt nature, being therewith not onely discovered, but also stirred vp, and rouse occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from hence commeth guiltinesse, and occasion of death. [a] Heareth it the blame of my death? [b] That sinne might shew it selfe to be sinne, and bewray its selfe to be that, which it is indeed. [c] By evill as it could, shewing all the venime it could.

8 The cause of this matter, is this: Because that the Law requireth a heauenly pureness, but sinne finding that they be borne, are bondslaues of corruption, which they willingly serue.

9 He setteth himselfe, being regenerate, before vs, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickednes. For since that the Law in a man not regenerate bringeth forth death onely, therefore in him it may easibly be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that euill actions proceede not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, what the true vse of the Law is, in reprouing sinne in the regenerate, vnto the end of the chapter, as a little before (to wit, from the feuenth verse vnto this fifteenth) he declared the vse of it in them which are not regenerate. 10 The deedes of my life, saith he, suffwere not, nay they are contrary to my will: Therefore by the consent of my will with the Law, and repugnancie with the deedes of my life, is appereth euidently, that the Law & a right ruled will do perfwade one thing, but corruption which hath her seate also in the regenerate, another thing. 11 It is to be noted, that one selfe same man is said to will & not to will, in diuers respects: to wit, he is said to will in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becommeth conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinned willingly, were something without a man: although afterwarde hee granteth that this euill is in his flesh, or in his members. [c] That naturall corruption, which cleaueth fast euen to them that are regenerate, and not cleane conquered.

12 This vice, or sinne, or law of sinne doeth wholy possesse those men which are not regenerate, and bindeth them so boldely, that when backe that are regenerate. [a] This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any strife there? 13 The conclusion: As the Law of God exhorteth to goodnesse, so doeth the Lawe of sinne (that is, the corruption wherein wee are borne) force vs to wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, conformeth with the Lawe of God: but the flesh, that is, the whole naturall man, is bondslaue to the Law of sinne. Therefore to be short, wickednesse and death are not of the Law, but of sinne, which reigneth in them that are not regenerate: for they serue sinne with a good will, and doe euill: But in them that are regenerate it striueth against the Spirit or Lawe of the minde, so that they cannot either liue so well as they would, or be so voyde of sinne as they would. [b] The inner man, and the new man are all one, & are auswereable and set as contrary to the olde man: neither doeth this word, Inner man, signifie mans minde and reason, and the olde man, the powers that are under them, as the Peripatetikes imagine, but by the outward man is meant whatsoeuer is either without or within a man, from taste to toe, solong as that man is not borne anew by the grace of God. [c] The Lawe of the minde in this place, is not to be vnderstood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirite of God.

14 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh vs guiltie of death: but wee must cry to the Lord, who will by death it selfe at length make vs conquerours: as wee are all ready conquerours in Christ. [d] Wearied with miserable and continuall conflicts. [e] Hee recouereth himselfe, and sheweth vs that he vseseth onely in Christ. [f] This is the true perfection of them that are borne anew, to confesse that they are imperfect.

4 And patience experience, and experience hope,

might appeare more, when the Lawe saith vnto me by that which is good, that sinne might be y out of measure sinfull by the commandement.

13 [a] For wee know that the Law is spirituall, but I am carnall, sold vnder sinne.

15 [a] For I [b] allow not that which I do: for what I [c] would, that do I not: but what I hate, y̆ doe I.

16 If I doe then that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I, that doe it, but [a] sinne that dwelleth in me.

18 [a] For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present w̆ me: but I finde no meanes to performe y̆ which is good,

19 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 [a] I finde then that when I would do good, I am thus yoked, that euill is present with me.

22 For I delight in the Law of God, concerning the [b] inner man,

23 But I see another lawe in my members, rebelling against the Lawe of my [c] minde, and leading mee captiue vnto the Lawe of sinne, which is in my members.

24 [a] O [b] wretched man that I am, who shall deliuer me from the body of this death!

25 I [a] thanke God through Iesus Christ our Lord. Then I [b] my selfe in my minde serue the Law of God, but in my flesh, the law of sinne.

CHAP. VIII.

1 *He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, howsoeuer they be [a] yet vexed with sinnes. 9 For they liue through that Spirit. 14 Whose testimonie, 15 driueth away all feare. 18 And vnderpeth our present miseries.*

NOw [a] then there is no condemnation to them that are in Christ Iesus, which [b] walke not after the [c] flesh, but after the Spirit.

2 [a] For the [b] Law of the Spirit of life *which is in* [c] Christ Iesus, hath [d] freed me from the Law of sinne and of death.

3 [a] For (that that was [b] impossible to the Law, in as much as it was weake, because of the [c] flesh) God sending his owne Sonne, in the similitude of [d] sinfull flesh, and for [e] sinne, [f] condemned sin in the flesh,

4 That that [a] righteousnes of the Lawe might be fulfilled [b] in vs, which walke not after the flesh, but after the Spirit.

5 [a] For they that are after the [b] flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [a] For the wisedome of the flesh *is* death: but the wisdome of the Spirit *is* life and peace,

7 [a] Because the wisedome of the flesh *is* enimitie against God: for it is not subiect to the Law of God, neither in deed can be.

8 [a] So then they that are in the flesh, cannot please God.

9 [a] Now ye are not in the flesh, but in the spirit, because y̆ Spirit of God dwelleth in you: but if any man hath not y̆ Spirit of Christ, the same is not his.

1 A conclusion of all the former disputation from verf. 16. of chap. 7. euen to this place: Seeing that wee being iustified by faith in Christ, do obtaine remission of sinne and imputation of righteousnes, and are also sanctified, it followeth hereof, that they that are grafted into Christ by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of sanctification, which is begun in vs, doe not ingraft vs into Christ, but doe declare that wee are grafted into him.

a *Paul saw not the flesh for their guides: for he is not layd to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step away.*

3 A presenting of an obiection: seeing that the vertue of the spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? Because saith he, that vertue of the quicking spirit which is so weake in vs, is most perfit and most mighty in Christ, and being imputed vnto vs whoh beleeue, causeth vs to be so accounted of, as though there were no reliques of corruption, and death in vs. Therefore hitherto Paul disputed of remission of sins, and imputation of iustifiling the Law, and also of sanctification which is begun in vs: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences: for our consciences are defaced by the blood of Christ, and the guiltines of our corruption is couered with the imputation of Christ obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in vs by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christes owne flesh, which also is to vs imputed. [b] *The power & authority of the spirit, against which is set the tyranny of sin.* [c] *Which mortifyeth the olde man, and quickeneth the new man.* [d] *To wit, absolutely and perfitely.* [e] *For Christs sanctification being imputed vnto vs, perfiteth our sanctification which is begun in vs.* 4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed vnto vs: for because, saith he, that the vertue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and pesit: and for that it rather kindled the disease of sin, then did put it out and extinguish it, therefore God cloathed his Son with flesh like vnto our sinfull flesh, wherein he vtterly abolished our corruption, that being accounted thorowly pure and without fault in him apprehended & layd hold on by faith, we might be found to haue fully that singular perfection which the Law requireth, & therefore that there might be no condemnation in vs. [f] *Which is not proper to the Lawe, but commeth by our fault.* [g] *In man not born anew, where as the law could paint out, but it could not heale it. h Of mans nature which was corrupt through sin, vntil he sanctified it.* [i] *To abolish sin in our flesh.* k Shewed that sin hath no right in vs. l *The very substance of the law of God might be fulfilled, or that same which the law requireth, that wee may be found iust before God: for if with our iustification there be ioyned thos sanctification which is imputed to vs, we are iust, according to that perfect forme which the Lord requireth.* 5 He reuigneth to that which he said, that the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ, in which is a most plentifull fruit of a godly & honest life. 6 A reason, why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit, agreeth best of them: because, saith he, that they which are after the flesh, sauour the things of the flesh, but they that are after the spirit, the things of the spirit. *m They that liue as the flesh leadeth them.* 7 He prooueth the consequent: because that whatsoeuer the flesh sauoureth, that ingendreth death: and whatsoeuer the spirit sauoureth, that tendeth to ioy and life euerlasting. 7 A reason and proofe, why the wisedome of the flesh is death: because, saith he, it is the enemy of God. 8 A reason why the wisdome of the flesh is enemy to God, because it neither will neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth that they are not ingrafted into Christ. 11 He commeth to the others, to wit, to them which walke after the spirit, of whom we haue to vnderstand contrary things to the former: and first of all he desireth what it is to be in the spirit, or to be sanctified: to wit, to haue the spirit of God dwelling in vs: then he declareth, that sanctification is so ioyned and knit to our grafting in Christ, that it can by no meanes be separated.

10 [a] And

12 He confirmeth the faith full against the reliques of flesh and sinne, greeting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from his earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of his combate, because that euen the little sparke of the Spirit, (that is of the grace of regeneration) which appeareth to be in them by the fruits of righteousnesse, is the seede of life.

a The flesh, or all that whereas yet sticketh of in the elects is sinne, and death.

13 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being vtterly layd aside, and dead ouercome, it shall cloath you with heauenly

10 12 And if Christ be in you, the a body is dead, because of sinne: but the Spirit *is* life for righteousnesse sake.

11 13 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that b dwelleth in you.

12 14 Therefore brethren, we are debters not to the flesh, to liue after the flesh:

13 15 For if ye liue after the flesh, yee shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 16 For as many as are led by the Spirit of God, they are the sonnes of God.

15 17 For yee haue not receiued the c Spirit of bondage, to d feare againe: but ye haue receiued the Spirit of e adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witnesse with our spirit, that we are the children of God.

17 18 If *we be* children, *we are* also f heires, euen the heires of God, and heires annexed with Christ: 19 if so be that wee suffer with him, that we may also be glorified with him.

18 20 For I g count that the afflictions of this present time *are* not worthy of the glory, which shallbe shewed vnto vs.

19 21 For the feruent desire of the h creature waiteth when the sonnes of God shallbe reuealed,

20 Because the creature is subiect to i vanitie, not of it owne will, but by reason of him, which hath subdued it vnder k hope,

21 Because the creature also shall be deliuered from thebondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that euery creature groneth with vs also, and l trauaileth in paine together vnto this present.

23 22 And not onely *the creature*, but we also

which haue the first fruites of the Spirit, euen wee doe sigh in our selues, waiting for the adoption, *euen* ✣ the redemption of our body.

24 23 For wee are saued by hope: but m hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 24 Likewise the Spirit also n helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it selfe maketh o requeſt for vs with sighs, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the p meaning of the Spirit: for he maketh requeſt for ỹ Saints, q according to *the will of* God.

28 25 Also we know that r all things worke together for the best vnto them that loue God, euen to them that are called of *his* s purpose.

29 For those which hee knew before, he also predeſtinate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 Moreouer, whom he t predeſtinate, them also he called, & whom he called, them also he iuſtified, and whom he iuſtified, them he also glorified.

31 26 What shall wee then say to these things? If God be on our side, who *can be* against vs?

32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shall he not with him u giue vs all things also?

33 27 Who shall lay any thing to the charge of Gods chosen? *it is* God that iuſtifieth.

34 Who shall condemne? *it is* Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh requeſt also for vs.

35 Who shall separate vs from the loue of ỹ Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, ✣ For thy sake are we killed all day long: we are conted as sheep for ỹ slaughter.

37 x Nenertheleſſe, in all these things wee are more then conquerers through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

a Euen from the bottome of our hearts.

✣ Luke 21. 28.

c That last reforming, which shalbe the accomplishment of our adoption.

23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleeue those things, which we are not yet in possession of, and hope reſpecteth not the thing that is present, we must therefore hope and patiently wait for that which we beleeue shall come to passe.

f This is spoken by the figure Metonymie: Hope for that which is hoped for.

24 Seuenthly. There is no cause why we should faint vnder the burdē of afflictiōs, seeing that prayers minister vnto vs a most sure helpe, which can not be fruſtrate, seeing they proceed from the spirit of God, which dwelleth in vs.

g Beareth our burdens, as it were that he faint not vnder it.

h Troubleth vs to prayers, and telleth vs as it were within vs, what we shall say, and how we shall praise.

i What sobs and sighs proceed from the vnsatisfi& of his Spirit.

k Because he teacheth the good yea to pray according to Gods will.

25 Eighthly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit, who as he chose vs from the beginning, so that hee predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iuſtified, to glory, by the crosse. *l Not onely afflictions, but whatsoeuer els. m He calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will & pleasure. n He vseth the time past, for the time present, as the Hebrewes vse, who sometimes set down the thing that is to come, by the time that is past, to ſignifie the certainty of it: & he hath also a regard to Gods continuall worke.*

26 Ninthly, we haue no cause to feare that the Lord will not giue vs what soeuer is profitable for vs, seeing that he hath not spared his owne Sonne to saue vs. *o Giue vs freely.* 27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iuſtification. There are no accuſers that we haue needs to be afraid of before God, seeing that God himselfe absoluteth vs as iuſt: and therefore much leſſe needs owe to feare damnation, seeing that we rest vpon the death and resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be forweighle in this life, or of so great force & power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ: Surely nothing. Seeing ỹ it is in it selfe most constant & sure, & also in vs being confirmed by stedfast faith. *p Who pronounceth vs, not onely iuſtified, but also perfitly iuſt in his Sonne. q Wherewith Christ leaueth vs.* 28 *r Psal. 44. 22.* *s We are not onely not ouercome with fogreat and many miseries and calamities, but also more then conquerors in all of them.*

CHAP. IX.

1 *He answereth an obiection, 3 might be brought on the Iewes behalfe, 7 & telleth of two sorts of Abrahams childre, 15 & that God worketh all things in this matter according to*

1 The third part of his Epistle, euen to the twelft Chapter, wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speake much of the calling off the Iewes, he vseth an insinuation, declaring by a double or triple oathe, and by witnessing of his great desire towards their saluation, his singular loue towards them and there withall granting vnto them all their prerogatiues.

a *The Apostle loued his brethren so entirely, that if it had bene possible, he would haue beene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word separate, betokeneth as much in this place.*

b *Being brethren by flesh, as of one nation and country.*

c *The arke of the couenant, which was a token of Gods presence.*

✣ *Chap. 2.17. ephe. 2.12.* d *The tables of the couenant: and this is spoken by the figure Metonymia.* e *Of the iudiciall Lawe.* f *The ceremoniall Lawe.* g *Which were made to Abraham and to his posteritie.*

2 A moſt manifeſt teſtimonie of the Godhead and diuinitie of Christ. ✣ *Chap. 2.16.* 3 He entreth into the handling of pre-ſelt̃ination by a kind of preuenting an obiection: How may it be, that Iſrael is caſt off, but that therewithall wee muſt alſo make the couenant with h God made with Abraham and his ſeede, fruſtrate and voyd? Here anſweeth therefore, that Gods word is true, although that Iſrael be caſt off: for the election of the people of Iſrael is ſo generall and common, that notwithſtanding the ſame, God chuſeth by his ſecret counſell, ſuch as it pleaſeth him. So the this is the propoſition and ſtate of this Treatiſe: The grace of ſaluation is offered generally in ſuch ſort, that notwithſtanding it, the efficacie thereof perteineth only to the elect. *h Israel in the firſt place, is take for Iaakob, and in the ſecond, for the Iſraelites.*

i *Gen. 21.12. hebr. 11.18.* 4 The firſt proofe is taken from the example of Abrahams owne houſe, wherein Iſaac onely is accounted the ſeede, and that by Gods ordinance: although that Iſmael alſo was borne of Abraham, & circumciſed before Iſaac. k *Iſaac ſhalbe thy tree & naturall ſonne, & therefore heire of thy bleſſing.* 5 A generall application of the former proofe or example. *k Which are borne of Abraham by the courſe of nature.* ✣ *Galat. 4.28.* l *Which are borne by vertue of the promiſe.* 6 A reaſon of that application: Becauſe that Iſaac was borne by ſ vertue of the promiſe, & therefore nee was not choſen, nay hee was not at all but by the free will of God: whereby it followeth that the promiſe is the fountaine of pre-ſelt̃ination, and not the worke which promiſe the particular elect̃ doe proceede: that is, that the elect̃ be borne elect̃ and not that they be firſt borne and then af er ward elected, in reſpect of God who doeth predeſtinate.

✣ *Gen. 18.10.* 7 Another forcible proofe, taken from the example of Eſau and Iacob, which were both borne of the ſame Iſaac, which was the ſoune of the promiſe, of one mother, & at one birth, and not at diuers as Iſmael & Iſaac were: and yet notwithſtanding, Eſau being caſt off, onely Iacob was choſen: and that before their birth, that neither any goodneſſe of Iacobs might be thought to be the cauſe of his election, neither any wickednes of Eſaus of his caſting away. ✣ *Gene 25.21.* m *Gods decree, which proceedeth of his meere good will, whereby it pleaſed him to chuſe one, and refuſe the other.* 8 Paul ſaith not, *might be made, but being made, might remaine.* Therefore they are deceiued which make foreſeene faith the cauſe of election, and foreknowen infidelitie, the cauſe of reprobation. 9 He prooueth the caſting away of Eſau by that, that hee was made ſeruant to his brother: and prooueth the chuſing of Iacob by that that hee was made Lord of his brother, although his brother were the firſt begotten. And leaſt that any man might take this ſaying of God, & referre it to external things, the Apoſtle ſheweth out of Malachi, who is a good interpreter of Moſes, that the ſeruitude of Eſau was toyned with the hatred of God, & the Lordſhip of Iacob with the loue of God. ✣ *Gen. 25.23.*

his will, ſo euen as the potter doth. 24.30 *He prooueth alſwell the calling of the Gentiles, as alſo the reiecting of the Iewes,* 31.27 *by the teſtimonie of the Prophets.*

I Say ᵉ the trueth in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt,
2 That I haue great heauineſſe, and continuall ſorow in mine heart.
3 For I would wiſh my ſelfe to be ᵃ ſeparate from Chriſt, for my brethren that are my kinſemen according to the ᵇ fleſh,
4 Which are the Iſraelites, to whom *pertineth* the adoption, and the ᶜ glory, and the ✣ ᵈ Couenants, and the giuing of the ᵉ Lawe, and the ᶠ ſeruice *of God*, and the ᵍ promiſes.
5 Of whom *are* the fathers, and of whom concerning the fleſh, Chriſt *came*, who is ʰ God ouer all, bleſſed for euer, Amen.
6 ✣ ⁱ Notwithſtanding it cannot be that the word of God ſhould take none effect: for all they are no ᵏ Iſrael, which are of Iſrael:
7 Neither *are they* all children, becauſe they are the ſeede of Abraham, ✣ but, In ˡ Iſaac ſhall thy ſeede be called:
8 ᵐ That is, they which are the children of the ᵏ fleſh, are not the children of God: but the ✣ children of the ˡ promiſe, are counted for the ſeede.
9 ⁶ For this is a word of promiſe, ✣ In this ſame time will I come, and Sara ſhall haue a ſonne.
10 ⁷ Neither *is* onely *ſele this*, but alſo ᵃ Rebecca, when ſhee had conceiued by one, *euen* by our father Iſaac.
11 For yet *the children* were borne, and when they had neither done good, nor euill (that the ᵐ purpoſe of God might ᵇ remaine according to election, not by works but by him that calleth)
12 ⁹ It was ſayd vnto her, ✣ The Elder ſhall ſerue the yonger.

13 As it is written, ✣ I haue loued Iacob, and haue hated Eſau.
14 ¹⁰ What ſhall we ſay then? Is there ⁿ vnrighteouſneſſe with God? God forbid.
15 ¹¹ For he ſaid to Moſes, ✣ I will ᵒ haue mercie on him, to whom I will haue mercy: and will haue ᵖ cõpaſſion on him, on whom I will haue cõpaſſion.
16 ¹² So then *it is* not in him that ᵠ willeth, nor in him that runneth, but in God ſ ſheweth mercy.
17 ¹³ For the ᵗ Scripture ſaith vnto Pharao, ʸ For this ſame purpoſe haue I ſtirred thee vp, that I might ¹⁴ ſhewe my power in thee, and that my Name might be declared throughout all the earth.
18 ¹⁵ Therefore hee hath mercy on whom hee ᵠ will, and whom he will he hardeneth.
19 ¹⁶ Thou wilt ſay then vnto me, Why doeth he yet complaine? for who hath reſiſted his will?
20 ¹⁷ But, O man, who art thou which pleadeſt againſt God? ¹⁸ ſhall the ✣ thing ᵘ formed ſay to

1 To the firſt obiection: Is God doth loue or hate vpon no conſideration of worthines or vnworthines, then is he vniuſt, becauſe he may loue them which are vnworthy, and hate them that are worthy. The Apoſtle deteſteth this blaſphemie, and after ward anſweereth it ſeuerally, point by point.

b Many men knoweth no other cauſes of loue or hatred, but thoſe that are in the perſons, and therevpon this obiection reſteth.

11 He anſweeth of whom he deteeth to ſaluation, them becauſe he bringeth moſt manifeſt teſtimonie of his mercie, which is a cauſe next vnder predetination. Now mercy preſuppoſeth miſerie, and againe miſerie preſuppoſeth ſinne or voluntarie corruption of mankind, and corruption preſuppoſeth a pure and perfect creation. Moreouer mercy is ſhewed by her degrees: to wit, by calling, by fai h, by iuſtification and ſanctification, ſo that at length we come to glorification, as the Apoſtle will ſhew afterward. Nowe all theſe things, orderly following the purpoſe of God, doe cleanely proue that he can by no meanes be counted vniuſt in louing and hating him. ✣ *Exod. 33.19.* c *I will be merciefull & fauourable to whom I liſt to be fauourable, & I will haue compaſſion on whomſoeuer I liſt to haue compaſſion.* 12 The concluſion of the anſwere: Therefore God is not iniuſt in chuſing & ſauing of his free goodnes, ſuch as it pleaſeth him, as he alſo anſwereth Moſes, when he prayed for all the people. d *By which he meaneth the thought & endeauor of heart, & by running, good works: to neither of which he giueth the praiſe, but onely to the mercy of God.* 13 Now hee anſweereth concerning ᵖ reprobation or the whom God hateth being not yet borne, & hath appointed to deſtruction, without any reſpect of vnworthines. And leſt that hee prooueth this to be true, by a leading ʸ teſtimonie of God himſelfe touching Pharao, whom he ſtirred vp to this purpoſe, that he might be glorified in his hardning and iuſt punifhing. *r God ſo ſpeaketh vnto Pharao in the Scripture, or the Scripture bringeth in God ſo ſpeaking to Pharao, Exod. 9.16.* ſ *Brought thee into this world.* 14 Secondly, he bringeth the end of Gods counſell, to ſhewe ſ there is no vnrighteouſnes in him. Now this chiefeſt end, is not properly & ſimply the deſtruction of the wicked, but Gods glory which appeareth in their righteful puniſhment. 15 A concluſion of the full anſwere to the firſt obiection: therefore ſeeing God doth not faue them whom he freely chooſe according to his good will & pleaſure, but by iuſtifying & ſanctifying them by his grace, his counſell in ſauing them can not ſeeme vniuſt. And againe, there is no vniuſtice in the euerlaſting counſell of God touching the deſtruction of them whom he liſteth to deſtroy, for that he hardeneth before he deſtroyeth: Therefore the th.rd anſwere for the maintenance of Gods iuſtice is the euerlaſting counſel of reprobation, conſiſteth in this word Hardening: which notwithſtanding he concealed in the former verſe, becauſe the hiſtory of Pharao was well knowne. But the force of the word is great: for Hardning, which is ſet againſt Mercy, preſupp oeth the ſame things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption preſuppoſeth a iuſt ſtate of creation. Moreouer, this hardning alſo is voluntary, for God ſo hardneth being offended with corruption, that he ſtreth their owne will whom he hardeneth, to the executi g of that iuſt ſentence. Thus follow the fruits of Hardening, to wit, vnbeliefe and ſinne, which are the true & proper cauſes of the condemnation of the reprobate. Why doeth h- then appoint to deſtruction? becauſe he will: why doeth hee hat ſome cauſe they are corrupt: why doeth he condemne? becauſe they are ſinners. Where is then vnrighteouſneſſe? Nay, if hee ſhould deſtroy all after this ſame ſort, to whom ſhould he doe iniurie? *From it pleaſed him to appoint, to ſhew his fauour vpon.* 16 Another obiection but onely for the reprobate, reſting vpon the firſt anſwere. If God doe appoint to euerlaſting deſtruction, ſuch as hee liſteth, and if that cannot be hindred notwithſtanded that he hath once decreed how doth he iuſtly condemne them, which periſh by his will? 17 The Apoſtle doeth not anſwere that it is not Gods will, or that God doth not either reiect or elect according to his pleaſure. Which thing the wicked call blaſphemie, but he rather graunteth his aduerſarie both ſ antecedens, to wit, that it is Gods will, and that it muſt of neceſſitie ſo fall out: yet he denieth that God is therefore to be thought an vniuſt reuenger of the wicked: for ſeeing it appeareth by manifeſt proofe that this is the will of God: and that ſinne & iuſt impudentie is it for man, which is but duſt and aſhes to diſpute with God, and as it were to call him into iudgement? Now if any man ſay that the doubt is not ſo diſſoluted and anſwered, I anſwere, that there is no further demonſtration in any matter, becauſe it is grounded vpon this principle, That the will of God is the rule of righteouſneſſe. 18 An amplification of the former anſwere, taken from a compariſon, whereby alſo it appeareth that Gods determinate counſell is ſet of Paul the bieſt of all cauſes, ſo that it dependeth not vpon any reſpect of ſecond cauſes, but doth rather frame and direct them. ✣ *Eſai. 45.9.* u *Doe ſimilitudes agreeth very fully as the firſt creation of mankinde.*

him

him that formed it, Why hast thou made mee thus?

21 ✣ 19 Hath not the potter power of the clay to make of the same lumpe one [20] vessell to [x] honour, and another vnto [21] dishonour?

22 [22] *What* and if God would, to shewe his wrath, and to make his power knowen, suffer with long patience the [y] vessels of wrath, prepared to [23] destruction?

23 And that hee might declare the [z] riches of his glory vpon ŷ vessels of mercie, which he hath prepared vnto glory?

24 [24] Euen vs whom he hath called, not of the [a] Iewes onely, but also of the Gentiles,

25 [25] As he saith also in Osee, ✣ I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall be in the place where it was saide vnto them, [z] Yee are not my people, that there they shallbe called, The children of the liuing God.

27 [26] Also Esaias cryeth concerning Israel, ✣ Though the number of the children of Israel were as the sand of the sea, *yet* shall *but* a remnant be saued:

28 For hee will make his account, and gather it into a [b] short summe with righteousnesse: for the Lord will make a short count in the earth.

29 ✣ And as Esaias said before, Except the Lord of [c] hoastes had left vs a [d] seede, we had bene made as Sodome, and had beene like to Gomortha.

30 [27] What shall wee say then? That the Gentiles which followed [e] not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.

31 [28] But Israel which followed the Lawe of righteousnesse, could not attaine vnto the Law of righteousnesse.

32 Wherefore? Because *they sought it* not by faith, but as *it were* by the [f] workes of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, ✣ Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

✣ *Psal.* 118. 22. *Isai.* 8. 14. *and* 28. 16. 1. *Pet.* 2. 6.

CHAP. X.

1 *Hee hath leeth the effects of election,* 3 *that some refuse, and some embrace.* 4 *Christ, who is the end of the Law.* 15 *Hee foreweth that Moses foretolde the calling of the Gentiles,* 20 *and Esaias the hardening of the Iewes.*

BRethren, mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 [1] For they, [a] being ignorant of the righteousnesse of God, and going about to [b] stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 ✣ 3 For Christ *is* the [c] end of the Lawe for righteousnesse vnto [d] euery one that beleeueth.

5 ✣ For Moses *thus* discribeth the righteousnesse which is of the Law, [e] That the man which doeth these things, shall liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, [e] Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue.)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead.)

8 [5] But what saith it? ✣ The [f] worde is neere thee, *euen* in thy mouth, and in thine heart. This is the word of faith which we preach.

9 [6] For if thou shalt [g] confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that [h] God raised him vp from the dead, thou shalt be saued:

10 For with the heart man [i] beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation.

11 [7] For the Scripture saith, [k] Whosoeuer beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iew and the Grecian: for hee that is Lord ouer all, is rich vnto all that call on him.

13 ✣ [8] For whosoeuer shall call vpon the Name of the Lord, shalbe saued.

1 Purposing to set foorth to the Iewes an example of marueilous obstinacie, he sheth an iniquation.
2 The first entrance into the vocation vnto saluation. is to renounce our owne righteousnesse: the next is, to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel.
a The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his houshold.
b Ignorance hath alway pride ioyned with it.
✣ *Galat.* 2. 21.
3 The proofe: The Law it selue hath respect vnto Christ that such as beleeue in him should be saued. Therefore the calling to saluation by the worke of the Law, is vaine and falsh, but Christ is offered for saluation to euery beleeuer.
c The end of the Law is to withdraw them that keepe the Law: but seeing we

do not obserue the Law through the fault of our flesh, wee attaine not vnto this ende: But Christ salueth this defaute, for hee fulfilled the Law for vs, & Not onely to the Iewes, but also to the Gentiles. 4 That the Law regardeth and tendeth to Christ, that is a manifest proofe for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted. So that now no man can aske, who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. *v Leui.* 18. 5. *ezek.* 20. 11. *gal.* 3. 12. ✣ *Deut.* 30. 14. *c Tainke not with thy selfe, as men that are staggering vse to doe.* *d* Vocation commeth by the worde preached. ✣ *Deuteron.* 30. 14. *f By the word, Moses vnderstoode the Lawe which the Lord published with his owne voyce: and Paul applied it to the preaching of the Gospel which was the perfection of the Lawe.* 6 That is indeede true faith which is settled not onely in the heart, but also in the heart of man, whereof also we giue testimonie, by our outward life, and which tendeth to Christ as to our alone & onely Sauiour, as hee setteth forth himselfe in his word. *g If thou professe plainely, sincerely, and openly, that thou takest Iesus Christ to be thy Lord and Sauiour.* *h The Father, who is saide to haue raised the Sonne from the dead: and thus is not spoken to shut out the diuinitie of the Sonne, but to set foorth the Fathers counsell touching our redemption in the resurrection of the Sonne.* *i Faith is saide to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also saide to saue.* 7 Nowe hee proueth the other part, which hee propounded afore in the fourth verse, to wit, that Christ called whomsoeuer hee listeth without any difference, and this he confirmeth by a double testimonie. * *Isai.* 28. 16. *k To beleeue in God is to preide and confesse to God his promise of our saluation by Christ, and that not onely in generall: but when wee know the promises pertayne vnto vs, whereupon riseth a sure truste.* ✣ *Isai.* 1. 28. 8 True calling vpon the Name of God is the testimonie of true faith, and true vocation or calling, and true calling, of true election.

✣ *Ier.* 18. 6.
19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of clay: whereof afterward God made and doeth dayly make seuerall vessels, some to honour, some to dishonour.
20 Whereas in the obiection propounded, mention was onely made of vessels to dishonour: yet he speaketh of the other also in this answere, for that he propoueth the Creator to be iust in either of them, as the rule of contraries doeth require.
x To honest vses.
21 Seeing then, that in the same of dishonour, the ignominie of euerlasting death is signified, they speake with Paul, which say, that some are made of God to moit iust destruction: and they that are offended with this kind of speech bewray their owne folly.
22 The second answere is this, that God, moreouer as I besides that he doeth iustly decree whatsoeuer he doeth decree, vseth that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that he suffreth them a long time, and permitteth them to enioy many and singular benefits, vntill at length he iustly condemne them, and that to good end and purpose, to wit, to shewe himselfe to be an enemie and reuenger of wickednesse, that at many appeare what power hee is of by these seuere iudgements, and finally by comparison of contraries to set foorth indeede, how great his mercie is towards the elect.
y By vessels, the Hebrewes vnderstand all kindes of instruments.
23 Therefore agaiue, wee may say with Paul, that some men are made of God the Creator to destruction.
z The vnsearchable and mysticall greatnesse.
24 Hauing established the doctrine of the eternall predestination of God on both parts: that is, as well of the reprobate, as of the elect: hee commeth now to shewe the vse of it, to wit, wee ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation, which is made manifest and set foorth in the Church, propounding vnto vs the example of the Iewes & Gentiles, that the doctrine may be be er perceiued.
a Hee saith not that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles.
25 Our vocation or calling is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthinesse, or the vnworthinesse of our ancestors should cause vs to thinke that wee are not the elect and chosen of God, if wee be called of him, and so embrace through faith the saluation that is offered vs.
Hos. 2. 23. 1. *peter* 2. 10.
b Heb. 1. 10.
26 Contrariwise, Neither any outwarde generall calling, neither any worthinesse of our ancestors, is a sufficient witnesse of election, vnlesse by faith and beliefe wee answere Gods calling, which thing came to passe in the Iewes, as the Lord had foretwarned.
✣ *Isai.* 10. 22. *b God purposeth to bring the vnkinde and vnthankefull people to an extreme fewnesse.* ✣ *Isai.* 1. 9. *c Armes, by which word the chiefest power what it is, is giuen to God & Euen a very few.*
27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. *e Sothen, the Gentiles had no workes to prepare & procure Gods mercie before hande, and as for that, that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it: and in that the Iewes attained not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright.*
28 The pride of men is the cause that they contemne vocation, so hit the cause of their damnation needs not to be sought for any other where but in themselues. *f Seeking to come by righteousnesse, they followed the Law of righteousnesse.*

9 That is, true faith, which seeketh God in his word, and that preached, according as God hath appointed in the Church.
✠ *Isa.52.7. nahum.1.15.*
10 Wherefoeuer faith is, there is also the word, but not contrary wise. Wherefoeuer the word is, there is faith also: for many refuse and reiect the word.
b He speaketh this because of the Iewes.
✠ *Isa.53.1. rom.10.38.*
11 A conclusion of the former gradation: we must ascend from faith to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods Commandment.
12 An obiection: If calling be a testimony of election, were not the Iewes called? why should it not greatly hurt, faith the Apostle, seeing that there is no nation which hath not beene called? much lesse can I say, that the Iewes were not called. ✠ *Psal.19.3* 13 The defender and maintainer of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle reacheth, that that outward and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance.
✠ *Deuter.32.21.* *n He calleth all profane people, a nation that is no nation, as they are not fitte to live but to die, which are appointed for everlasting condemnation.* ✠ *Isa.65.1.* *o Speaketh without feare.* ✠ *Isa.65.2.*

CHAP. XI.

1 Least the casting off of the Iewes should be limited according to the outward appearance, 4 hee proueth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 25 many of them shewe shalbe holy. 28, 34 He exhorteth the Gentiles to be humble, 33 admireth not, that Gods iudgements are vnsearcheable.

I Demand then, a Hath God cast away his people? God forbid: for *a* I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.

2 *b* God hath not cast away his people which he knew before. 4 Know yee not what the Scripture saith of Elias, how hee communeth with God against Israel, saying,

3 ✠ Lord, they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? ✠ I haue *b* reserued vnto my selfe seuen thousande men, which haue not bowed the knee to *c* Baal.

5 Euen so then, at this present time is there a remnant according to the *d* election of grace.

6 *e* And if it be of grace, it is *c* no more of workes: or els were grace no more grace: but if it be of works, it is no more grace, or els were worke no more worke.

7 What then? Israel hath not obteined that he fought: but the election hath obteined it, and the rest haue beene *f* hardened,

8 *g* According as it is written, ✠ God hath giuen them the spirit of slumber: eyes that they *h* should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, *i* Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

11 *k* I demand then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them *be* the *l* riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their *l* aboundance *be?*

13 *m* For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, *I* magnifie mine office,

14 *To try* if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiuing *be*, *n* but life from the dead?

16 *o* For if the *o* first fruites *be* holy, so *is* the whole lumpe: and if the roote be holy, so *are* the branches.

a Now the Apostle shewe, how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth vs that all the Iewes as particular are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not.

b The first proofe, I am a Iew, and yet elected, therefore wee may and ought fully resolue vpon our election, as hath beene before said: but of another man we cannot be so certainely resolued, and yet ours may cause vs to hope well of others. 3 The second proofe: Because that God is faithfull to his league or Couenant, although men be vnfaithfull: So then seeing that God hath said, that hee will be the God of his vnto a thousand generations, wee must take heede, that wee thinke not that the whole race & offspring is cast off, by reason of the vnbeleefe of a feawe, but rather, that wee hope well of euery member of the Church, because of Gods league and Couenant. *c Which be long and cleaue from auricular sacrificing.* 4 The third proofe, taken from the answere that was made to Elias: and then also, when there appeared openly to the face of the world none elect, yet God knewe his elect and chosen, and of them also good store and number. Wherevpon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it be cleane extinct and put out. ✠ *1.King.19.10.*

✠ *1.king.19.18.* *b He speaketh of remnants and reserued people, which were chosen from euerlasting, and not of remnants that should be chosen afterwards: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.* *c Baal signifieth as much as Master or patrone, or one vnto whose power an other is wedded name the idolaters as this day giue their idoles, naming them patrones and gossenelles or Leaues.*
d The election of grace, is not vnreasonable men chose grace, but whereby God chose vs of his grace and goodnesse.
e That although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them not stubburnly refuse the grace and free mercy of God, impute it vnto themselues.
f This saying beateth downe flat to the ground all the deuise of all kindes and maner of workes, wherby our iustifiers of themselues doe teach, that workes are either wholy or partly the cause of our iustification. *f Locke Marke 3.5.* 6 And yet this hardnesse of heare commeth not but by Gods iust decree & iudgement, and yet without fault, when as hee by pauline in the vnthankefull by taking from them all sense and perseuerance, & by doubling their darknesse, that the benefites of God which were ordained vnto them, doe redound to their iust destruction. ✠ *Isa.6.9.and 29.10.matth. 13.14.Iohn 12.40.Act.28.26.* *g A very dead sleepe which taketh away all sense.* *h That is, eyes vnfit to see.* ✠ *Psal.69.23.* *i As vnhappy birdes are inticed to death by that which is their sustenance, so did that onely thing serue to the Iewes destruction, one of which, they sought life, to wit, the Law of God, for the preposterous zeale whereof they refused the Gospel.* 7 God appointed this casting out of the Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to reduce the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel and hereby we may learne, that the feuerities of God serueth aswell to the setting foorth of his glory as his mercie doeth, and also that God prepare himselfe a way to mercy by his feuerities: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in the also. *k By riches he meaneth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed thorowout the whole world.* *l Of the Iewes, when the whole nation without exception shall come to Christ.* 8 Hee vrgeneth by his owne example, that hee goeth before all other in this behalfe. *m I make noble and famous.* *n It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life.* 9 The nation of the Iewes, being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, wee must not stitke in their vnworthinesse, to thinke that they are at once all cast off, but we ought to consider the roote of the couenant, and rather goe backe to their ancethers which were faithfull, that wee may know that the blessing of y Couenant resteth in some of their posteritie, as wee also finde proofe hereof in our selues. *o Hee alludeth to the first fruites of those loaues, y the offering whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yeere following with good conscience.* *p Abraham.*

17 ✠ *10* And

g Ierem 11,16.
h There is no cause why the Gentiles which haue obtained mercy, should triumph ouer the Iewes which contemne the grace of God seeing they are grafted into the Iewes ancestors. But let them rather take heed that they also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered and taken, that wee ought to be studious of Gods glory, euen in respect of our neighbours: for our neighbours sake we are to be from bragging and glorying, for that, that we are preferred before other by a singular grace.
i In place of those boughs which are broken off
k It is against the common course of husbandry, that the barren stocke of the tymbe is changed with the stocke of the good tree.
l We may reioyce in the Lord, but so that we despise not the Iewes, whom we ought rather to prouoke to that good fruiting with vs.
m See that them stand in awe of God modestly and carefully
n He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his graces and couenant which he freely made with them. o Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) wee must take good heed, that there be not found in our selues, in which we make blame worthy in others, for the election is free: but they that are truely elect and engraffe are not proud in themselues with contempt of other, but with due reuerence to God, and loue toward their neighbour, runne to the mathe which is set before them. *x The studies and louing heart.* *y In that that which God hes beautifying of the ath aduanced there vnto: and wee must marke here, that hee speaketh not of the election of euery priuate man which remaineth stedfast for euer, but of the election of the whole nation.* z Many are now for a season cut off, that is, are without the roote, which in their time shall be grafted in: and againe there are a great sort, which after a sort, & touching the outward shewe, seeme to be ingrafted, which notwithstanding through their owne fault afterward are cut off and cleane cast away: which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes. *z Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie.* *a Into the people of the Iewes which God had sanctified of his meere grace: and he speaketh of the whole nation, not of euery one part.* 13 The blindenesse of the Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they shall conuert, as the Prophets haue forewarned) shall effectually imbrace that which they doe now so stubbornly for the most part reiect and refuse. *b That ye be not proud within your selues.* *c Into the Church.* ✠ *Esai. 59 20.* ✠ *Esai. 27 9.* 14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duety the Gentiles owe to the Iewes, hee beateth it into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouery. *d Forasmuch as they receiued it not.* *e In that that God refuseth to not what they deserue, but what he promised to Abraham.* 15 The reason or proofe because the couenant made with that nation of life euerlasting cannot be fulfilled and vaine,

17 ✠ 10 And though some of the branches be broken off, and thou being a wilde Oliue tree, wast graft in q for them, and made r partaker of the root and fatnesse of the Oliue tree:

18 s Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not high minded, but t feare.

21 For if God spared not the u naturall branches, *take heede*, least he also spare not thee.

22 21 Behold therefore the x bountifulnesse, and seuerities of God: toward them which haue fallen, seuerities: but toward thee, bountifulnesse, if thou continue in *his* y bountifulnesse: or els thou shalt also be cut off.

23 12 And they also, if they abide not still in vnbeliefe, shalbe graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by z nature, and wast graffed contrary to nature in a a right Oliue tree, howe much more shall they that are by nature, be graffed in their owne Oliue tree?

25 13 For I would not, brethren, that ye should be ignorant of this b secret (least yee should be arrogant in your b selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be c come in.

26 And so all Israel shall be saued, as it is written, ✠ The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, ᵛ When I shall take away their sinnes.

28 14 As concerning the d Gospel, *they are* enemies for your sake: but as touching the e election, they are beloued for the fathers sake.

29 15 For the gifts and calling of God are without repentance.

30 16 For euen as yee in times past haue not beleeued God, yet haue nowe obteined mercy through their vnbeliefe:

31 Euen so now haue they not beleeued by the mercy *shewed* vnto you, that they also may obtaine mercy.

32 For God hath shut vp all in vnbeliefe, that he might haue mercy on all.

33 17 O the deepenesse of the riches, both of the wisedome, and knowledge of God! how vnsearchable are his f iudgements, and his h wayes past findig out!

34 ✠ 18 For who hath knowen the mind of the Lord? or who was his counseller?

35 Or who hath giuen vnto him i first, and hee shalbe recompensed?

36 For of him, and through him, and for k him are all things: to him *be* glory for euer. Amen.

f Iob 41,2. Esai. 40,13 1 *corinth. 2,16.* 18 Here bridleth three maner of wayes, the wicked boldnesse of man. First, because that God is about all, most wise, and therefore it is very absurd, and plainely godlesse to measure him by our soliy. Moreouer, because he is debtor to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may wee contend and debate the matter with him. *g This saying ouerthroweth the doctrine of foreseene workes and merits.* *h To wit, for God, to whose glory all things are referred, not onely things that were mane, but especially his new workes which hee worketh in his elect.*

CHAP. XII.

1 Hee exhorteth 2 to that worship which is acceptable to God: 9 to loue vnfained, 14, 20 euen towards our enemies.

I Beseech 1 you therefore brethren, a by the mercies of God, that yee b giue vp your c bodies a d liuing sacrificie, holy, acceptable vnto God, *which is* your e reasonable seruing of God.

2 2 And fashion not your selues like vnto this world, but be yee changed by the renewing of your f minde, that yee may ✠ procue what that good, and acceptable and perfect will of God is.

3 3 For I g say through the grace that is giuen vnto me, to euery one that is among you, that no man h presume to vnderstand aboue that which is meete to vnderstand, but that he vnderstand according to i sobrietie, as God hath dealt to euery man the ᵛ measure of k faith.

16 Another reason because that although that they which are hardened, are wormily punished, yet hath not this stubbornesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselues also be partakers of the same benefite.

i The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giueth generall precepts and grounds: the chiefest whereof is this, that euery man consecrate himselfe wholly to the spirituall seruice of God, and doe as it were sacrifice himselfe, trusting to the grace of God. *a By this preface hee sheweth that Gods glory is the vtmost ende of all our doings.* *b In times past the sacrifices were presented before the altar, but now the altar is euery mannes.* *c Your selues: in times past, other bodies then our owne, how our owne must be offered.* *d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them. Rom. 6, 13. Esai. 66, 20.* The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, let behinde vs as our marke, the will of God, as it is manifested and opened vnto vs in his word. *f Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, nor for mans free will, which the Popish schoolmen dreame on, if the minde must be renued. Looke Ephesians 4, 18. and 2, 5 and 4, 17. and Colossians 1, 21.* ✠ *Ephesians 5, 17. with* ✠ *4, 23.* 3 Third, hee admonisheth vs very earnestly, that euery man keepe himselfe within the boundes of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. *g I charge.* *h That he please not himselfe too much, as they doe, which perswade themselues they know more then inde: de they doe. i We shall be sober, if we take not that vpon vs, which we haue not. If we brague not of that we haue. 2 1. Corin. 12, 11. eph. 4, 7.* *k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth vpon the faithfull.*

4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore, he doeth back wardly, and not onely vnprofitably, but also to the great disprofit of others, wearieth himselfe and others, which path is the bound of his vocation: the other is, for that this diuerſitie and inequalitie of vocations and gifts, reſtraineth to our common vtility: seeing that the ſame is therefore inſtituted and appointed, that we ſhould be bound one to another. Wherevpon it followeth that no man ought to be grieued therat, ſeeing that the vſe of euery priuate gift is common.

✣ 1 Pet. 4, 10.

5 That which he ſpake before in generall, he applieth particularly to the holy functions, wherein men offend with greater danger. And he diuideth them into two ſorts, to wit, into Prophets, and Doctors: and againe he diuideth the Prophets into doctours, and Paſtours. And of Deacons hee maketh three ſorts: to wit, the one to be ſuch as are (as it were) ouerſeers of the Church-coffers, whom we call eth properly Deacons: the other to be the gouernours of diſcipline, who are called Seniors or Elders: the third to be ſuch as properly ſerued in the helpe of the poore, of which ſort the company of widowes were. *That euery man obſerue the meaſure of that which is vouchſafed vnto him.* *m Whoſe office ouels is to expound the Scriptures* *n Who in other places is called the Paſtour.* *o To wit, the almes, that he adminiſtre the faithfully,* *q without reſpect of perſon.* ✣ *Mat 6, 2. 2 cor 9, 7* *p The Elders of the Church.* *q They that are buſied about tending on the poore, muſt doe it with cheerefulneſſe: leſt they adde ſorrow to ſorrow.* *r Now he commeth to the duties of the ſecond Table, which he deriueth from charitie, which is as it were the fountaine of them all. And hee deſcribeth Chriſtian charitie by theſe three, hatred of euill, earneſt ſtudie of good things, & good affection to helpe our neighbour, and whole ſtreame of the glory of God.* *s Amos 5, 15.* ✣ *Eccleſ. 4, 2 1 Pet. 2, 17* *t Tou ſhee is well put in, for it miſeth difference betweene Chriſtian duetues & Philoſophicall duetues.* *u* Here reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards ſaints, hoſpitalitie, moderation of mind, gentlenes in behauiour, euen towards enemies, a leſſe fame feeling with others as well in aduerſitie as proſperitie, meekenes, endeuour to maintaine honeſt concord ſo high as we may with all men, which cannot be extinguiſhed by any manner iniuries. ✣ *1 pet. 3, 8* *x Luke 18, 1. 2 cor. 16, 11.* *y A true note of Chriſtian, who we are no leſſe touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as wee can.* *z Not vpon pleaſures and needleſſe duetties but vpon neceſſary vſes.* ✣ *Hebr. 13, 2. 1 pet. 4, 13* ✣ *Mat. 5, 44.* ✣ *Prou. 3, 7 eccl. 5, 11.* *a There is nothing that doth ſo much breake concord as ambition, when as euery man lotheth a baſe eſtate, & ſeeketh ambitiouſly to be aloft.* ✣ *Be not puffed vp with opinion of your owne wiſedome.* ✣ *Prou. 10, 12. mat. 5, 39.* ✣ *1 pet. 3, 9.* ✣ *2 cor. 8, 11. 1 pet. 3, 9.* ✣ *Hebr. 12, 14.* ✣ *Roſſel. 2, 18. mat. 5, 39* ✣ *Deut. 32, 41 heb. 10, 30* ✣ *Proverb. 25, 22 After theſe foure doth Salomon poure out the wrath of God that hangeth ouer a man.*

CHAP. XIII.

1 *Hee willeth that we ſubmit our ſelues to Magiſtrates:* 8 *To loue our neighbours:* 12 *To liue vprightly,* 14 *and to put on Chriſt.*

LEt euery a ſoule be ſubiect vnto the higher b powers: 3 for there is no power but of God: and the powers that be, are b ordained of God.

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, ſhall receiue to themſelues condemnation.

3 4 For magiſtrates are not to be feared *for* good workes, but *for* euill. 5 Wilt thou then be without feare of the power? doe well: ſo ſhalt thou haue praiſe of the ſame:

4 For he is the miniſter of God for thy wealth: c but if thou doe euill, feare: for he beareth not the ſword for nought: for he is the miniſter of God to c take vengeance on him that doeth euill.

5 7 Wherefore we muſt be ſubiect, not becauſe of wrath onely, but d alſo for conſcience ſake.

6 8 For, for this cauſe ye pay alſo tributes: for they are Gods miniſters, applying themſelues for the ſame thing.

7 ✣ Giue to all men therefore their dueties, tribute, to whom *ye owe* tribute: cuſtome, to whom cuſtome: feare, to whom e feare: honour, to whom *ye owe* f honour.

8 9 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the g Law.

9 For this, ✣ Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witnes, Thou ſhalt not couet: and if there be any other commandement, it is b briefly comprehended in this ſaying, *euen* in this, ✣ Thou ſhalt loue thy neighbour as thy ſelfe.

10 Loue doth not euill to his neighbour: therefore is loue the ✣ fulfilling of the Law.

11 11 And that, conſidering the ſeaſon, that *is* now time that we ſhould ariſe from ſlepe: for now is our ſaluation neerer, then when we beleeued it.

12 The night is paſt, and the day is i at hand, let vs therefore caſt away the workes k of darkeneſſe, and let vs put on the armour of light,

13 So let vs walke honeſtly, as in the day: not in * gluttonie, and drunkenneſſe, not in

✣ Titus 3, 1.

a 1. Pet. 2, 13.

1 Now he ſheweth ſeuerally, what ſubiects owe to their Magiſtrates, to wit, obedience: From which hee ſheweth, that no man is free: and in ſuch ſort that it is not onely due to the higheſt Magiſtrate himſelfe, but alſo euen to the baſeſt, which hath any office vnder him.

a Tea, though an Apoſtle, though an Euangeliſt, though a Prophet. Chryſoſtome Therefore the tyranny of the Pope ouer all kingdomes is a deuiſe of the deuill.

2 A reaſon taken of the nature of the thing it ſelfe: For to what purpoſe are they placed in higher degree, but that the inferiours ſhould be ſubiect vnto them?

3 Another argument of great force. Becauſe God is authour of this order: ſo that ſuch as are rebels, ought to know, that they make warre with God himſelfe: whereſore they cannot but purchaſe to themſelues great miſerie and calamity.

b He deſcribeth: for ſome are greater, ſom ſmaller.

4 The third argument taken from the end: wherefore they were made, which is moſt profitable for that God by this meanes preſerueth the good and bridle him the wicked: by which words the Magiſtrates themſelues are put in minde of that dutie which they owe to their ſubiects.

5 An excellent way to beare this yoke not onely without griefe, but alſo with great profit. 6 God hath armed the Magiſtrate euen with a reuenging ſword to. *c He whom God ordaineth to be wicked.* 7 The concluſion: Wee muſt obey the Magiſtrate not only for feare of puniſhment, but much more becauſe that (although the Magiſtrate haue no power ouer the conſcience of man, yet feeing hee is Gods miniſter) hee cannot be reſiſted by any good conſcience. *d So farre as lawfully we may: for if vnlawfull things be commanded vs, we muſt anſwere as Peter teacheth vs, It is better to obey God then men.* 8 Hee reckoneth vp the chiefeſt things wherein conſiſteth the obedience of ſubiects. ✣ Mat. 22. 21. *e Obedience, and that from the heart.* ✣ *Reuerence, (which as ſeparate is) we muſt giue to the Magiſtrate.* 6 He ſheweth how very leeue iudgements need to be exercued, to wit, if we ſo order our life, as no man may iuſtly require any thing of vs, beſides that onely that we owe one to another, by the perpetuall law of charity. 10 He commendeth charitie as an abridgement of the whole Lawe. *g He hath not onely done one commandement aright but performed ech truly that which the Law commandeth.* ✣ *Exod. 20. 14 deut. 5, 18.* *h For the whole Law commaudeth nothing elſe, but that we loue God, and our neighbour. But ſeeing Paul ſpeaketh here of the duelies we owe one to another we muſt reſtraine this word, Law to the ſecond Table,* ✣ Leu. 19, 18 mat 22. 39. mark 12. 31. gal. 5. 14. iam. 2, 8 ✣ 1 Tim 1, 5. 11 An application taken of the circumſtance of the time: which alſo is ſelfe pureth vs in mind of our dueties, ſeeing that this remaineth after that the darke eſſe of ignorance and wicked affections by the knowledge of God is put to be driuen out of vs, that we order our life according to this certaine and ſure rule of all righteouſneſſe and honeſty, being fully grounded vpon the vertue of the Spirit of Chriſt: *i In other places we are ſaid to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſe but as it were in the twilight.* *k That kinde of life, which they leade, that ſhun the light.* ✣ *Luke 21, 34.*

chamb[e]ring

✣ Galat. 5.16. 1.pet. 2.11. *I do put on Christ, is to possesse Christ: to haue him in vs, and vs in him.*

chambering and wantonnesse, not in strife and enuying.

14 ✣ But I put vee on the Lord IESVS CHRIST, and take no thought for the flesh, to *fulfill* the lust of it.

CHAP. XIV.

a He willeth that we iudge with the weake in faith, 10 that through our fault they be not offended. 15 And on the other side he commandeth them not rashly to iudge of the stronger: 19 That within the bounds of edification 20 and charitie, 22 Christian liberty may consist.

HIm *a* that is weake in the faith, ✣ receiue vnto you, *but* not for *b* controuersies of disputations

2 *a* One *c* beleeueth that hee may eate of all things: and another, which is weake, eateth herbs.

3 3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for ✣ God hath receiued him.

4 ✣ 5 Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shallbe established: for God is able to make him stand.

5 6 This man esteemeth one day aboue another day, and another man counteth euery day alike: 7 let *d* euery man be fully perswaded in his minde.

6 8 He that *e* obserueth the day, obserueth it to the Lord: and hee that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: for he giueth God thankes: and he that eateth *b* not, eateth not to the Lord, and giueth God thanks.

7 10 For none of vs liueth to himselfe, neither doeth any die to himselfe.

8 For whether wee liue, wee liue vnto the Lord: or whether we die, wee die vnto the Lord: whether wee liue therefore, or die, wee are the Lords

9 For Christ therefore died and rose againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 11 But why doest thou condemne thy brother? or why doest thou despise thy brother? ✣ for we shall all appeare before the iudgement seat of Christ.

11 For it is written, ✣ I *h* liue, saith the Lord, and euery knee shall bowe to me, and all tongues shall confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 12 Let vs not therefore iudge one another any more, but rather *i* your iudgements rather in this, that no man put an occasion to fall, or a stumbling blocke before *k* his brother.

14 13 I knowe, and am perswaded through the ✣ Lord Iesus, that there is nothing vncleane of it ✣ selfe: but vnto him that iudgeth any thing to be vncleane, to him *l* it is vncleane.

15 But if thy brother be grieued for the meat, nowe walkest thou not charitably: 14 destroy not him with thy meate, for whom 15 Christ died.

16 16 Cause not your commoditie to be euill spoken of.

17 17 For the kingdome of God, is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer in *m* these things serueth Christ, is acceptable vnto God, and is approoued of men.

19 18 Let vs then follow those things which concerne peace, and wherewith one may edifie another.

1 Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge or benefit of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that wee apply our selues to their ignorance in such matters according to the rule of charitie.

a Do not set a matter or thing that is indifferent, and such as one may doe or not doe, from his company, out take him to you. *b To make him by your doubtfull and uncertaine disputations go away more in doubt then he came, or start backe with a vaine disputation.* *c* 1 H. pap. supposeth for an example, the difference of meates, troubled conscience 2 H. pap. supposeth for an example, the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Law (no: knowing that it was taken away) whereas on the contrary side, such Law as had place in the knowledge of the Gospel, knew well that this schoolemaster of the Law was abolished *d Knoweth by faith* 3 In such a matter, first they offend their brethren which know their liberte, proudly despise saith the Apostle, Let neither them which know their liberte, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that that they vnderstand not. 4 The first reason: Because that seeing both be the seruants of one Lord, neither the one ought to condemne the other, neither he which eateth not, to condemne him which eateth: for God is able to make him stand. 5 A nother reason which hangeth vpon the former: why the ruder sort ought not to be condemned of the more skilfull, as men without hope of saluation: Because saith the Apostle, he that is ignorant to day, may be induced to morow with further knowledge, so that he also may stand sure. Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according vnto the Law. 7 He setteth against this contempt, and hatte or rash iudgements a continuall desire to profite, that strong may be certainely perswaded of their liberty, of what mauer & sort it is, and how they ought to vse it: and against the we ke may daily profit, & so rise in knowledge of the gift of God, or these profite themselues in their infirmitie *d That he may say on his conscience, that he knoweth and is perswaded. e by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must be grounded vpon the word of God* 8 A reason taken from the nature of indifferent things, which a man may with good conscience do and omit: for seeing that the difference of dayes and meates was appointed by God, how could they which assented vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Sauiour, with good conscience neglect that which they knewe was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle, verse 10 Let not the strong condemne the weake for these things, for they that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times & ages, let them knowe that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by simple ignorance: and not of malice (or to such the Apostles yeelded not, no not for a moment) nor suspition, but of a religious feare of God. *e Obserueth precisely f God shall iudge whether he doe well or no: And therefore you should rather pursue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings.* *g He that maketh no difference of meates.* 9 So the Apostle sheweth that he speaketh of the faithfull, both strong and weake. But what if these words be spoken of the faithfull, both strong and weake. But what if we haue to doe with infidels? Then must we be take heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstitions among things in different as they did which fare downe to meate in Idols Temples: the other is that then also when y manner is indifferent (as to buy a thing offered to idoles in the butchers shambles, & to eate it at home in a priuate banquet) we wound not the conscience of our weake brother.

h He that toucheth not meates which he taketh to be vncleane by the Law. 10 We must not sticke, saith hee, in the meate it selfe, but in the vse of the meate, so that hee is iustly to be reprehended that liueth so, that he can not haue his eyes vpon God. For both our life and our death is collected to him, and for this cause Christ hath properly died and not him, ly, that we might eate this meate or that.

i Hath respect to himself onely, which the Hebrues utter after this sort, Doeth well to his owne soule.

11 The conclusion: wee must leaue to God his right: and therefore in matters, which according as the conscience is affected, ate either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannoot be taken of equall force in the contrary, to wit, that the weake shoud not iudge the strong, because the weake doe not know, that they which doe not obserue a day, and eate obserue it not to the Lord, at eate to the Lord. ✣ 2. Cor. 1.10. ✣ Isa. 45.23. philip. 2.10. *k Thus is a forme of an other proper to God onely, for he and none but he knoweth and hath his bene of himself.* *l Shall acknowledge me for God.* 12 After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, wee must take heede that we doe not wrongfully call downe with accusing our liberte, our brother which is weake in the strong. *m Hee rebuked by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde faults with their brethrens life, wherein they should rather bestowe their wits vpon this, that they doe not with their disdainefulnesse either cast their brethren cleane downe, or giue them some offence.* 13 The preuenting of an obiection: It is true that the schoolemaster ship of the Law is taken away by the benefit of Christ, to such as know it, but yet notwithstanding wee haue to consider in the vse of this liberte, what is expedient, that wee may haue regard of our weake brother, seeing that our liberte is not lost thereby *n By the Spirit of the Lord Iesus and Lord Iesus, who I am sure looke downe the wall at his comming.* *o By nature.* 23. Cor. 5.11. 14 It is the part of a cruell minde to make more account of meate, then of our brothers saluation. Which thing they doe, that preferre to eate with the offence of a ty brother, and so giue him occasion to goe backe from the Gospel. 15 Another argument: We must follow Christes example: who was so farre from destroying the weake with meate, that hee gaue his life for them. 16 Another argument for that by this meanes the liberte of the Gospell is euil spoken of, as though it opened the way to attempt any thing whatsoeuer, and beldeneth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outwarde things but in the fruite of righteousnesse, and peace, and comfort of the holy Ghost. *p He that serueth generally, and doth righteously through the holy Ghost.* 18 A generall conclusion: The vse of this liberte yea and our whole life ought to be referred to the edifying of one another, in so much that wee esteeme that thing vnlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

✣ Titus 1.15.

* 2.Cor.8.13.

19 He giueth a double warning in these matters: one, whiche pertaineth to the thing that he which hath obteined a sure knowledge of this liberte, keepe that he haue not ben said: the other by other mens example with a warning of conscience, for that cannot be done without sinne, where of we are not perswaded by the word of God, that he liueth, and approueth it.

q He speaketh before. ver. 14. what he meaneth by faith: to wit, for a man to be certein and sure of diuine matters and things indifferent. *r Embraceth.* *s Reasoneth with himselfe.*

20 Destroy not the worke of God for meates sake ✣ all things indeede are pure: but *it is* euill for the man which eateth with offence.

21 ✣ *It is* good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 19 Hast thou faith? haue it with thy selfe before God: blessed *is* hee that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

t Take heede to the end he may vse it wisely and profitably as hath been said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that cannot be done without sinne, where of we are not perswaded by the word of God, that he liueth, and approueth it.

CHAP XV.

1 The stronger must employe their strength to strengthen the weake. 3 By Christes example, 7 who receiued, 8 not only the Iewes, 10 nor also the Gentiles. 15 The cause why he wrote this Epistle.

WE which are strong, ought to beare the infirmities of the weake, and not to a please our selues.

2 *Therefore* let euery man please his neighbour in that that is *b* good to edification.

3 2 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuked thee, fell on me.

4 3 For whatsoeuer things are written *c* aforetime, are written for our learning, that we through patience, and comfort of the *d* Scriptures might haue hope.

5 4 Now the God of patience and consolation giue you that yee be ✣ like minded one towarde another, according to Christ Iesus,

6 That yee with one minde, *and* with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the glory of God.

8 5 Now I say, that Iesus Christ was a minister of the *e* circumcision, for the *f* truth of God, to confirme the promises *made* vnto the fathers.

9 6 And let the Gentiles praise God, for *his* mercie, as it is written, ✣ For this cause I will *b* confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he saith,* Reioyce, ye Gentiles, with his people.

11 And againe, ✣ Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Esaias saith, ✣ There shall be a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 7 Now the God of *g* hope fill you with *h* all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 8 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the *i* offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 9 I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

18 For I dare not speake of any thing, which *k* Christ hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

19 With the *l* power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, least I should haue built on another mans foundation.

21 But as it is written, ✣ To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

22 ✣ 10 Therefore also I haue beene often let to come vnto you:

23 But nowe seeing I haue no more place in these quarters, and also haue beene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue beene somewhat filled with your *company*.

25 But now goe I to Hierusalem, to *m* minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem,

27 11 For it hath pleased them, and their debters are they: ✣ for if the Gentiles be made partakers of their spirituall things, their duetie is also to *n* minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this *o* fruite, I will passe by you into Spaine.

29 12 And I know when I come, that I shall

1 Now the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, for farre forth as may be for their profit.
a And to please others,
b For his profite and edification.
2 A confirmation taken of the example of Christ, who suffered all things to bring not onely the weake, but also his haters and enemies, ouercomming them with patience, to his Father.
* Psal.69.10.
3 The presentiog of an obiection: Such things as are written out of the examples of the ancients, are propounded vnto vs to this end and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.
c De. Moses and the Prophets.
d The Scriptures are frid to teach and comfort, because God vseth by them to teach and comfort his people withall.
4 We must take an example of patience of God: that both the weake and the strong seruing God with a mutuall consent, may bring out another to God, as Christ also receiued vs vnto himselfe, although we were neuer so vnworthy.
* 2 Corint. 10. e He did not deliuer vs, but received vs of his owne accord, so make vs partakers of Gods glory.* 5 In applying of the example of Christ to the Iewes whom he vouchsafed this honor for the promises which he made vnto their fathers, although they were neuer so vnworthie, that he executed the office of a minister among them with marueilous patience. Therefore much more ought the Gentiles despise them for certaine faults, whom the Sonne of God so much esteemed. *f For he was circumcised. I say, for as long as he liued, he neuer went out of their quarters.* *g That God might be proued to be true.* 6 And applying of his fauour to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Iewes as strangers. ✣ *Psal.18.50.* *b I will confesse, and giue thanks vnto thee.* * *Deut.32.43.* ✣ *Psal.117.1.* ✣ *Esai.11.10.*

7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commanded them.
i In whom we hope.
k Abundantly and plentifully.
8 The conclusion of the Epistle, wherein he first excuseth himselfe, that hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
l Of your owne accord and of your selues.
m By the offering vp of the Gentiles, he meaneth the Gentiles themselues, whom he offered to God as a sacrifice.
9 He commendeth his Apostleship highly by the effects, but yet so that moreouer and besides that he speaketh all things truely he giueth all the glory to God as the onely author: and doth not properly reforch himselfe, but this rather that men might learne the truth of the doctrine which he propoundeth vnto them.
n Christ was so with me in all things and by all meanes, that if I would neuer so faine, yet I cannot say, which hath done by me to bring the Gentiles to obey the Gospel, &c. In the first place it is a word Power, signifie the force, and working of the Wonders in piercing

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come to you with abundance of the blessing of the Gospel of Christ.

30 A so brethren, I beseech you for our Lord Iesus Christs sake, and for the t loue of the spirit, that yee would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace *be* with you all, Amen.

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee saluteth greeting to many. 17 And warneth to beware of them which are the causes of diuision.

I [1] Commende vnto you Phœbe our sister, which is a seruant of the Church of Cenchrea:

2 That yee receiue her in the [a] Lord, as it becommeth Saintes, and that yee assist her in whatsoeuer businesse shee needeth of you: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greete ✣ Priscilla, and Aquila, my fellowe helpers in Christ Iesus,

4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thankes, but also all the Churches of the Gentiles)

5 Likewise *greete* the [b] Church that is in their house. Salute my beloued Epenetus, which is the first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cosins and fellow prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus *friends*.

11 Salute Herodion my kinsman. Greete them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saintes which are with them.

16 Salute one another with an ✣ holy [e] kisse. The Churches of Christ salute you.

17 [f] ✣ Nowe I beseech you brethren, f marke them diligently which cause diuision and offences, contrary to the doctrine which yee haue learned, and ✣ auoid them.

18 For they that are such, serue not the Lord Iesus Christ but their owne bellies, and with g faire speach and flattering deceiue the hearts of the simple.

19 3 For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you [h] wise vnto that which is good, and [i] simple concerning euill.

20 4 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ *be* with you.

21 ✣ 5 Timotheus my helper, and Lucius and Iason, and Sosipater my kinsemen, salute you.

22 I Tertius, which [k] wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the steward of the citie saluteth you and Quartus a brother.

24 6 The grace of our Lord Iesus Christ *be* with you all, Amen.

25 ✣ 7 To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, ✣ by the reuelation of the [l] mysterie, which was kept secret since the worlde began:

26 (But now is opened, and [m] published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith,)

27 To God, *I say*, onely wise, be prayse through Iesus Christ for euer. Amen.

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1 For that mutuall coniunction, wherewith the holy Ghost hath ryed our hearts and minds together,

2 Hauing made an end of the whole disputation, he commeth now to familiar commendations and saluations, and that to good confideration and purpose, to wit, that the Romans might know, who are most to be honoured and made account of amongst them, and also whom they ought to set before them to follow: and therefore bee attributeth vnto euery of them peculiar and singular testimonies.

a For Cornelies sake which is proper to the Christian, for the brethren Philosophers haue reserued dances of the same verue.

✣ Acts 18 3.

b The companie of the faithfull, for in so great a citie as that was, there were diuers companies.

c For he was the first of Achaia that beleeued in Christ: and this kind of speech is an allusion to the ceremonies of the Law.

d Ingraffed by faith,

✣ 1.Cor.16.20.
a. cor.13.12.
1 pet.5.14.

e He calleth that an holy kisse, which proceedeth from an heart that is full of that holy loue: now this is to be referred to the maner vsed in those dayes

a As by namely describing them which were worthie of commendation, he sufficiently declared whom they ought to heare and follow, so doeth he now paint out vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

f Warily and diligently, as though you should scoute out for your enemies in a watche to-ward.

✣ a. Iohn 10.

g The word which he vseth, signifieth a promising which perhaps meth nothing, and if thou beest stayed by such, thou maye assure thy selfe that he speaketh promise. h There is more care full of thy matters, then of his owne.

3 Simplicitie must be ioyned with wisedome, and wisedome, that you may imbrace good things, and eschew euill, beware of the deceits and feates of false prophets, and refit them openly: and this place doeth plainely destroy the Papists faith of credite, whereas they maintaine it to be sufficient for one man to beleeue as another man beleeueth, without further knowledge, or examination what the matter is, or what ground it hath: seeing these daily speaches. Wee beleeue as our fathers beleeued, and we beleeue as the Church beleeueth. i As men that knowe no way to deceiue, much lesse to deceiue in deed. 4 Wee must fight, with a certaine hope of victorie. ✣ Acts 16.1. 1 pet.1.2.19. 5 He annexeth saluta-tions, partly to renue mutuall friendship, and partly to the end that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it. k Wrote it as Paul vttered it. 6 Nowe taking his leaue of them the third time, hee wisheth that vnto them, wherevpon dependeth all the force of the former doctrine. ✣ Ephes.3 20. 7 He setteth forth the power and wisdome of God with great thankesgiuing, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romanes in the hope of this saluation. ✣ Ephes 3.9. colos.1.26. 2.tim.1.10. titus 1.2. l That secret and hidden thing, that is to say, the calling of the Gentiles. m Offered and exhibited to all nations to be knowen.

Written to the Romans from Corinthus, *and sent* by Phœbe, seruant of the Church, which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL

TO THE CORINTHIANS.

CHAP. I.

1 *After the salutation, 10 which in effect is an exhortation, 12 He reprehendeth the Corinthian sectaries and diuisions, 17 and calleth them from pride to humilitie: 20 For ouerthrowing all worldly wisedome, 23. 25 he aduaunceth onely the preaching of the crosse.*

1 The inscription of the Epistle, wherein he chiefly geeth abut to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God, and not of men.

2 If he be an Apostle, then hee must be heard, although hee some times reprehend them sharpely, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commaundements of Christ.

3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it.

Paul called *to be* an Apostle of Iesus Christ, through the will of God, and *our* brother Sosthenes,

2 Vnto the Church of God, which is at Corinthus, to them that are sanctified in Christ Iesus, Saintes by calling, with all that call on the Name of our Lord Iesus Christ in euery place, both their *Lord*, and ours:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things ye are made rich in him, in all kinde of speach, and in all knowledge:

6 As the testimonie of Iesus Christ hath beene confirmed in you:

7 So that yee are not destitute of any gifte: waiting for the appearing of our Lord Iesus Christ,

8 Who shall also confirme you vnto the ende, that ye may be blamelesse in the day of our Lord Iesus Christ.

9 God is faithfull, by whom ye are called vnto the fellowship of his sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissentions among you: but be yee knit together in one minde, and in one iudgement

11 For it hath beene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Now this I say, that euery one of you saith, I am Pauls, and I am Apollos, and I am Cephas, and I am Christs.

13 Is Christ diuided? was Paul crucified for you? either were ye baptized into the name of Paul?

14 I thanke God, that I baptized none of you, but Crispus, and Gaius,

15 Least any should say, that I had baptized into mine owne name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 For CHRIST sent me not to baptize, but to preach the Gospel, not with wisedome of words, least the crosse of Christ should be made of none effect.

13 The first part of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all occasion of diuorce. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and couple together, diuide themselues from another.

1 Knit together, &c. a bodie that consisteth of all his parts fitly knit together.

2 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissention, because that some did hang on one doctor, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ onely, shunning for to their teachers. *I he matter that I would say to you, is this.* Acts 18. 14 3 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be deuided and torne in pieces, who cannot be the head of vnderstanding and disagreeing bodies, seeing himselfe one. 4 Another reason. Because they cannot without great iniurie to God, forsaking of men as of Christ: which thing no doubt they doe, which allow whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one Peter for the Gospell he preached, and did loath the same being preached of another man. So that these factions were called by the names of their teachers. Now Paul setteth down his owne name: not onely to grieue no man, but also to shewe that he pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ: yet if hee hang vpon some certaine teachers, and despise others, he forsaketh Christ: for if see held Christ his onely maister, hee would beare him, teaching by whomsoeuer. 18 Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods prouidence hee auoid of all suspition of changing disciples vnto himselfe: and also giueth them others. Whereby wee may vnderstand that the Catholikes onely, but the teachers also are here reprehended, which gathered themselues flockes apart. * *Acts* 18, 8. 19 The taking away of an obiection: that hee gaue not him selfe to baptize many amongst them: nor for the contempt of Baptisme, but because hee was chiefly occupied in declaring the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had store. And so hee declare sufficiently now that he was from all ambition: whereas on the other side they whome he reprehendeth, as though they gathered disciples vnto themselues and not vnto Christ, bragged of ambitiously of numbers which they had baptized. 20 Now he goeth him selfe to the doctours them selues, which pleased themselues to braue and an bitious eloquence, to the ende that they might drawe more disciples after them. He confesseth plainely that hee was vnlike vnto them, oppeling grauely as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie, both in wordes and sentences in teaching of the Gospell.

* *Chap. 2. 4. pet. 1. 16. I With eloquence: which Paul calleth off from him not only, as not necessarie, but also as fit contrarieto y office of his Apostleship: for yet had Paul his kind of eloquence, but it was leaden, not of man, and voide of painted wordes.* 21 The reason why hee vsed not the pompe of wordes, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the aide of man. Therefore as saluation is set fourth vnto vs in the Gospell by the crosse of Christ, then which no thing is more contemptuous, and more farre from life, so God would haue the maner of the preaching of the crosse most different from thofe meanes, with which men doe vse to drawe and entice other, either to heare or beleeue: therefore it pleased him by a certaine kind of most wise folly, to triumph ouer the most foolish wisdome of the world, as he had said before by Esay, that he would And thereby we may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

m The preaching of Christ crucified, or the kinde of speach which we vse.

✠ *Rom. 1.16.*

n It is that wherein he declareth his marueilous power on saueing his elect, which would not so euer wily appeare, if it hanged vpon any helpe of man: for so man might attribute that to himselfe, which is proper onely to the crosse of Christ.

aa The Apostle pronoueth that this ought not onely not to seeme strange, seeing that it was foreseene long before, but declareth further, that God is woot to punith the pride of the world in such tort, which so pleaseth it selfe in it owne wisedome: and therfore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully labored for, and made so great account of.

o Esa. 29.14.

p Where art thou, O thou learned fellow, and thou that spendest thy dayes in studying thy bookes?

q Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth ouer against all the men of this world, for there was not one of them that could so much as dreame vpon this secret and hidden mysterie. 19 He sheweth that the pride of men was most duly punished of GOD, because they would not behold God, as meete was they should, in the most cleare glasse of the wisedome of the worlde which is the workemanship of the worlde. *r By the world he meaneth all men which are not borne anewe, but remaine as they were, when they were first borne.* *s In the workemanship of this world, which hath in so marueilous wisedome of God ordeyned in it, so that euery man may behold it.* 24 The goodnesse of God is wonderfull, for while he goeth about to punish the pride of the world, he is very prouident and careful for the saluation of it, and teacheth man to become fooles, that they may be wise to God.

t So calleth the preaching of the Gospel as the enemies suppose it: but in the meane season he taunteth them very sharply, who had rather serue God with reason, knowledge their wisedome and craue pardon for it. *u Matth. 12.38.* 25 A declaration of that which he said that the preaching of the Gospel, is foolish. For is foolish, saith he, to them whom God had not indued with new light, that is to say to all men, being considered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisedome: and therefore they doe not onely not beleeue the Gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great vertue & wisedome of God, but such as those onely which are called, doe perceiue God shewing most plainely, that euen then when made men stroke him most foolish, he is farre wiser then they: and that he surmounteth all their might and power, when he sheweth most vile and abiect things as it hath appeared in the fruite of the preaching of the Gospel. 26 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driuen to shame, when they saw that they could bring no thing with their wisedome and eloquence, in comparition of the Apostles, whom onely hearing they called Idiots and vnlearned. And herewithall goeth he beate downe their pride for God did not preferre them before those noble are wise men bearcfore they should be proud, but that thy might be constrained euen whether they would or not, to reioyce in the Lord, by whose mercie although they were in all respects of all, they had obtained in Christ, both this wisedome, and all things necessarie to saluation.

v Who thy the Lords hath taken in calling you. *w After that kind of wisedome which men make account of, as touch there were many wise: who because they are carnall, know not spirituall wisedome.* *x Which in mans iudgement are almost nothing.* *y To know that they are vaine & vnprofitable, and nothing worthie. See Romanes 3.24.*

18 For that *m* preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the ✠ *n* power of God.

19 *aa* For it is written, I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the *o* Scribe? where is the *p* disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 *23* For seeing the *q* worlde by wisedome knew not God in the *r* wisedome of GOD, *24* it pleased God by the *s* foolishnesse of preaching to saue them that beleeue:

22 *t* *25* Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome,

23 But wee preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, *we preach* Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 *26* For brethren, you see your *t* calling, how that not many wise men *u* after the flesh, not many mighties, not many noble *are called.*

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which *x* are not, to bring to *y* nought things that are,

29 That no *z* flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, *27* who of God is made vnto vs wisedome and righteousnesse, and sanctification, and redemption.

31 That, according as it is written, ✠ *b* He that reioyceth, let him reioyce in the Lord.

a Whom we cast downe before, now he lifteth vp, yea, higher then all men: yet so, that he sh wath them that all their worthinesse is without themselues, that is, fraueth in Christ, and that of God. 27 He teacheth that especially and aboue all things, the Gospel ought not to be contemned, seeing it containeth y chiefest things that are to be desired, to wit, true wisedome, the true way to obtaine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. ✠ *Ierc. 9.24. 2. Cor 10.17. b Let him praise all to God & giue him thankes: and so by this place is mans free will beaten downe, which the Papists so dreame of.*

CHAP. II.

1 He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7.13 but noble in respect of the spirituall power and efficacie. 14 And he concludeth that sensuall men cannot rightly iudge thereof.

AND *a* I, brethren, when I came to you, came not with ✠ excellencie of wordes, or of wisedome, shewing vnto you the *b* testimonie of God.

2 For I *b* esteemed not to know any thing among you, saue Iesus Christ, and him crucified.

3 *c* And I was among you in *c* weakenesse, and in feare, and in much trembling.

4 Neither *stood* my worde, and my preaching in the *x* enticing speach of mans wisedome, *c* but in plaine *d* euidence of the Spirite and of power,

5 That your faith should not be in the wisdome of men, but in the power of God.

6 *4* And wee speake wisedome among them that are *e* perfect: not the wisedome of this world, neither of the princes of this world, which come to nought.

7 *5* But we speake the wisedome of God in a mysterie, *euen* the hid *wisedome*, *6* which God had determined before the worlde, vnto our glory.

8 *7* Which none of the princes of this world hath known: for had they known it, they would not haue crucified the *h* Lord of glory.

z Flesh is oft as we see, taken for the whole man: and he vseth this word flesh, to very pitty, to set the weake and miserable condition of man and the madnesse of God, one against the other.

passions of true modestie, not such feare and trembling as feareth the conscience, but such as are contrary to vanitie and pride. *x Chap. 1 17. 2 Pet. 1.16.* *a* He meeteth that now to the commendation of his ministery, which he had granted to his aduersaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it. *a By playne and nude he meaneth such a proofe, as is made by certaine and necessary reasons.* 3 And he telleth the Corinthians, that he did it for their great profite, because they might thereby know manifestly, that the Gospell was from heauen. Therefore here priuily rebuketh them, because that in seeking vaine ostentation, they willingly deprined themselues of the greatest helpe of their faith. 4 An other argument taken of the nature of the thing, that is, of the Gospell, which is true wisedome, but vnknowen to them onely which are destroyed of perdition: and is vnknowen to them which otherwise excell in the world, but yet vainely and finally. *c Those are called perfect here, not which had gotten perfection already, but such as tend to it, as Phil 3 15 for that perfect, is set against weake.* *f They that are wiser, richer, or mightier then other men, are.* 5 Hee sheweth the cause why this wisedome cannot be perceiued of those excellent worldly wisers: to wit, because indeed it is so deepe, that they cannot attaine vnto it. *g Which men could not so much as dreame of.* 6 He taketh away an obiection: if it be so harde, when and how is it knowen? God, sayeth hee, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his secret, by the ministerie of men. 7 He addeth a reason: why then, how commeth it to passe, that this wisedome was so reiected of men of highest authori ie that they crucified Christ himselfe? Paul answereth: because they knewe not Christ such as hee was. *h That mightie God, full of true maiestie & glorie: Now this place hath in it a most euident proofe of the diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone is vouched of the Godhead ioyned with the manhood: which kind of speech, is called of the old fathers, a making common of things belonging to one and, with other to whom they doe not belong.*

x Fleshly is all that is not spirituall, and is vsed for the whole man: and he vseth this word flesh, to very pitty, to set the weake and miserable condition of man and the madnesse of God, one against the other.

a Whom we cast downe before, now he lifteth vp, yea, higher then all men: yet so, that he sh wath them that all their worthinesse is without themselues, that is, fraueth in Christ, and that of God. 27 He teacheth that especially and aboue all things, the Gospell ought not to be contemned, seeing it containeth y chiefest things that are to be desired, to wit, true wisedome, the true way to obtaine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. ✠ *Ierc. 9.24. 2. Cor 10.17. b Let him praise all to God & giue him thankes: and so by this place is mans free will beaten downe, which the Papists so dreame of.*

a He returneth to the 17. verse of the former Chapter, that is to say, to his owne example: confessing that he vsed not amongst them either excellencie of words, or enticing speech of mans wisdome, but with great simplicitie of speach, bo h knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh.

✠ *Chap. 1.17.*

b The Gospel.

b I purposed not to professe any other knowledge, but the know edge of Christ and him crucified.

c Actes 18.1.

c He setteth weakenesse against excellencie of wordes, and therefore inuenteth with it feare and trembling, which are the consequents of the conscience,

3 Another obiection. But how could it be that those wittie men could not perceiue this wisdome? Paul answereth: Because we preach those things which passe all mans vnderstanding.

* Esa. 64. 4.

s *Man can not so much as thinke of them, much lesse conceiue them with his senses.*

9 A question: if it surmount the capacitie of men, how can it be vnderstood of any man, or how can you declare and preach it? by a peculiar lightning by Gods spirit, wherewith whosoeuer is inspired, he can enter euen to the very secrets of God.

t *There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.*

10 He setteth that forth by a similitude, which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertayning to man, so doeth our mind by that power of the holy Ghost, vnderstand heauenly things. *1 The minde of man, which is indued with obedience to vnderstand and iudge.* 12 *The Spirit which we haue receiued, doth not teach vs things of this world, but riseth vp vnto God, and this place teacheth vs against the Papists, what faith is, from whence it commeth, and what force it is of.* 11 That which he spake generally, he restraineth now to those things which God hath opened vnto vs of our saluation no Christ, least that any man should separate the Spirit from the preaching of the word and Christ: or should think that those fantasticall men are governed by the Spirit of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secrets of God. u *Then word (know) is take here in his proper sense for true knowledge, which the Spirit of God worketh in vs.* 12 Now he returneth to his purpose, and concludeth the argument which hee began vers. 6. and it is thus: the words maist he applyed to the matter, and the matter vnto the words: with words which are meete and conuenient for it: now this wisedome is spirituall & not of man, and therefore it must be delineated by a spirituall kinde of teaching, and not by en ticing wordes of mands eloquence, that be simple, and yet wonderfull masiesti e of the holy Ghost may therein appeare. ✠ *Chap. 17. 2. pet. 1. 16. o Applying the words vnto the matter, to wit, that as wee teach spirituall things, so must our kinde of teaching be spirituall.* 13 Against he presenteth an offence or stumbling blocke: how commeth it to passe that so fewe allow these things? This is not to be marueiled at, saieth the Apostle, seeing the meanie their naturall powers (as they termed them) are not indued with the acuitie, whereby (spirituall things are discerned (which faculti e commeth another way) and therefore they accompt spirituall wisedome as follye and it is as if he should say, It is no marualle y blinde men cannot iudge of colours, seeing y they lacke the light of their eyes, and therefore light is to them as darkenesse. p *The man that hath no further light of vnderstanding then that which he brought with him, euen from his mothers wombe, as Iude depicteth it, Iude 19.* q *By the vertue of the holy Ghost.* 14 He amplifieth the matter by contraries. r *Vnderstandeth and discerneth.* 15 The wisedome of the flesh, saith Paul, discerneth nothing certainely, no not in it owne affaires, much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are indued, can be deceiued by no meanes, and therefore he reproueth of no man. f *Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, & not the man. v. Esa. 40. 13. rom. 11. 34.*

16 A reason of the former saying: for he is called spirituall: which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reproued of any man, hee must needes be wiser then God: wherepon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisedome of God a better way then they knewe, or taught, which vndoubtedly were indued with Gods Spirit: *Let them learne of his, and teach him what he should doe.* 11 *We are indued with the Spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearchable, and also all thseth whatsoeuer.*

9 2 But as it is written, ✠ The things which eye hath not seene, neither eare hath heard, neither came into the mans heart, *are*, which God hath prepared for them that loue him

10 9 But God hath reuealed *them* vnto vs by his Spirit: for the spirit searcheth all things, yea, the deepe things of God.

11 10 For what man knoweth the things of a man, saue the spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue receiued not the spirit of the world, but the Spirit, which is of God, that wee might know the things that are giuen to vs of God.

13 12 Which things also we speake, not in the words which mans wisedome teacheth, but which the holy Ghoft teacheth, comparing spirituall things with spirituall things.

14 13 But the naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him, neither can hee know *them*, because they are spiritually discerned.

15 14 But he that is spirituall, discerneth all things: yet he himselfe is iudged of no man.

16 16 For who hath knowen the minde of the Lord, that he might instruct him? But wee haue the minde of Christ.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, *euen* as vnto babes in Christ.

2 I gaue you milke to drinke, and not meate: for ye were not yet able *to beare it*, neither yet now are ye able

3 For ye are yet carnall: for whereas *there is* among you enuying, and strife, and diuisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 What is Paul then? and what is Apollos, but the ministers by whom yee beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watred, but God gaue the increase.

7 So then, neither is hee that planteth, any thing, neither he that watreth, but God that giueth the increase.

8 And he that planteth, and hee that watreth, are one, and euery man shall receiue his wages, according to his labour.

9 For we together are Gods labourers: yee are Gods husbandry, *and* Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue layd the foundation, and another buildeth thereon: but let euery man take heede howe hee buildeth vpon it.

11 For other foundation can no man lay, then that which is laid, which is Iesus Christ.

12 And if any man builde on this foundation

x Hauing declared the worthinesse of heauenly wisdom, and of the Gospel, & hauing generally condemned y blindnes of mans mind, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the fleshly prejudiceth against y spirit. And he bringeth a double testimony of it: first, for that he had proued them to be such, in so much that he dealt with them no other wise then with ignorant men, and such as are almost babes in the doctrine of godlines: and secondly, because they shewed indeede by their diuision, which spiang vp by reason of the ignorance of the verue of the Spirit, and heauenly wisdome, that they had profited very little or nothing.

z *He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he*

teareth them babes. b Substantiall meate, or strong meate. c To be fed by me with substantiall meat: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meat, which difference was onely but in the maniier of teaching. d *The figure and compasse of mans wit and iudgement.* 2 After that he hath full and largely reprehended ambitious teachers, and their foolish esteemers, now hee sheweth how the true ministers are to be esteemed, that wee attribute not vnto them more or lesse then wee ought to doe. Therefore hee teacheth vs that they are they by whome we are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselues but doe to working by them as it pleaseth him to furnish them with his gifts. Therefore wee doe not to make or confider what minister it is that speaketh, but what is spoken: and we must depend onely vpon him which speaketh by his seruants. 3 He beautifieth the former sentence, with two similitudes: first comparing the company of the faithfull to a field which God maketh fruitfull, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which is dedde the Lord buildeth, but by the hands of his workemen, some of whom hee vseth in laying the foundation, others in building of it vp. Now both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by God, so onely as horiste and might, & that wee must not by any meanes be ey tohim. Moreouer, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse ought wee to deuide or tet them apart, (as these factious men did) seeing that all them labour in Gods husbandrie, and build in such sort, that they tende to finilli one lelle same worke, although go by a diuers manner of working, inomuch that they neede one another: he pe. ✠ *Psal. 62. 12. galat 6. 5 e So suing vnder him: Now they which serue vnder another, doe nothing of their owne proper th, but as it is gouerned by grace, wherby grace maketh them fit to that seruice. Luke 16. 5. 10. and 1. cor. 3. 6. and all the increase that commeth by their labour, doth so proue of from God, that no part of the praise of it may be giuen to the vnder seruant.* 4 Now he speaketh to the teachers themselues, which succeede him to the Church of Corinth, and to their person, to all that were after, or shall be Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were the first and chiefe builders. Therefore hee warneth them first, that they perform not themselues that they may build after their owne fantasie, that is, that they may propound and set forth any things in the Church either in matter or in kinde of teaching different from the Apostles, with whom were the chiefe builders. 5 Moreouer hee sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of his building. 6 Thirdly, he sheweth that they must take heed that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations and whatsoeuer pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is contained to golde silner, and precious stones: of which matter Esaias also and Iohn in the Reuelation build the heauenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or deceits: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, wherefore the speaketh not here, are not faid properly to be built vpon this foundation, vnlesse peradventure in shew onely.

CHAP. III.

1 *He reuealeth a reason why hee preached small matters vnto them.* 4 *He sheweth how they ought to esteeme of Ministers.* 6 *The ministers office.* 10 *A true forme of edifying.* 16 *He warneth the Corinthians, that they be not drawen away to prophane things.* 18 *through the proud wisedome of the flesh.*

tion, golde, siluer, precious stones, timber, hay, or stubble,

13 7 Euery mans worke shallbe made manifest: for the day shall declare it, because it shalbe reuealed by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall lose, but 8 he shalbe saued himselfe: neuertheless yet as it were by the fire.

16 ✣ 9 Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man d destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, ✣ He e catcheth the wise in their owne craftinesse.

20 ✣ And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 11 Therefore let no man f reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death, whether they be things present, or things to come, all are yours,

23 And ye Christs, and Christ Gods.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honour then a staine vnto him. 9 Hee bringeth in proofe, whereby it may euidently appeare, 10 that hee neither had cares of glory, 11 nor of his belly. 17 He commendeth Timothie.

LEt 1 a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 2 And as for the rest, it is required of the disposers, that euery man be found faid full.

3 3 As touching me, I passe very little to be iudged of you, 4 or of mans b iudgement: no, 5 I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the c Lord.

5 6 Therefore ✣ iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue d praise of God.

6 7 Now these things, brethren, I haue figuratively applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne e by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though f thou hadst not receiued it?

8 9 Now ye are full: now yee are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set foorth vs the last Apostles, as men appointed to death, for we are made a g gasing stocke vnto the world, and to the Angels, and to men.

10 We *are* fooles for Christes sake, and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honourable, and we *are* despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 ✣ And labour, working with our owne hands: we are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ✣ We are euill spoken of, and we pray: we are made as the h filth of the world, the offscowring of all things, vnto this time.

14 10 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instru-

1 Reasoneth the duetie of the hearers towards their ministers, that they esteeme them not as lords: and yet notwithstanding, that they giue eare vnto them, as to them that are sent from Christ, seeing they do and purpose that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God. 2 *Fourthly.* a Last of all, he marketh the ministers, that obey alfo behaue themselues not as lords, but as faithfull seruants, because they must render an account of their stewardship vnto God.

3 Because in reprehending others, he set himselfe for an example, he vseth a preoccupation or preuenting of an obiection, and vbig the grauity of an Apostle, he foreweth that he careth not for the contrary iudgement that they beare of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And bee bringeth good reasons why hee was not moued with the iudgements which they had of him.

4 First, because that that which men iudge in these cases of their owne braines, is no more to be accounted of, then vaine and vnprofitable dreames.

5 Secondly, saying he knew, how vaine a iudge how much or how little I am to be accounted of, seeing that I my selfe doe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to

a Whereas I sing; inuth leste therefore should I please my selfe as you doe. c *I permit my selfe to the Lords iudgement.* 6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is God's office, to effectuate euery mans according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you. ✣ *Matt. 7. 1.* d *One could not be praised aboue the rest, but the others should be blamed; & he mentioneth praise rather then disprayse, for that the beginning of his sute was this, that they saue more to some men then meet was.* 7 Hauing reiected their iudgement, he setteth foorth himselfe againe as a singular example of modestie, as one which concealeth in this Epistle those famous teachers names, deuised so to put downe his owne name and Apollos in their place, and to abye vpon him, as it were, their shame: so farre was hee from preferring himselfe to any. e *By our example, which those takers to take other mens faults vpon vs, then to carpe any ly name.* 8 Hee sheweth a good meanes to bridle pride: first, if they consider how rightly they exempted thy selfe out of the number of others, seeing thou art a man thy selfe: against, if thou consider that although thou haue some thing more then other men haue, yet thou hast not but by Gods bountifulnesse. And vnto such like is he that willingly of another's goodnesse, and that against God: 9 *There is nothing more hurtfull to the Church of Christ then dissention: but we see that we haue, we haue it of grace, which the Pelagians of these Pelagians will not confesse.* 9 Hee declareth to mock and scorne these ambitious men to blush euen against their wilies. 9 *He that will take a right view how like Paul and the Pope are, who cyningly boasteth that he is his successeour, let him compare the delicates of the Popish court with Saint Pauls state, as wee see it heere.* ✣ *Actes 20. 34.* 1. *thess 2. 9.* 2. *thess. 3. 8.* ✣ *Mat. 5. 44. luke 23. 34. actes 7. 60.* h *Such as by sweeping as gathered together.* 10 Moderating the matter, euen of his mocke, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to followe him for an example, although he seeme vile according to the outward shew, in respect of others, yet might in by the efficacie of Gods Spirit, as they had had triall thereof in themselues.

Gods

& ours in Christ, yet *haue yee* not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my i wayes in Christ, as I teach euery where in euery Church.

18 [11] Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, ✣ if the Lord will, and I will know, not the [k] words of them which are puffed vp, but the power.

20 For the kingdome of God *is* not in word, but in power.

21 [12] What will yee? shall I come vnto you with a rod, or in loue, and in the [l] spirit of meekneſſe?

i *What way and rule I follow euery where in teaching the Churches.*

11 Laſt of all he diſcendeth alſo to Apoſtolike threatnings, but yet chiding them as a father, leaſt by their diſorder he be conſtrained to come to puniſh ſome among them.

✣ *Act.* 19. 21. *iames.* 4. 15.

k *By wordes, hee meaneth theyr painted and coloured kinds of eloquence, againſt which he ſetteth the vertue of the Spirit.*

12 A paſſing ouer to another part of this Epiſtle, wherein he reprehendeth more ſharply a very hainous offence, ſhewing the vſe of eccleſiaſticall correction.

l *Meekely affected towards you.*

CHAP. V.

1 *That they haue wincked at him who committed inceſt with his mother in law.* 2. 6 *hee ſheweth ſhould cauſe them rather to be aſhamed, then to reioyce:* 10 *Such kinde of wickednes is to be puniſh'd with excommunication,* 12 *leaſt other be infected with it.*

1 They are greatly to be reprehended which by ſuffering of wickednes, ſet forth the Church of God to be wicked and ſcorned of the infidels.

a There are none more proud then they that leaſt o know themſelues.

3 Excommunication ought not to be committed to one mans power, but muſt be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

a In mind, thought and will.

b Calling upon Chriſt his Name.

4 There is no doubt but that iudgement is ratified in heauen, wherein Chriſt himſelfe ſitteth as Iudge.

5 The excommunicate is deliuered to the power of Satan, in that, that he is caſt out of the houſe of God. *c What it is to be deliuered to Satan, the Lord himſelfe declareth when he ſaith, Let him be vnto thee as an Heathen and Publican, Matth.* 18. 17. *that is to ſay, to be diſfranchiſed, and put out of the right & libertie of the elect Chriſt which is the Church, without which Satan is lord and maiſter.* 6 The end of excommunication is not to call away the excommunicate, but he ſhould vtterly periſh, but that hee may be ſaued, to wit, that by this meanes his fleſh may be eaſed, that he may learne to liue to the Spirit. 7 Another end of excommunication is, that other be not infected, and therefore it muſt of neceſſitie be retained in the Church, that the one be not infected by the other. *d It naught, and not grounded vpon good reaſon, as though you were excellent, and yet there is ſuch wickednes found amongſt you.* 8 By alluding to the ceremonie of the Paſſe ouer, hee exhorteth them to caſt out that vicious perſon from among ſt them. In time paſt, ſayeth hee, it was not lawfull for them which did celebrate the Paſſeouer, to eate leauened bread: inſomuch that hee was holden as vncleane & vnworthie to eat the Paſſeouer, whoſoeuer had but taſted of leauen. Now our whole life muſt beas it were the feaſt of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is ſhine, muſt caſt out both of themſelues, and alſo out of their houſes and Congregations, all impuritie. *e By leauen he meaneth the whole body of the Church, euery member whereof muſt be vnleauened bread, that is, be renewed in ſpirit, by plucking away the olde corruption.* *f The Lambe of our Paſſeouer.* *g Let vs leade our whole life, as it were a continuall feaſt, honeſtly and vprightly.*

and wickednes: but with the vnleauened bread of ſincerities and trueth.

9 [9] I wrote vnto you in an Epiſtle, that yee ſhould not company together with fornicatours,

10 And not [h] altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye muſt goe out of the world.

11 But now I haue written vnto you, that yee company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch one eat not.

12 [10] For what haue I to doe to iudge them alſo which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your ſelues that wicked man.

9 Now he ſpeaketh more generally; and that which hee ſpake before of the iuſtitutour perſon, he ſheweth that it pertaineth to others which are knowen to be wicked. And ſuch as through their naughtie life are a ſlander to the Church, which ought alſo by lawfull order be caſt out of the communitie of the Church. And making mention of eating of meat, either he meaneth thoſe feaſts of loue, or common vſage and maner of life which is rightly to be taken, leaſt any man ſhould think that either matrimonie were broken by excommunication, or ſuch duties hindered and cut off thereby, as we owe one to another: children to their parents, ſubiects to their rulers, ſeruants to their maſters, and neighbour to neighbour, to win one another to God. *h If you ſhould vtterly abſtaine from ſuch mens company, you ſhould goe out of the world: therefore I ſpeake of them which are in the very boſome of the Church, which muſt be called home by diſcipline, and not of them which are without, with whom you muſt labour by all meanes poſſible, to bring them to Chriſt.* 10 Such as are falſe brethren, ought to be caſt out of the Congregation as for them which are without, they muſt be left to the iudgement of God.

CHAP. VI.

1 *He inueigheth againſt their contention in law matters,* 6 *wherewith they vexed one another vnder iudges that were infidels, to the reproach of the Goſpel.* 9 *and then ſharpely threatneth fornicatours.*

1 The third queſtion is of ciuill iudgements: whether it be lawfull for one faithfull to draw another faithfull before the iudgement ſeat of an infidell? He anſwereth that it is not lawfull, for offence ſake, for it is not euill of it ſelfe.

a As if hee ſayd, Are ye become ſo impudent, that you are not aſhamed to make the Goſpel a laughing ſtocke to profane men?

b For ſore the vniuſt.

DAre [a] any of you, hauing buſineſſe againſt another, be iudged [b] vnder the vniuſt, [a] and not vnder the Saints?

2 [3] Doe yee not know that the Saints ſhall iudge the world? If the world then ſhallbe iudged by you, are yee vnworthie to iudge the ſmalleſt matters?

3 Know ye not that we ſhall iudge the Angels? how much more things that perteine to this life?

4 If then yee haue [c] iudgements of things perteining to this life, ſet them vp which are [d] leaſt eſteemed in the Church.

5 [5] I ſpeake it to your ſhame. Is it ſo that there is not a wiſe man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 [6] Nowe therefore there is altogether

a He addeth that hee doeth not forbid that one neighbour may goe to law with another, if need ſo require, but yet vnder holy iudges. 3 Hee gathereth by a compariſon that the faithfull can not ſeeke to infidels to be iudged, without great iniurie done to the Saints, ſeeing that God himſelfe will make the Saints iudges of the world, and of the deuils, with his ſonne Chriſt: much more ought they to iudge theſe light and ſmall cauſes: which may be by equitie, and good conſcience, determined. 4 The concluſion, wherein he preſcribeth a remede for this miſchiefe, to wit, if they end their priuate affaires betwixt them ſelues by choſen arbiters out of the Church for which matter & purpoſe, the leaſt of you, ſayth he, is ſufficient. Therefore he condemneth not iudgement ſeats, but ſheweth what is expedient for the circumſtance of the time, and that without any diminuting of the right of the magiſtrate: for hee ſpeaketh not of iudgements which are practiſed betweene the faithfull & the infidels, neither of publique iudgement, but of controuerſies which may be ended by priuate arbiters. *c Courts and places of iudgement.* *d Euen the moſt abiect among you.* 5 He applieth the generall reproofe then to a particular, alwayes calling them backe to this, to take away from the ſtate of their owne excellencie, from whence all theſe miſchiefes ſprang. 6 Now hee goeth further alſo, and although by granting them priuate arbitrators of the Congregation of ſaithfull, he doeth not ſimply condemne, but rather eſtabliſh priuate iudgements, ſo that they be exerciſed without offence, yet he ſheweth that they were ſuch as they ought to be, and as it were to be wiſhed, they ſhould not need to vſe that remedie neither.

e infirmitie in you, that yee goe to law one with another: 7 ✠ why rather suffer ye not wrong? why rather suffer ye not to be defrauded?

8 ✠ Nay, ye your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? 8 Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdome of God.

11 And such were ✠ some of you: but yee are washed, but ye are sanctified, but yee are iust fied, in the f Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ ✠ 98 All things are lawfull vnto me, but all things are not profitable. I may doe all things, but I will not be brought vnder the h power of any thing.

13 10 Meates *are ordeined* for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and ✠ shall raise vs vp by his power.

15 11 Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 12 Doe yee not know, that he which coupleth himselfe with a harlot, is one body? ✠ for 1 two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 13 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 14 Know yee not, that ✠ your body is the temple of the holy Ghost, *which is* in you, whom ye haue of God? and 15 ye are not your owne.

20 ✠ For yee are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

consecrate to God. ✠ *Chap.3.17. 2.Cor.6,16.* 15 The cause we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs: and that with a great price, to the end that both in body and soule, wee should serue to his glory. ✠ *Chap.7.23, 1.pet.1.18.*

CHAP. VII.

1 Intreating here of marriage, 4 which is a remedie against fornication, 10 and may not be broken, 18.20 he willeth euery man to line contented with his lot. 35 He sheweth what the end of virginitie should be, 55 and who ought to marry.

NOwe 1 concerning the things ✠ whereof yee wrote vnto me, It *were* b good for a man not to touch a woman.

2 Neuertheleſſe, to auoyd fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ✠ 2 Let the husband giue vnto the wife c due beneuolence, and likewiſe alſo the wife vnto the husband.

4 3 The wife hath not the power of her owne body, but the husband: & likewiſe alſo the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, ✠ except *it be* with conſent for a time, that yee may d giue your ſelues to faſting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 5 But I ſpeake this by permiſſion, not by commandement.

7 For I e would that all men were euen as I my ſelfe *am*: but euery man hath his proper gift of God, one after this maner, another after that.

8 6 Therefore I ſay vnto the f vnmaried, and vnto the widowes, It is good for them if they abide euen as I *doe*.

9 But if they can not abſtaine, let them marrie for it is better to marrie then to ſ burne.

10 ✠ 7 And vnto the maried I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if ſhe depart, let her remaine vnmaried, or be reconciled vnto her husband, and let not the husband put away *his* wife.

12 8 But to the remnant I ſpeake, *and* not the Lord, If any brother haue a wife that beleeueth not, if ſhe be content to dwell with him, let him not forſake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forſake him.

5 Hee addeth an exception, vnleſſe the one abſtaine from conſent, that they may the better giue themſelues to prayer, wherein notwithſtanding, hee wanteth not to conſider what is expedient, and by what long & aking off an it were from marriage, they be diuerted from continencie. *d* Do reading *e* 1 Cor. 9.5. *f* Shall be teacheth that marriages not vnlawfull, as fornication, which they numbred amongſt meere naturall and lawfull deſires, as well as meate and drinke: Therefore the Apoſtle ſheweth, that they are vtterly vnlike: for meates, ſaith hee, were made for the neceſſary vſe of mans life, which is not perpetuall. For both meates, and all this manner of nourihing are quite abolished. But we muſt not ſo thinke of the vncleanneſſe of fornication, for which the body is not made, but on the contrary ſide is ordeined to purenеſſe, as appeareth by this, that it is conſecrated to Chriſt, euen as Chriſt alſo is giuen vs of his Father, to quicken our bodies with that vertue where with hee alſo roſe againe. *Rom.6.5.* 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the ſame argument: A harlot and Chriſt are cleane contrary, ſo are the fleſh and the Spirit, therefore hee that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Chriſt, which vnite is pure and ſpirituall. *1 Cor. 6.24. mat 19.5. mar.10.8. ephe 5.31.* 13 *Moſes doeth not ſpeake theſe words of fornication, but of marriage: but ſeeing the ſame reaſon is the corrupting of marriage, and both of them is a carnall and filthy copulation, we cannot ſay that the Apoſtle abuſeth his teſtimony. Againe, Moſes both not this word (Two) but the Apoſtle hath it expreſſely both here and in Matthew 19.5. becauſe he ſpeaketh ſimply but of man and wife: wherevnto the opinion of them that vouch it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is ſundred as it were into many parts.*

13 Another argument way for fornication is to be eſchewed, becauſe it defileth the body with a peculiar kinde of filthines.

14 The thirde argument: Becauſe a fornicatour is ſacrilegious, for that our bodies are ſanctified.

15 The fourth argument: Becauſe one member muſt not be ioyned to another, much leſſe to Chriſt.

16 The thirde argument: Becauſe a fornicatour is adulterous, for that our bodies are ſanctified.

17 The fifth argument: Becauſe a fornicatour is ſacrilegious, for that our bodies are ſanctified.

18 The ſixth argument: Becauſe a fornicatour is adulterous, for that our bodies are ſanctified.

19 The ſeuenth argument: Becauſe a fornicatour is adulterous, for that our bodies are ſanctified.

20 The eighth argument: Becauſe a fornicatour is adulterous, for that our bodies are ſanctified.

1 He teacheth concerning marriage, that although a ſingle life hath his commodities, which he will declare afterwards, yet that marriage is neceſſary for auoiding of fornication: but to that neither one man may haue many wiues, nor any wife many husbands.

2 *Touching thoſe matters whereof you wrote vnto me.*

b Commoditious, and (as we ſay) expedient. 3 *For marriage bringeth many griefs with it, and that by reaſon of the corruption of our fleſh eſpeciall.*

c 1. Pet. 3.7.

d Secondly, hee ſheweth that the parties married, muſt with ſingular affection entirely loue one the other.

e *This word (haue) conteineth all kind of beneuolence, though he ſpeake more of one ſort then of the others, in that vſed followeth.*

f Thirdly, he warneth them that they are each in others power, as touching the body, ſo that they may not defraud one another, the other by mutuall conſent.

g *Whatſoeuer, but this generall word muſt be reſtrained to things that are indifferent.* *h Hee is no ſubiect man to things that are indifferent, whatſoeuer he be that thinketh he may not be without them, which is a flattering kinde of ſlauery vnder a colour of libertie, which ſeeketh vpon ſuch a ſtattering kinde of ſlauery vnder a colour of libertie, which ſeeketh vpon ſuch things as are indifferent.* 1 Cor. 6.12. 10.23. 14 Secondly, because they counted many things for indifferent which were of themſelues vnlawfull, as fornication, which they numbred amongſt meere naturall and lawfull deſires, as well as meate and drinke: Therefore the Apoſtle ſheweth, that they are vtterly vnlike: for meates, ſaith hee, were made for the neceſſary vſe of mans life, which is not perpetuall. For both meates, and all this manner of nourihing are quite abolished. But we muſt not ſo thinke of the vncleanneſſe of fornication, for which the body is not made, but on the contrary ſide is ordeined to purenеſſe, as appeareth by this, that it is conſecrated to Chriſt, euen as Chriſt alſo is giuen vs of his Father, to quicken our bodies with that vertue where with hee alſo roſe againe. *Rom.6.5.* 15 A declaration of the former argument by contraries, and the applying of it. 16 A proofe of the ſame argument: A harlot and Chriſt are cleane contrary, ſo are the fleſh and the Spirit, therefore hee that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Chriſt, which vnite is pure and ſpirituall. *1 Cor. 6.24. mat 19.5. mar.10.8. ephe 5.31.* 17 *Moſes doeth not ſpeake theſe words of fornication, but of marriage: but ſeeing the ſame reaſon is the corrupting of marriage, and both of them is a carnall and filthy copulation, we cannot ſay that the Apoſtle abuſeth his teſtimony. Againe, Moſes both not this word (Two) but the Apoſtle hath it expreſſely both here and in Matthew 19.5. becauſe he ſpeaketh ſimply but of man and wife: wherevnto the opinion of them that vouch it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is ſundred as it were into many parts.*

9 He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle denieth that; and pronounceth that the faithfull man with good conscience may vse the vessel of his vnfaithfull wife, by this that their children which are borne of them, are accounted holy (that is, contained within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seed.

h The godlinesse of the wife is of more force, to cause their coupling together to be accounted holy, then the vnbelieue of the husband is, to prouoke the marriage.

i The vnfaithfull is not sanctified or made holy in his owne person, but in respect of his wife, hee is sanctified to her.

k To the faithfull husband.

l This place destroyeth the opinion of them that would not haue children to be baptized, and their opinion also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the couenant, euen before Baptisme, and baptisme is added as the seale of that holinesse.

14 9 For the vnbelieuing husband is h sanctified to the i wife, and the vnbelieuing wife is sanctified to the k husband, else were your children vncleane: but now are they l holy.

15 10 But if the vnbelieuing depart, let him depart: a brother or a sister is not in subiection in m such things: 11 but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 12 But as God hath distributed to euery man, as the Lord n hath called euery one, so let him walke: and so ordaine I in all Churches.

18 13 Is any man called being circumcised? let him not o gather *his vncircumcision*: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 ✣ Let euery man abide in the same vocation wherein he was called.

21 Art thou called *being* a seruant? p care not for it: but yet if thou mayest be free, vse it rather.

22 For he that is called in the q Lord, *being* a seruant, is the Lords freeman: likewise also he that is called *being* free, is Christes seruant.

23 ✣ 14 Yee are bought with a price: be not the seruants of men.

24 15 Brethren, let euery man, wherein he was called, therein abide with r God.

25 16 Now concerning virgins, I haue no commandement of the Lord: but I giue mine s aduise, as t one that hath obtained mercie of the Lord to be faithfull.

26 I suppose then u this to be good for the x present necessitie: *I meane*, that it is good for a man so to be.

m When any such thing falleth out.

n Hath bound him to a certaine kinde of life.

o 13 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of like force: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that eee kingdome of God consisteth not in them, and therefore these are no hinderance to obey God. *o He is said to ga her his vncircumcision, who by the helpe of a Chirurgian recouereth an vpper skinne: which is done by the drawing the skinne with an instrument, to make it to couer the nut. Celsus in his 7. booke and 25 chap.* ✣ 1.tim 6.1. *p As though this calling were too vnworthy a calling for Christ.* *q Hee that is in state of a seruant, and is called to be a Christian,* ✣ *Christ is his Lord.* 1.pet.2.18, 19. 14 He sheweth the reason of the vnlikenesse, because that he that desireth to be circumcised, maketh himselfe subiect to manstraddition, and not to God. And this may be much more vnderstood of superstitious, which some doe foolishly accompt for things indifferent. 15 A repetition of the generall doctrine. *r So purely and from the heart, that your doings may be approued before God.* 16 Hee enioyneth virginitie to no men, yet hee perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time because the faithfull could scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might better be readier: and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but haue their mindes distracted: and this hath place in women especially. *s The circumstances considered, this I counsell you.* *t It is I that speake this which I am moued to speake: and the truth is I am a man, but yet worthy credite, for I haue obteined of the Lord to be such an one.* *u To remaine a virgine.* *x For the necessitie which the Saints are daily subiect vnto, who are continually tossed vp and downe: so that this estate is very meete for marriage, were it not that the weakenesse of the flesh entered them to sin.*

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue trouble in the y flesh: but I z spare you.

29 And this I say, brethren, because the time is a short, hereafter that both they which haue wiues, be as though they had none:

30 And they that b weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this c world, as though they vsed it not: for the a fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, d careth for the things of the worlde, howe hee may please *his* wife.

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in e spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne e commoditie, not to tangle you in a snare, but that *ye follow* that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 17 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of *her* age, and need so require, let him doe what he will, he f sinneth not: let them be married.

37 Neuertheless, hee that standeth firme in his i heart, that he hath no k need, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth l better:

39 18 The wife is bound by the m law, as long as her husband ✣ liueth: but if her husband be dead, she is at liberte to martie with whom shee will, onely in the n Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: ✣ and I thinke that I haue also the Spirit of God.

y By the (flesh) he vnderstandeth what things soeuer belong to this present life, for marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a fernice more agreeable to God then marriage is, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.

z I would your weaknesse were prouided for.

a For we are now in the latter end of the world.

b By weeping, the Hebrewes vnderstand all aduersitie, and by ioy, all prosperitie.

c Those things which God giueth vs here.

d The guise, the shape, and fashion whereby he sheweth vs, that there is nothing in this world that continueth.

e They that are married, haue their wits drawen hither and thither, and therefore if a man haue the gift of continencie, it is more commodious for him to liue alone: but they that are married may care for the things of the Lord also, Cicero. Strom. 3.

f Minde.

g He meaneth that hee will inforce no man either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious.

17 Now hee turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meet and conuenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constraine them to marriage where as neither their will doth leade them, nor any necessitie vrgeth them. And against he prefixeth virginitie, but of it selfe, and not in all *h to deceiue well: for so he expoundeth it verse 38.* *i Resolued with himselfe.* *k That the weaknesse of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine still.* *l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.* 18 That which hee spake of a widower, he speaketh now of a widow, to wit, that shee may marrie againe, so that she doe it in the feare of God: and yet he dissembleth not, but saith, that if shee remaine still a widow, she shall be void of many cares *m By the law of marriage.* ✣ *Rom.7.1.* *n Religiously, and in the feare of God.* ✣ *1.Tim.5.8.*

CHAP. VIII.

1 *From this place vnto the end of the tenth Chapter, hee willeth them not to be at the Gentiles profane bankets.* 8 *He restraineth the abuse of Christian liberte,* 11 *and sheweth that knowledge must be tempered with charitie.*

And

1 He entreth to entreate of an other kind of things indifferent to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all hee remooueth all those things which the Corinthians pretended of no things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simple rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie, it doeth not onely not auaile, but also doeth much hurt, because it is the myserie of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate from the loue of God, & therefore from the loue of our neighbour.

a This generall worde is to be abridged as appeareth verse 7. for there is a kinde of faunt in it, as wee may perceiue by the next verse. b Auaileth occasion of arrogancie and pride: because it is a yoke of charitie. c Instructed our neighbour.

2 a The application of that answere to things offered to idoles: I graunt, sayeth hee, that an idole is in deede a vaine imagination, and that there is but one God and Lord, therefore that meate cannot be made holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. *d This worde (Idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: wherevpon came the worde (idolatrie) that is to say, Image seruice. e It is a vaine dreame. f When the Father is distinguished from the Sonne, Hee is named the beginning of all things. Here haue our being in him. & Iohn 13. 13. chapter 12. 23.*

3 *b But as the Father is called Lord, so is the Sonne, God: therefore this worde (One) doeth not respect the persons, but the natures. i This worde (By) doeth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to be taken, that wee make two causes, seeing they haue both but one nature, though they be distinct persons.* 3 The reason why that followeth not, is this: because there are many men which doe not knowe that which you knowe. Nowe the iudgements of outwarde things depende not onely vpon your conscience, but vpon the conscience of them that beholde you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason, There are many which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinked displeaseth God, their conscience is defiled with this eating, & thou hast beene the occasion of this mischiefe. *k By conscience of the idole, bee meaneth the secret iudgements that they had within themselues, whereby they thought all things vncleane, that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be euil, it maketh them euill.*

5 A preuenting of an obiection: Why then, shall we therefore be deprined of our libertie? Nay saith the Apostle, you shall lose no part of Christ: aitie although you abstaine for your brethrens sake, is also if you receiue the meate, it maketh you no wait the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, to forbeare, as inuiting of it we haue confirmation of our weake brethren. 6 An other plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place.

11 7 And through thy knowledge shall the weake brother perish, for whom Christ died.

12 8 Nowe when yee sinne so against the brethren, & wound their weake conscience, yee sinne against Christ.

13 9 Wherefore if meate offende my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

true knowledge, thou wouldest not suffer downe to meate in the idoles temple, will thou destroy thy brother, hardning his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath dyed? *& Rom. 14. 15.* 5 An other amplification: Such offending of our weake brethren redoundeth vnto Christ, & therefore let not these men thinke that they haue to doe onely with their brethren. *& Rom. 14. 21.* 9 The conclusion, which Paul concludeth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect vnto himselfe. I had rather (saith hee) abstaine for euer from all kinde of flesh, then giue occasion of offence to any of my brethren, much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, is he willingly abstained, 13. as least in things indifferent hee should offend any. 24 He sheweth that our life is like vnto a race.

A M I not an Apostle? am I not free? a haue I not seene Iesus Christ our Lord? are ye not my worke a in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the b seale of mine Apostleship in the Lord.

3 3 My defence to them that c examine mee, is this,

4 4 Haue we not power to d eate and to drinke?

5 Or haue we not power to lead about a wife being a e sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power f not to worke?

7 5 Who goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 6 Say I these things b according to man? saith not the Law the same also?

9 For it is written in the Lawe of Moses, Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, & that hee that thresheth in hope, should be partaker of his hope.

7 An application of the argument taken both of compassion and contraries: Thou wretched man, saith he, pleading thy selfe with thy knowledge which indeede is none (for if thou haddest an idole simple) wilt

1 Before he proceedeth any further in his proposed matter of things offered to idoles, he would shew the cause of all this misehiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iote of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example and that in a matter almost needefarie. And yet he speaketh seuerally of both, but first of his owne person. If (saith he) you allcadge for your selues that you are free, and therefore will vse your liberie, I am I not also free? I am I not an Apostle?

2 He proueth his Apostleship by the effects, in that that he was appointed of

Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And al these things he setteth before their eyes, to make them ashamed for that they would not in the least case (he might be, debase themselues for the weaker sake, whereas the Apostle himselfe did all that hee could to winne them to God, which they were vtterly reprobate & without God. *a By the Lord: b As a seale whereby it appeareth [in] [illegible] that God is the author of my Apostleship.* 3 Hee addeth this by the way, as if he would say, So far it is off, that you may doubt of my Apostleship, that I vse to refuse them which call it into controuersie, by oppoining those things which the Lord hath done by me among you. *c With like [illegible] examine me and my doings.*

4 Now touching the matter it selfe, he saith, Seeing that I am free and truely an Apostle, why may not I (I say not eate of all things offered to idoles) but be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, as by name, I, bo and Iames, the Lords cousins, and Peter himselfe? *d Vpon the expense of the Church? e One that is a Christian and a true beleeuer? f Not to [illegible] by the worke of our hands?* 5 That hee may not seeme to burden the Apostles, he addeth that it is iust that they doe by an argument of comparison, seeing y souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that they commeth of their flockes. *g Words to get a warfare?* 6 Secondly hee bringeth foorth the authoritie of Gods institution by an argument of comparison. *h Haue I no better ground then the common custome of men? i Deut. 5. 4. 1. Tim. 5. 18.* 7 *Was it Gods proper drift to prouide for oxen, when he made this Law? for otherwise there is not the smallest thing in the world, but God hath a care of it.*

11 ✠ 7 If wee haue sowen vnto you spirituall things, *is it* a great thing if wee reape your carnall things?

12 ‡ If others with you be partakers of *this* k power, *are* not we rather? neuertheleſſe, we haue not vſed this power: but ſuffer all things, that we ſhould not hinder the Goſpell of Chriſt.

13 ✠ Doe ye not knowe, that they which miniſter about the ✠ holy things, eate of the l things of the Temple? and they which waite at the altar, are m partakers with the altar?

14 So alſo hath § Lord ordeined, that they which preach the Goſpell, ſhould liue n of the Goſpel.

15 But I haue vſed none of theſe thi gs: neither wrote I theſe things, that it ſhould be ſo done vnto me: for it were better for me to die, then that any man ſhould make my reioycing vaine.

16 For tho gh I preach the Gospel, I haue nothing to reioyce of: for neceſſitie is laid vpon me, and woe is vnto me, if I preacn not the Goſpel.

17 For if I doe it willingly, I haue a reward, but if I doe it againſt my will, *notwithſtanding* the diſpenſation is committed vnto mee.

18 What is my reward then? verely that when I preach the Goſpel, I make the Goſpel of Chriſt ofree, that I abuſe not mine authority in the Goſpel.

19 For though I be free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I may winne the moe.

20 ✠ And vnto the Iewes, I become as a Iewe, that I mig ht winne the Iewes: to them that are vnder the P Law, as *though I were* vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as *though I were* without Lawe, (when I am not without Lawe as pertaining to God, but *am* in the Lawe through Chriſt) that I may winne them that are without Lawe:

22 To the weake I become as weake, that I may winne the weake: I am made all things to 9 all men, that I might by all meanes ſaue ſome.

23 And this I doe for the Goſpels ſake, that I might be partaker thereof with r you.

24 ‡ Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price? ſo runne that ye may obtaine.

25 And euery man that prooueth maſteries, ſ abſtaineth from all things: & they *doe it* to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore ſo runne, not as vncertainely: ſo fight I, not as one that beateth the ayre.

27 But I beate downe my t bodie, & bring it in to ſubiection leaſt by any meanes after that I haue preached to other, I my ſelfe ſhould bee reproued.

as contrary to the word (Eleſt) but as contrary to the word(ſee one by experience not to be ſuch an one as he ought to be.

CHAP. X.

1 If God ſpared not the Iewes, neither will he ſpare thoſe who are of like condition. 3.4 touching the outward ſignes of his grace. 14 That it is abſurd, that ſuch ſhould be partakers of the table of deuils, who are partakers of the Lords Supper. 24 To haue conſideration of our neighbour in things indifferent.

MOreouer, u brethren, I would not that yee ſhould bee ignorant, that all our a fathers were vnder ✠ that cloud, and all paſſed through that § ſea,

2 ✠ And were all b baptized vnto c Moſes, in that cloude, and in that ſea,

3 ✠ And did all eate the d ſame ſpirituall e meat,

4 ✠ And did all drinke the ſame ſpirituall drinke (for they dranke of the ſpirituall Rock that f followed them: and the Rocke was g Chriſt)

5 But with many of them God was not pleaſed: for they were x ouerthrowen in the wildernes.

6 ✠ Now theſe things are our h enſamples, to the intent that we ſhould not luſt after euill things, ✠ as they alſo luſted.

7 Neither bee yee idolaters as *were* ſome of them, as it is written, ✠ The people ſate downe to eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one § day three and twentie thouſand.

9 Neither let vs tempt i Chriſt, as ſome of them alſo tempted *him*, and ✠ were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them ✠ alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things k came vnto them for enſamples, and were written to admoniſh vs, vpon whom the k endes of the world are come.

12 ✠ Wherefore, let him that thinketh he ſtandeth, take heede leaſt he fall.

13 There hath no tentation taken you, but ſuch as appertaineth to l man: and God is faithfull,

a Paul ſpeaketh thus in reſpect of the couenant, & not in ſaying in generall. ✠ Exod 13.21. num.9.18 ✠ Exod.14.22 the Sacraments of the old fathers were all one with ours for they reſpected Chriſt only who offered himſelfe vnto them in diuers ſhadowes. *b All of them were baptiz d with the outward ſigne, but not in deede, wherewith God cannot be charged, but they themſelues. c Moſes being their guide. ✠ Exodus 16 15. d The ſame that we doe. e Manna, which was a ſpirituall meate to the beleeuers, which in faith lay holde vpon Chriſt who is the true meate. ✠ Exod. 17,6 numb.20 10 and 21.16. f Of the riuer & running Rocke, which followed the people. g God ſacramentally ſignifie Chriſt, ſo that together with the ſigne, there was the thing ſignified, and the vnworthy receiuer, God doeth not offer & beſtow, but the thing ſignified by the ſigne, together with it, which is to be receiued with faith. x Numb.26.65. 3 An amplifying of the example againſt them which are caried away with their luſtes beyond y bounds which God hath meaſured out. For this is the beginning of all euill, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like which God puniſhed moſt ſharply in that olde people, to the end that we which ſucceed them, & haue a more full declaration of the will of God, might by that meanes take better heede. h Some read: figures which ſignified our ſauiour Chriſt: for circumciſion was to the Iewes a ſeale of righteouſneſſe, & to vs a liuely patterne of Baptiſme, and ſo in the other Sacraments. ✠ Numb.11.4. and 26 64 Pſalme 106.14. ✠ Exod.32.6. ✠ Numb.25.9. i To tempt Chriſt, is to prouoke him to a combate as it were, which theſe men doe, who abuſe the knowledge that he hath given them, and make it to ſerue for a cloake for their luſtes and wickednes. ✠ Num.21.6. pſal.106.14. & Num.16.37. iudg.1.24. k This our age is called the end, for it is the ſhutting vp of all ages. l In concluſion, he deſcendeth to the Corinthians themſelues, warning them that they pleaſe not themſelues, but rather that they preuent the ſubtilties of Satan. Yet he ſpeth an infirmation and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſſe. m Which commeth of weakeneſſe,*

which

✠ Rom.15.27.
7 An aſſumption of the argument with an amplification, for neither in ſo doing wee require a reward meete for our deſerts.
8 An other argument of great force to other are mouthed amongſt you, therefore it was lawfull for me, yea rather for me then any other: and I refuſed it. and had rather ſtill ſuffer any diſcommoditie, then the Goſpel of Chriſt ſhould be hindered.
k The word ſignifieth a right and intereſt, whereby he giueth vs to vnderſtand that the miniſters of the word muſt of right and duetie be found of the Church.
9 Last of all, hee bringeth forth he expreſſe Law concerning the neceſſitie of the Miniſtrie with priuiledge notwithſtanding hee will not vſe it.
✠ Deut.18.1.
l Tou is taken by the figure Metonymie. for ſo of thoſe things that are offred in the temple.
m Are partakers with the Altar in diuiding the ſacrifice.
n Becauſe they preach the Goſpel. It followeth by this place, that Paul gate no liuing, neither would haue any eſtimation of maſſes, anniuerſaries and ſuch like ſuperſtitious and ſacrilegious inuentions.
o Meaneth voyd occaſion of ſuſpition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not payed him. Nay ſayth hee, I had rather die, then not continue in this purpoſe to preach the Goſpel freely. For I am bound to preach the Goſpel, ſeeing that the Lord hath inioyned me this office: but if I doe it willingly and with the loue of God, nothing is to be allowed, but I doe. If I had rather that the Goſpel ſhould be euill ſpoken of, then that I ſhould not require my wages, then would it appeare, that I tooke theſe paines not ſo much for the Goſpels ſake, as for my gaines & aduantages. But I ſay, this were not to vſe, but abuſe my right and libertie. Therefore not onely in this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might winne them to Chriſt, and ſo might together with them be winne to Chriſt. o By taking nothing of them to win them to preach. ✠ Acts 6.3. gala.2.3. p The word (Law) in this place muſt be reſtrained to the ceremonial Law. q In matters that are not offrent, which may be done with a good conſcience: as if he had eaten with Gentiles vnto all things. r That I may receiue fruit by the Goſpel. s He bringeth in another cauſe of this miſchiefe to wit, that they were giuen to gluttonie, for there were ſolomne bankets of ſacrifices, and the riote of the Prieſts was alwayes too much celebrated & kept. Therefore it was hard for them which were accuſtomed to riotouſneſſe eſpecially when they preteneled the libertie of the Goſpel, to be reſtrained from theſe bankets: but contrariwiſe, the Apoſtle calleth them by a pleaſant ſimilitude, and alſo by his owne example, to ſobrietie and mortification of the fleſh, ſhewing that they cannot be fit to runne or wreſtle (as then the games of Iſthmies were) which pamper vp their bodies and therefore affrming plainly, they can haue no reward vnleſſe they take another courſe & trade of life. t Fleſh a moſt expreſſe ſect.

u The olde man which ſtriueth againſt the Spirit.
x This word (Reprooued) is not eſt approued, which was
y He ſetteth out that which he ſaid, laying before them an example of the horrible iudgement of God againſt them which had in effect the ſelfeſame pledges, of the ſame adoption and ſaluation that we haue: and yet notwithſtanding when they gaue themſelues to idolea ſeaſtes, periſhed in the wilderneſſe, being horribly and miſerably puniſhed. Neuer, moreouer and beſides that, theſe things are ſtrly ſpoken againſt them which free quenters idoles feaſtes, the ſame alſo ſeeme to be alleaged to his end and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſuch great weight, that God will be angry with them, if they vſe them, ſo that they frequent Chriſtian aſſemblies and be baptized, and receiue the Communion, and confeſſe Chriſt, reſpect of the perſons, & haue no effect: the Sacraments reſpected Chriſt only who offered himſelfe vnto them in diuers ſhadowes. b All of them were baptiz d with the outward ſigne, but not in deede, wherewith God cannot be charged, but they themſelues. c Moſes being their guide. ✠ Exodus 16 15. d The ſame that we doe. e Manna, which was a ſpirituall meate to the beleeuers, which in faith lay holde vpon Chriſt who is the true meate. ✠ Exod. 17,6 numb.20 10 and 21.16. f Of the riuer & running Rocke, which followed the people. g God ſacramentally ſignifie Chriſt, ſo that together with the ſigne, there was the thing ſignified, and the vnworthy receiuer, God doeth not offer & beſtow, but the thing ſignified by the ſigne, together with it, which is to be receiued with faith. x Numb.26.65. 3 An amplifying of the example againſt them which are caried away with their luſtes beyond y bounds which God hath meaſured out. For this is the beginning of all euill, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like which God puniſhed moſt ſharply in that olde people, to the end that we which ſucceed them, & haue a more full declaration of the will of God, might by that meanes take better heede. h Some read: figures which ſignified our ſauiour Chriſt: for circumciſion was to the Iewes a ſeale of righteouſneſſe, & to vs a liuely patterne of Baptiſme, and ſo in the other Sacraments. ✠ Numb.11.4. and 26 64 Pſalme 106.14. ✠ Exod.32.6. ✠ Numb.25.9. i To tempt Chriſt, is to prouoke him to a combate as it were, which theſe men doe, who abuſe the knowledge that he hath given them, and make it to ſerue for a cloake for their luſtes and wickednes. ✠ Num.21.6. pſal.106.14. & Num.16.37. iudg.1.24. k This our age is called the end, for it is the ſhutting vp of all ages. l In concluſion, he deſcendeth to the Corinthians themſelues, warning them that they pleaſe not themſelues, but rather that they preuent the ſubtilties of Satan. Yet he ſeeth an infirmation and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſſe. m Which commeth of weakeneſſe,

which

which will not suffer you to be tempted aboue that you be able, but will euen m giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 s I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of n blessing which wee blesse, is it not the o communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all are partakers of one bread.

18 Beholde Israel, *which is* after the p flesh: are not they which eate the sacrifices q partakers of the Altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue r fellowship with the deuils.

21 Yee cannot drinke the cup of the Lord, and the f cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 ✣ t All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man another's wealth.

25 7 Whatsoeuer is solde in the u shambles, eate ye, and aske no question for conscience sake.

26 ✣ For the earth *is* the Lords, and x all that therein is.

27 If any of them which beleeue not, call you *to a feast*, and if ye will go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth *is* the Lords, and all that therein is.)

29 And the conscience, I say, not thine, but of that other: 8 for why should my libertie be condemned of another mans conscience?

30 For if I through *Gods* y benefit be partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 ✣ 9 Whether therefore ye eate, or drinke, or whatsoeuer ye doe, do all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but *the profit* of many, that they might be saued.

seeke not our selues, but Gods glory, and so the saluation of his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whom he himselfe hath regard.

CHAP. XI.

1 He blameth the Corinthians for that in their holy assemblies, 4 men doe pray hauing their heads couered, 6 and women vncouered, and because their meetings tended to euil, 21 who mingled prophane banketts with the holy Supper of the Lord. 23 which he requireth to be celebrated according to Christes institution.

BE ✣ yee followers of mee, euen as I am of Christ:

2 1 Now brethren, I commend you, that ye remember all my things, & keepe the ordinances, as I deliuered them vnto you.

3 2 But I will that yee know, that Christ is the y head of euery man: and the man is the womans head: and God is a Christes head.

4 3 Euery b man praying or prophecying hauing *any thing* on *his* head, dishonoureth his head.

5 4 But euery woman that prayeth or prophecieth bareheaded, dishonoureth her head: 5 for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 6 For a man ought not to couer *his* head: forasmuch as he is the ✣ image and glory of God: but the woman is the glory of the man.

8 7 For the man is not of the woman, but the woman of the man.

9 ✣ 8 For the man was not created for the womans sake: but the woman for the mans sake.

10 9 Therefore ought the woman to haue c power on *her* head, because of the 10 Angels.

y If I may through Gods benefite eate this meate, or that meate, why should I through my fault, cause that benefite of God to turne to my blame?

✣ *Colos.3.17.*

9 The conclusion: We must order our liues in such sort, that we as many as wee may: the Corinthians (euen

✣ *2.Thess.3.6.*

1 The fifth treatise of this epistle concerning the right ordering of publike assemblies, contayning three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine things, he beginneth not without handing with a generall praise of them, calling those particular lawes of comelines and honestie, which belong to the ecclesiasticall policie, traditions: which afterward they called Canons.

2 *Hee setteth downe God, in Christ our head, also of ecclesiasticall*

diatour, for the ende and marke not onely of doctrine, but of comelinesse. Then applying it to the question proposed touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him, for the pre-eminence of the sexe. ✣ *Ephes.5.23. a In that, that Christ is our mediatour.*

3 Hereof he gathereth, that if men doe either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as if were spoile themselues of their dignitie, against Gods ordinance. *b It appeareth that this was a politike law, forasmuch as many of the women of the time that Paul liued in by this reason, because in those dayes for a man to speak bareheaded in an assembly, is a signe of subiection.*

4 And in like sort he reasoneth. Indeth, that women which shew themselues in publike & ecclesiasticall assemblies without ✣ signe and token of their subiection, that is to say vncouered, shame themselues.

5 The first argument taken from the commonsense of man, for if much as nature teacheth women that it is dishonest for them to go abroad bareheaded, seeing ✣ she hath giuen them thicke & long haire, which they do so diligently trimme and decke, that they can in no wise abide to haue it shaued. 6 The third gainsaying of an obiection: Haue not men also haue giuen them ✣ of the Apostle, but there is another matter in it: For man was not to this ende and purpose, that ✣ glory of God should appeare in him, but authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. ✣ *Genes.1.26. and 2.1. and 9.6. reiect 3.20.* 7 He prooueth the inequalitie of the woman, by ✣ that the man is the matter whereof women was first made. ✣ *Genes.2.22.*

8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shew by this ereturall signe their subiection. *c A couering which is a token of subiection.*

10 What this meaneth, I doe not yet vnderstand.

m He that would haue you tempted for your profites sake, will giue you an issue to escape out of the tentation.

5 Now returning to those idoles feastes, that he may not seeme to dally at all, first he promiseth that hee will vse no other reason then such as they knew very well themselues. And he vseth an induction borowed of the agreement that is in the things themselues. The holy bankets of the Christians are pledges, first of all, of the communitie that they haue with Christ, and next, one with another. The Israelites also do sacrifice in their sacrifices their mutuall coniunction in one felse fame religion: therefore so doe the idolaters also ioyne themselues with their idoles or deuils rather (for idoles are nothing) in those solemne bankets, wherevpon it followeth, that that table is a table of deuils, and therefore you muil eschew it: For you can not be partakers of the Lord and of idoles together, much lesse may such bankets be accounted for things indifferent. Will ye then striue with God? and if you do so, thinke you that you shall get the vpper hand?

n Of thanksgiuing wherevpon, that holy banket was called Eucharist, that is, a thanksgiuing. o A mutt effectuall pledge and nurse of our knitting together with Christ, and ingraffing to him. p That is, as yet obserue their ceremonies. q Are consorting and partite, both of that worship and sacrifice. r Haue any thing to doe with the deuils, or enter into that societie which is to vs as an Deuils home. s The brethren and prophane people were wont to shut vp and make an ende of their feastes which they kept to the honour of their gods, in offering meate offrings and drinke offerings to them, with bankets and feastings. ✣ Chap.6.12. 6 Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the vse of things indifferent we ought to haue consideration not of our selues onely, but of our neighbours, & therefore there are many things which of themselues are lawfull, which may be euill done of vs, because of offence to our neighbour. *t Luke 16.10. Chapter 6.13.*

7 An apt ying of the rule to the present matter: Whatsoeuer is solde in the shambles, you may indifferently buy it as it were at the Lord's hand, & eate it either at home with ✣ fai bfull or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnlesse any man be present which is weake, whose conscience may be offended, by seeing meates offred to idoles before thē: for then you ought to haue consideration of their weaknesse. *u The flesh that was sacrificed, was sold to be solde in the shambles, & the priest returned to the priests.* ✣ *Psalm 24.1. x All thole things we vse of it is full.* 8 A reason, for we must take heed that our libertie be not euill spoken of, & that the benefit of God which we ought to vse with thanksgiuing, be not changed into impietie, & that though our fault, if wee chose rather to offend the conscience of the weake, then to yeild a little of our libertie in a matter of no importance, & so giue occasion to y weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.

11 21 Neuertheleſſe, neither is the man without the woman, neither the woman without the man d in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 22 Iudge in your ſelues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him?

15 But if a woman haue long haire, it is a praiſe vnto her: for her haire is giuen her for a e couering.

16 23 But if any man liſt to be contentious, we haue no ſuch cuſtome, neither the Churches of God.

17 ¶ 24 Now in this that I declare, I praiſe you not, that yee come together, not with profite, but with hurt.

18 25 For firſt of all, when yee come together in the Church, I heare that there are diſſentions among you: and I beleeue it *to be true* in ſome part.

19 26 For there muſt be hereſies euen among you, that they which are f approoued among you, might be knowen.

20 When yee come together therefore into one place, *this is* g not to eate the Lords Supper.

21 For euery man when they ſhould eate, taketh his owne ſupper h afore, and one is hungry, and another is drunken.

22 27 Haue ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, and ſhame them that haue not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

23 28 For I haue receiued of the Lord that which I alſo haue deliuered vnto you, *to wit*, That the Lord Ieſus in the night when he was betrayed, tooke bread:

24 ✠ And when he had giuen thankes, he brake it, and ſaid, Take, eate: this is my body, which is i broken for you: this doe yee in remembrance of me.

25 After the ſame maner alſo *he tooke* the cup, when he had ſupped, ſaying, This cup is the Newe Teſtament in my blood, this doe as oft as ye drinke it, in remembrance of me.

26 For as often as yee ſhall eate this bread, and drinke this cuppe, yee ſhew the Lords death till he come.

27 29 Wherefore, whoſoeuer ſhall eate this bread, and drinke the cuppe of the Lord k vnworthily, ſhall be guiltie of the body and blood of the Lord.

28 ✠ 30 Let l euery man therefore examine himſelfe, and ſo let them eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *becauſe* he m diſcerneth not the Lords body.

30 31 For this cauſe many *are* weake, and ſicke among you, and many ſleepe.

31 For if we would n iudge our ſelues, we ſhould not be iudged.

32 But when wee are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 32 Wherefore, my brethren, when yee come together to eate, tary one for another.

34 33 And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. 34 Other things will I ſet in order when I come.

19 Whoſoeuer contemne the holy Sacraments, that is, vſe them not aright, are guiltie not of the bread and wine, but of the thing it ſelfe, that is, of Chriſt, and ſhallbe grieuouſly punished for it.

k Otherwiſe then meete is ſuch myſteries ſhould be handled.

l 2. Cor. 13. 5. 20 The examination of a mans ſelfe, is of neceſſitie required in the Supper, and therefore they ought not to be admitted vnto it, which can not examine themſelues: as children, furious and mad men, alſo ſuch as either haue no Chriſtian Religion: knowledge of Chriſt, or not ſufficient, although they profeſſe & others ſuch like. *i This place beareth downe the faith of Papiſts, or vnwrapped faith, which the Papiſts maintaine. m Hee is ſaid to diſcerne the Lords body, that hath conſideration of the worthineſſe of it, and therefore commeth to eate of this meate with great reuerence.* 21 The prophaning of the body & blood of ỹ Lord in his myſteries, is ſharpely puniſhed of him, and therefore ſuch a miſchiefe ought diligently to be preuented by iudging and correcting of a mans ſelfe. *n Try and examine our ſelues, by faith & repentance, ſeparating your ſelues from ỹ wicked.* 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate ſuppers. 23 The Supper of the Lord was inſtituted not to feed the belly, but to feede the ſoule with ỹ communion of Chriſt, and therefore it ought to be ſeparate from common banquets. 24 Such things as perteine to order, as place, time, forme of prayers, and other ſuch like, the Apoſtle tooke order for in Congregations, according to the conſideration of times, places and perſons.

CHAP. XII.

1 To draw away the Corinthians from contention and pride, hee ſheweth that ſpirituall gifts are therefore diuerſly beſtowed, 7 that the ſame being equally to euh other imployed, 12 wee may grow vp together into one body of Chriſt in ſuch equall proportion and meaſure, as as the members of mans body are.

NOw o concerning ſpirituall *gifts*, brethren, I would not haue you p ignorant.

1 Now he entreds into the third part of this treatiſe, touching the right vſe of ſpirituall gifts, wherein he giueth the Corinthians plainly to vnderſtand, that they abuſed them: for they that excelled, bragged arrogantly of them, and ſo robbed God of the praiſe of his gifts: and hauing no conſideration of their brethren, abuſed them to a vaine oſtentation, and ſo robbed the Church of the vſe of thoſe gifts. On the other ſide, the inferiour fortemited the better, and went about to make a departure, ſo that all that body was as it were ſcattered in pieces. So then bee going about to remedie theſe abuſes willeth them firſt to conſider diligently, that they haue not theſe gifts of themſelues, but from the free grace and liberalitie of God, to whoſe glory they ought to beſtow them all. *a Ignorant to what purpoſe theſe gifts are giuen you.* 2 He prooueth the ſame by comparing their former ſtate with that wherein they were at this time inſtited with thoſe excellent gifts. *b As touching Gods ſeruice and the Couenant, meere ſtrangers.* 3 The concluſion: Know you therefore, that you cannot ſo much as moue your lippes to honour Chriſt withall, but by the grace of the holy Ghoſt. *c Mat. 9. 31. 1 Iohn 13. 13. chap. 8. 6. phil. 2. 11. d Deeth each of them, or by any meanes ſpatſoeuer d minuſh his glory.* 4 In the ſecond place, hee layeth another foundation, to wit, that theſe gifts are diuers, as the functions alſo are diuers, and their offices diuers, but that one ſelfe ſame Spirit, Lord & God is the giuer of all theſe gifts, and that to one ende, to wit, for the profit of all. *d The Spirit is plainely diſtinguiſhed from the gifts. e So Paul calleth that inward force which commeth from the holy Ghoſt, and maketh men ſo ſit wonderfull things.*

21 A digreſſion which the Apoſtle vſeth, leaſt that which he ſpake of the ſuperioritie of men, and lower degrees of women in conſideration of the policie of the Church, ſhould be ſo taken as though there were no meaſure of this inequalitie. Therefore he teacheth that men haue in ſuch ſort the preeminence, that God made them not alone, but women alſo: and women was ſo made of man, that men alſo are borne by the meanes of women, and this ought to put them in minde to obſerue the degree of euery ſexe, in ſuch ſort, that mutuall coniunction may be cherished. *d By the Lord*

22 He ſtayeth the argument taken from the common ſenſe of nature. *e To be a couering for her, and ſuch a couering as ſhould procure another.*

23 Againſt ſuch as are ſtubbornly contentious, we haue to oppoſe this, that the Churches of God are not contentious.

24 Hee paſſeth now to the next treaſe concerning the right adminiſtration of the Lords ſupper. And the Apoſtle vſeth this ſharper preface, that the Corinthians might vnderſtand, that whereſoeuer he ſeemed to chide the Apoſtles commandements, yet they ſoully regarded them in a matter of greateſt importance. 25 To celebrate the Lords Supper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of affection, that it be not prophaned. 26 Although that ſchiſmes and hereſies ſpring from the fleſh, are euill, and yet they come not by chance, nor without cauſe, and they ſerue to the profite of the elect. *f Whom experience hath taught to be a ſound Reaſon and godlineſſe.* 27 *g This is an vſuall kinde of ſpeech, whereby the Apoſtle depicteth out fitly, which mans did not well.* 28 *h Eateth his meate and drinketh not till otherwiſe.* 29 The Apoſtle thinketh it good to take away the falſe colours, for their abuſe, although they had bene a long time, and with commendation vſed in Churches, and were appointed and inſtituted by the Apoſtles. 30 Wee muſt take a true forme of keeping the Lordes Supper, out of the inſtitution of it, the parts whereof are theſe, touching the Paſtours, to theeve forth the Lords death, by preaching his worde: to bleſſe the bread and the wine by calling vpon the Name of God, and together with prayers to declare the inſtitution thereof, and finally to deliuer the bread broken to be eaten, and the cuppe receiued to be druncke with thankeſgiuing. And touching the flocke, that euery man examine himſelfe, that is to ſay, to prooue both his knowledge, and alſo faith and repentance: to ſhewe foorth the Lords death, that is, in true faith to yeeld vnto his word and inſtitution: and laſt of all, to take the bread of the Miniſters hand, and to eate it, and to drinke the wine, and giue God thankes: This was Pauls and the Apoſtles maner of miniſtring. ✠ *Matt. 26. 16. marke 14. 22. luke 22 19.* 1 *This word (Broken) noteth out vnto vs Chriſt his manner of death, for although his legges were not broken, as the theeues legges were, yet was his body very ſore tormented, and torne, and bruiſed.*

God is the same which worketh all in all.

7 But the manifestation of the Spirit is *f* giuen to euery man, to *g* profit withall.

8 5 For to one is giuen by the Spirit the word of *h* wisedome: and to another the word of knowledge by the same Spirit:

9 And to another *is giuen* faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the *i* operations of great workes: and to another, *k* prophecie: and to another, the *l* discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 ✣ And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally *6* as he will.

12 7 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, *yet are but* one body: *8* euen so is *m* Christ.

13 For by one Spirit are wee all baptized into *n* one body, whether *we be* Iewes, or Grecians, whether *we be* bond, or free, and haue beene all made to *o* drinke into one Spirit.

14 9 For the body also is not one member, but many.

15 10 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 11 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But nowe hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where *were* me bodie?

20 But now *are* there many members, yet but one body.

21 12 And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be *p* more feeble, are necessary.

23 And vpon those *members* of the bodie, which wee thinke most vnhonest, put wee more *q* honestie on, and our vncomely *parts* haue more comelinesse on.

24 For our comely *parts* needs it not: but God hath tempered the body together, and hath giuen the more honour to that *part* which lacked,

25 Least there should be any diuision in the bodie: but that the members should haue the same *r* care one for another.

26 13 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for *your* part.

28 ✣ And God hath ordained some in the Church: *as* first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, *s* helpers, *u* gouernours, diuersities of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 14 But desire you the best gifts: and I will yet shew you a more excellent way.

f The holy Ghost appeareth and sheweth himselfe freely in giuing of these gifts.

g The vse and benefit of the Church.

5 He declareth this manifold diuersitie, and reckoneth vp the chiefest gifts, beating that into their heads, which he sayd before, to wit, that all these things proceeded from one selfe same Spirit.

h Wisdome is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office, as the word of knowledge agreeth to the Doctours.

i By operation hee meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the deliuerie of his people Israel by the hand of Moses: that which hee did by Elias against the Preests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which hee did by Peter in the matter of Ananias and Saphira.

k Foretelling of things to come.

l Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus. Acts 8.20.

✣ *Rom.12.3. ephes 4.7.* 6 Hee addeth moreouer something else, to wit, that although those gifts are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. 7 He setteth foorth his former saying by a similitude taken from the body. This sayeth hee, it manifestly seeme in the bodie, whose members are diuers, but yet so knit together, that they make but one bodie. 8 The applying of the similitude. So might wee also thinke, sayeth hee, of the mystifical body of Christ: for all wee that beleeue, whether wee be Iewes or Gentiles, are one selfe same Baptisme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee haue drunke one selfe same spirit, that is to say, a spirituall feeling, perseuerence and motion common to vs all, out of one cuppe. *m Christ ioyned together with his Church. n To be come one body with Christ. o By one quicksent drinke of the Lordes blood, wee are made partakers of his holy Spirit.*

9 Hee amplifieth that which followed of the similitude: as if hee should say, The vnitie of the body is not onely not left by this diuersitie of members, but also it could not be a body, if it did not consist of many, and the diuers members ioyned together. Nowe hee buildeth his doctrine vpon the foundations which hee had layed: and first of all hee confirmeth in his purposed similitude, and afterward hee goeth to the matter bare and simply. And first of all hee speaketh vnto them which would haue separated themselues from those whome they enuied, because they had not such excellent gifts as they: nowe this is, sayeth hee, as if the foote should say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parties ought rather to defend the vnitie of the body being coupled together to serue one the other. 11 Againe speaking to them, he vrgeth them with that that should come to passe which they desire to wit, that all should be equall one to another, there would follow a destruction of the whole body, yea, and of themselues: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision so vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

12 Nowe on the other side, hee speaketh vnto them which were indued with more excellent gifts, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse: for God, sayeth hee, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as we are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a communitie both in commodities and discommodities. *p Of the smallest and vilest offices, and therefore finally accounted of, of the rest. q Wee more carefully esteeme them. r Should bestow their operations and offices to the profit & preseruation of the whole body.* 13 Nowe hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their deuise, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestow to the profit of all, that which hee hath receiued, according as his ministery doeth require. *s For all Churches wheresoeuer they are dispersed throwe the whole world, are diuers members of one body. ✣ Ephesians 4.11. t The offices of Deacons. u He setteth fourth the order of Elders, which were the maintainers of the Churches discipline.* 14 Hee teacheth them that are ambitious and couious, a certaine holy ambition and enuie, to wit, if they giue themselues to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not vaine, if Charitie be away. 4 and therefore he digresseth vnto the commendation of it.

THough I speake with the tongues of men and *a* Angels, and haue no loue, I am *as* sounding brasse, or a *b* tinkling cymbal.

2 And though I had the *gift* of Prophecie, and knew all secrets and all knowledge, yea, if I had all *c* faith, so that I could remoue *d* mountaines, and hath not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

1 Hee reasoneth first of Charitie, the excellencie whereof he hirself sheweth by this, that without it, all other gifts are nothing before God: which thing he prooueth partly by an induction, and partly also by an argument taken of the end, wherefore they are giuen, to wit, but to Gods glory, and the profite of the Church, as is before prouedfo that those gifts without Charitie, haue no right vse. *a A very vaine kind of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing else but a vaine & prating kind of babbling. b That giueth a rude and no certaine sound. c By faith he meaneth the gift of doing miracles, and not that faith which sanctifieth, which cannot be void of Charitie as the other may.* ✣ *Mat.17.20.*

4 [2] Loue [d] suffereth long: it is bountifull: loue
a He describeth the force and nature of charity, partly by a compasion of contraries, and partly by the effects of it selfe: where by the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary: and also how farre they are from it: and therefore how vainely and vnthankfully they vse the gift of
d Word for word, deferreth wrath.
e It is not consumelious.
envieth not: loue doth not boast it selfe: it is not puffed vp:

5 It doth [e] no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh no euill:

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth:

7 It suffereth all things: it beleeueth all things: it hopeth all things: it is endureth all things.

8 [3] Loue doeth neuer fall away, though that prophecying be aboli hed, or the tongues cease, or [g] knowledge vanish away.

9 [4] For we know in [h] part, and wee prophecie in part.

10 But when that which is perfect, is come, then that which is in part shallbe abolished.

11 [5] When I was a childe, I spake as a childe: I vnderstoode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 [6] For [i] nowe we see thorowa glasse darkely: but then *shall wee see* face to face. Nowe I know in part: but then shall I knowe euen as I am knowen.

13 [7] And now abideth faith, hope *and* loue, *euen* these three: but the chiefest of these is loue.

f Respecteth righteousnes in the righteous. For the Hebrewes meane by truth, righteousnes.
3 Against he commendeth the excellencie of charitie, in that that it shall neuer be abolished in the Saints, whereas the other gifts which are necessary for the building vp of the Church, so long as we liue here, shall haue no place in the world to come.
g *The way to get knowledge by prophecying.*
4 The reason: Because we are nowe in that state, that wee haue nede to learne dayly, and therefore we haue nede of those helpes, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serue they then, when wee haue obtained & gotten the full knowledge of God, which serue now but for nourture which are imperfit, and got by degrees to perfection?
h *We learne imperfectly.*
5 He setteth foorth that that he sayd by an excellent similitude, comparing this life to our infancie or childhoode, wherein we stagger and stammer rather then speake, and thinke and vnderstand but childish things, and therefore haue nede of such things as may forme and frame our tongue and minde: But when we become men, to what purpose should wee desire that stam nering, those childish toyes, and such like things, whereby our childhood is framed by little and little?
6 The applying of the similitude of our chil lehoode. to this present life, wherein wee darkely behold heauenly things, according to the small measure of light which is giuen vs, through the vnderstandingly of tongues, and hearing the teachers and ministers of the Church: of our riuons age and streength, to that heauenly and eternall life: wherein when we behold God himselfe present, and are lightned with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betweene themselues with most feruent loue, and therefore charitie shall not be abolished, but perfected, although it shall not be shewen foorth & entertained by such maner of duelies as presu ntly and onely belong to the infirmitie of this life.
i All that must be vnderstood by comparison.
7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now we haue three things, and they remaine sure if wee be Christes, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when wee haue presently gotten them, to what purpose should wee haue faith and hope? but yet these at length shall wee truely and perfectly loue both God, and one another.

CHAP. XIV.

1 He commendeth the gift of prophecying: 7 And by a similitude taken of musicall instruments, 13 he teacheth the true vse of interpreting the Scriptures: 19 he taketh away the abuse: 34 And forbiddeth women to speake in the Congregation.

1 He inferreth now of that, that he spake before: Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefe and principall: and so esteeme those things as most excellent, which profit the greates part of men: (as prophecie, that is to say, the gift of teaching and applying the doctrine, which was conteyned in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a shew seeme to be marueilous as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vnlesse there were an interpreter.
k What Prophecie is, & sheweth in the third verse.

FOllowe after loue, and couet spiriuall *gifts*, and rather that ye may [a] prophecie.

2 [2] For hee that speaketh a *strange* [b] tongue, speaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the [c] spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto men to [d] edifying, and to exhortation, and to comfort.

4 Hee that speaketh *strange* langnage, edifieth himselfe: but hee that prophecieth, edifieth the [e] Church.

5 I would that ye all spake *strange* languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that speaketh *diuers* tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 [3] Moreouer things without life which giue a sound, whether *it be* a pipe or an harpe, except they make a distinction in the sound, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongues, except yee vtter words that haue [f] signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre.

10 [4] There are so many kinds of voyces (as it commeth to passe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I shalbe vato him that speaketh a Barbarian, and he that speaketh, shalbe a Barbarian vnto me.

12 [5] Euen so, for asmuch as yee couet spirituall *gifts*, seeke that ye may excell vnto the edifying of the Church.

13 Whetefore, let him that speaketh a *strange* tongue, [g] pray that he may interpret.

14 [6] For [h] if I pray in a *strange* tongue, my [i] spirit prayeth: but mine vnderstanding is [k] without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the [l] vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 [7] Else, when thou blessest with the [m] spirit, how shall hee that occupieth the roume of the vnlearned, say [n] Amen, at thy giuing of thankes,

a He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowen to a great fort. Therefore it is euident that prophecie, wherevnto the gift of tongues ought to serue, is better then that: and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues, then of prophecying: because forsoothe the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed to goe in the Congregation, without an interpreter. which thing although it might be done to some profit of him that spake them, yet he corrupted the right vse of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any priuate mans commodity, but for the profit of the whole company.
b A strange language, which no man can vnderstand without an interpreter.
c *By that inspiration which he hath receiued of the Spirit,*
which notwithstanding he abuseth, when he speaketh in the company eau vnderstand. d Which may further vs in the studie of godlinesse. e The company.
3 He setteth foorth that which he said, by a similitude, which he borroweth and taketh from instruments of musicke which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better vsed. *f Tent doe fitly vtter the matter of speche.*
4 He prooueth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifold variety of languages, insomuch that if one speake to another without an interpreter, it is as if he spake not. *g As the Patists in all their sermons, & they that ouermuch powre out some Hebrew or Greeke word in the Pulpit before the vnlearned people, thereby to get them a name of verie learning.*
5 The conclusion: if they will excell in those spirituall gifts, as it is meet, they must seeke the profit of the Church, and therefore they must not vse the gift of tongues, vnlesse there be an interpreter to expound the strange and vnknowen tongue, whether it be himselfe that speaketh, or another interpreter.
h Pray for the gift of interpretation.
6 A reason: Because it is not sufficient for vs to speake to the Congregation, that wee our selues doe worship God in spirit, that is, according to the gift that we haue receiued, but we must also be vnderstood of the company, lest that be vnprofitable to other which we haue spoken.
i If I pray, when the Church is assembled together, in a strange tongue.
k The gift and inspiration which the spirit giueth me, doth his part, but only to my selfe.
l No part commeth to the Church by my prayers, in so farre I may be vnderstood of other, and may inforce it other.
7 An other reason: Seeing that the whole Congregation must agree so him that speaketh, and also witnesse this agreement, how shall they giue their assent or agreement which know nor what is spoken?
m Onely without all consideration of the hearers.
n He that setteth as a priuate man.
o So then we vnderstood the prayers, and all the company answered, Amen.

seeing

seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes well, but the other is not edified.

18 [8] I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 5 fiue words with mine vnderstanding, that I might also instruct others, then ten thousand words in a *strange* tongue.

20 9 Brethren, be not ✣ children in vnderstanding, but as concerning maliciousnes, be children, but in vnderstanding be of a ripe age.

21 In the [t] Law it is written, ✣ By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare mee, saith the Lord.

22 10 Wherefore *strange* tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophecying *serueth* not for them that beleeue not, but for them which beleeue.

23 11 If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are [u] vnlearned, or they which beleeued not, will they not say, that ye are out of your wits?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all,

25 And so are the secrets of his heart made manifest, & so he will fall downe on his face & worship God, and say plainely that God is in you in deede.

26 12 What is to be *done* then, brethren? when ye come together, *according as* euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 13 If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 14 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first hold his peace

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the [x] spirits of the Prophets, are subiect to the Prophets.

33 For God is not *the authour* of confusion, but of peace, as *we see* in all the Churches of the Saints.

34 15 ✣ Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also ✣ the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 16 Came the worde of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or [y] spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 17 And if any man be ignorant, let him be ignorant.

39 18 Wherefore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

16 A generall consolution to the reprobate of the right vse of spirituall gifts in assemblies, with a sharpe reprehension, least the Corinthians might alone seeme to themselues to be wise.

a Skilfull in knowing and iudging spirituall things.

17 The Church ought not to care to be taught, but to go forward.

18 Prophecie ought to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV

1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 He had perfecuted the Church, whereof afterward he was made a minister. 12 Christ first rose againe, & we all shall rise by him. 26 The last enimie, death. 39 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 53 We shall all be changed, we shall not all sleepe. 55 Deaths sting. 57 Victorie. 58 Constancie and stedfastnesse.

MOreouer, [1] ✣ brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein yee [a] continue,

2 And whereby yee are saued, if yee keepe in memory, after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the ✣ Scriptures,

4 And that he was buried, and that he arose the third day according to the ✣ Scriptures,

5 ✣ And that he was seene of Cephas, then of the [c] twelue.

6 After that, he was seene of more then fiue hundreth brethren at [d] once: whereof many remaine vnto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 ✣ And last of all, he was seene also of me, as of one borne out of due time.

9 * For I am the least of the Apostles, which am not meete to be called an Apostle, because I [e] persecuted the Church of God

10 ✣ But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ 3 Now if it be preached, that Christ is risen

1 The fifth treatise of this Epistle concerning the resurrection: and before it passeth from one matter to another, sheweth first that he bringeth no new thing: to the end that the Corinthians might verify and stande that they had begun so swarne from the right course: and next that he goeth not about to entreate of a diuine matter, but of another thing: point of the Gospel, which if it be taken away, their faith must needes come to nought. And so at the length he beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witnesse of the Apostles, and of more then

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3 He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may effchew all suspition of enuie.

q *A very few words.*

9 Now he reprooueth them freely for their childish folly, which forgot how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of cutting, seeing that this same also is esteemed amongst the punishments wherewith God punished the stubbornes of the people, that he dispersed them amongst strangers, whose language they vnderstood not.

✣ *Mat. 28, 8.*

r *By the law he vnderstandeth all the whole Scripture.*

✣ *Isay. 28, 11.*

10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstood of the hearers.

11 Another argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull: but also doth very much hurt, as well to them as to the vnfaithfull which should be vnwise in the publike assemblies.

For by this meanes it commeth to passe, that the faithfull seeme to other to be madde, much lesse can the vnfaithfull be instructed thereby ſ *Looke Actes 4. 13.*

12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of all spirituall gifts. 13 The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to himselfe alone.

14 The manner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If so this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so farre foorth as it is requisite for the edifying of the Church. Let them be content to be subiect each to others iudgement. t *The doctrine which the Prophets bring which are inspired with Gods Spirit.* 15 Women are commanded to be silent in publike assemblies, and they are commanded to aske of their husbands at home. ✣ *1. Tim. 2, 12.* ✣ *Gene. 3, 16.*

16 *Is. 53. 5. 1. pet. 2, 24.* ✣ *Ionas 2, 1.* ✣ *Iohn 20. 19.* c *Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.* d *Not at seuerall times, but together and at one instant.* ✣ *Actes 9. 5.* e Her maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight among them. In the meane season he compareth himselfe to such for after a certaine diuine art, with certaine other, that he maketh himselfe inferiour to them all. * *Ephes 3, 8.* ✣ *Ephes. 3. 7.* 3 The first argument to proue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

from the dead, how say some among you, that there is no resurrection of the dead?

13 4 For if there be no resurrection of the dead, then is Christ not risen:

14 5 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 6 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: 7 ye are 8 yet in your sinnes.

18 8 And so they which are 9 fallen in Christ, are perished.

19 9 If in this life only we haue hope in Christ, we are of all men the most miserable.

20 10 But now is Christ risen from the dead, 11 *and* was made the ✣ 1 first fruites of them that slept.

21 12 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be 2 made aliue,

23 13 But euery man in his 3 owne order: the first fruites *is* Christ, afterwarde, they that are of Christ, at his comming.

shall rise againe.

24 14 Then *shall be* the 4 end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe 5 all rule, and all authoritie and power.

25 For he must reigne 6 till he hath put all his enemies 7 vnder his feete.

26 The 8 last enemie that shall be destroyed, *is* death.

27 ✣ For he hath put downe all things vnder his feete. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put downe all things vnder him)

28 And when all things shall be subdued vnto him, 10 then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that 11 God may be all in all.

29 15 Els what shall they do which are baptized 12 for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are wee also in 13 iopardie euery houre?

31 By our 14 reioycing which I haue in Christ Iesus our Lord, I die daily.

32 17 If I haue fought with beastes at Ephesus 15 after the maner of men, what aduantageth it me, if the dead be not raised vp? ✣ 16 let vs 17 eate and drinke: for to morow we shall die.

33 19 Be not deceiued: 18 euill speakings corrupt good maners.

34 Awake to 19 *iust* righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 20 But some man will say, How are the dead raised vp? and with what body come they forth?

36 21 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall bee, but bare corne as it falleth, of wheat, or of some other.

38 22 But God giueth it a body at his pleasure, *and* to euery seede his owne body.

39 All flesh is not the same flesh: but there is one flesh of men, another flesh of beasts, another of fishes, and another of birdes.

40 There are also 23 celestiall bodies, and bodies terrestriall: but the glorie of the celestiall is one, and the glorie of the terrestriall is another.

41 There is one glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead. It is sowen in 24 corruption, it is raised in incorruption.

43 It is sowen in dishonour, it is raised in glorie. It is sowen in weakenesse, it is raised in power.

44 It is sowen a 25 naturall body, it is raised a spirituall body. There is a naturall body, and there is a spirituall body.

45 So also it is written, The first man Adam was made a 26 liuing soule: the last Adam was made a quickening spirit.

46 Howbeit that is not first which is spirituall, but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthie: the second man is the Lord from heauen.

48 As is the earthie, such are they also that are earthie: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the image of the earthie, we shall also beare the image of the heauenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption.

51 Behold, I shew you a 27 mysterie: We shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortall must put on immortalitie.

54 So when this corruptible shall haue put on incorruption, and this mortall shall haue put on immortalitie, then shall be brought to passe the saying that is written, Death is swallowed vp in victorie.

55 O death, where is thy sting? O graue, where is thy victorie?

56 The sting of death is sinne, and the strength of sinne is the Law.

57 But thanks be to God, which giueth vs the victorie through our Lord Iesus Christ.

58 Therefore, my beloued brethren, be ye stedfast, vnmoueable, alwayes abounding in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

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4 The second by an absurditie. It there be no resurrection of the dead, then is not Christ risen againe.

5 The proofe of that absurditie by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it is vaine, and we a 6 lyers.

6 He repeateth the same argument taken of an absurditie, purposing to shew how faith is in vaine if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vaine should we beleeue that our sinnes were forgiuen vs, if they remaine: but they cannot remaine, if Christ rose not from death.

8 *They are yet in their sinnes, which are not sanctified, nor haue obtained remission of their sinnes.*

8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ are perished. So then what profit commeth of faith?

9 The third argument which is also taken from an absurditie: for vnlesse there be another life, wherein such as truelie and beleeue in Christ shall be blessed, they were the most miserable of all creatures, because in such life they are the most miserable.

10 A confession of the former argument. Therefore Christ is risen againe.

11 Here putteth the last conclusion for the first proposition of the argument that followeth, Christ is risen againe: Therefore shall wee the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set foorth vnto vs, to be considered of, not as a priuate man apart and by himselfe, but as the first fruites: And he taketh that which was knowen, to all men, to wit, that the whole heape is sanctified in the first fruites.

✣ *Colos. 1, 18 reuel. 1, 5.*

7 He alludeth to the first fruits of corne, the offering whereof sanctified the rest of the fruits.

12 Another confirmation of the same conclusion: for Christ is to be considered as opposite to Adam: that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

9 Shall rise by the vertue of Christ.

13 Hee doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument.

✣ *1. Thes. 4, 13.*

14 The fourth argument, where with he also confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father (will he shewed to be King in his Sonne, who was made man, to whom all things are made subiect (the promiser onely except) to the end that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the ouercoming of his enemies (whereof some must be deprined of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be wierly assoiled, as death) and a prayse and full deliuery of the godly from all enemies, that by this meanes God may fully set forth the body of the Church, cleaning fast vnto their head Christ, his kingdome and glory, as a king in his subiects. Moreouer, he puteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shall be in the latter day. Now all these tende to this purpose, to shew that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ be Lord of all: for neither should the power of Satan end, death be ouercome, nor the glory of God be full in his Sonne, nor his Sonnes in his members.

10 Christ shewed his power in that he appeared as the seede of a seruant, in which respect he is called the Church, as head, and that because vnto his power was giuen him of his Father.

11 The shutting vp of the argument, which is taken from the whole to the part. For if all his enemies shall be put vnder his feet, then must it needs be that death also shall be subdued vnder him.

✣ *Psal. 8, 6. Heb. 2, 8.*

12 Not because the sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graues, shall not be glorified vntill the resurrection. But Christ as he is God, hath vs subiect to him as his Father hath, but as August. booke 1. chap. 8. of the Trinitie. In 13 By this high kinde of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of vs together with our head, but yet so, that our head shall alwayes surpasse vs.

15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may haue a remedy against death, because that Baptisme is a token of regeneration.

16 They that are baptized, to this end and purpose that death may be put out in them, or torne away from the deade, whereof baptisme is a seale.

16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deaths? *As though he said, I die dayly, as all the miseries I suffer can well witnesse, which I willingly beare, that I haue suffered among you.* 17 The taking away of an obiection: but thou Paul didst ambitiously, as commonly men are wont to doe, when thou diddest fight with beasts at Ephesus. That is very like, saith Paul, for what could that aduantage mee, were it not for the glory of eternall life which I hope for?

17 Not vpon any godly motion, nor casting mine eyes vpon God, but carried away with vaine glory, or a certaine headinesse. ✣ *Isai 22, 13.*

18 The seuenth argument which dependeth vpon the last: If there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking?

18 Those are speeches that Epicures vse.

19 The conclusion with a sharpe exhortation, that they take heede of the naughtie compagnie of certaine: from whence hee sheweth that this mischiefe sprang: warning them to be wise with sobrietie vnto righteousnesse.

20 Now that he hath prouued the resurrection, he discouereth their dolishnesse, in that they scoffingly demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly, what manner of bodies they should haue. Therefore he sendeth these followes which seemed to themselues to be maruellous wise and wittie, to be instructed of poore rude husbandmen: 21 Thou mightest haue learned either of beasts, saith Paul, by daily experience: for seedes are sowen, and rotte, and are nourished hauing to farre it is off, that they perish, that contrariwise they growe vp farre more beautifull: and whereas they are sowen naked and drie, they spring vp greene from death by the vertue of God: and doth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie?

22 We see a diuersitie both in one and the selfe same thing which hath now one forme & then another, and yet keepeth it owne kinde, as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as amongst beasts: and also among things of diuers sorts, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange,

19 Iust righteousnesse, that is, the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graues, shall not be glorified vntill the resurrection. But Christ as he is God, hath vs subiect to him as his Father hath, but as August. booke 1. chap. 8. of the Trinitie. In 13 By this high kinde of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of vs together with our head, but yet so, that our head shall alwayes surpasse vs.

13 Be not deceiued: euill speakings corrupt good maners.

14 Awake to iust righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

15 Els what shall they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

16 Why are wee also in iopardie euery houre?

17 If I haue fought with beastes at Ephesus after the maner of men, what aduantageth it me, if the dead be not raised vp? ✣ let vs eate and drinke: for to morow we shall die.

18 Be not deceiued: euill speakings corrupt good maners.

19 Awake to iust righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

20 But some man will say, How are the dead raised vp? and with what body come they forth?

21 O foole, that which thou sowest, is not quickened, except it die.

22 But God giueth it a body at his pleasure, and to euery seede his owne body.

23 celestiall bodies, and bodies terrestriall: but the glorie of the celestiall is one, and the glorie of the terrestriall is another.

24 corruption, it is raised in incorruption.

25 naturall body, it is raised a spirituall body. There is a naturall body, and there is a spirituall body.

26 liuing soule: the last Adam was made a quickening spirit.

27 mysterie: We shall not all sleepe, but we shall all be changed,

ned to euery seed his owne bodie.

39 All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

40 There are also heauenly bodies, and earthly bodies: but the glorie of the heauenly *is* one, and *the glorie* of the earthly, *is* another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glorie.

42 So also *is* the resurrection of the dead. *The bodie* is sowen in corruption, *and* is raised in incorruption.

43 It is sowen in t dishonour, *and* is raised in glorie: it is sowen in weakeneſſe, *and* is raised in u power.

44 It is sowen a naturall bodie, *and* is raised a spirituall bodie: there is a naturall body, *and* there is a spirituall bodie.

45 As it is also written, The x first man ✣ Adam was made a liuing soule: and the last Adam *was made a* y quickening spirit.

46 Howbeit that *was* not first which is spirituall: but that *which* is naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth, z earthly: the second man *is* the Lord from a heauen.

48 As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as wee haue borne the b image of the earthly, so shall we beare the image of ỹ heauenly.

50 Now this I say, Brethren, that c flesh and blood cannot inherit the kingdome of God, neither doth corruption inherite incorruption.

51 Behold, I shew you a d secret thing, We shall not all sleepe, but we shall all be changed,

52 In e a moment, in the twinkling of an eye at the last ✣ trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall *must* put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying, that is written, ✣ Death is swallowed vp into victorie.

55 O death, where *is* thy sting? O graue, where *is* thy victorie?

56 The sting of death *is* sinne: and the strength of sinne *is* the Law.

57 ✣ But thankes *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 Therefore my beloued brethren, be yee stedfast, vnmoueable, abounding alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the f Lord.

CHAP. XVI.

1 *He exhorteth them to helpe the poore brethren of Hierusalem:* 10 *Then he commendeth Timotheus,* 13 *and so with a friendly exhortation,* 19 *and commendations, endeth the Epistle.*

COncerning g the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.

2 Euery a first *day* of the weeke, let euery one of you put aside by himselfe, & lay vp as *God* hath b prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall allow by c letters, them will I send to bring your liberalitie vnto Hierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whither soeuer I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and d effectuall is opened vnto me, and there are many aduersaries.

10 ¶ Now if Timotheus come, see that hee be e without feare with you: for he worketh the worke of the Lord, euen as I *doe*.

11 Let no man therefore despise him: but conuey him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch ye, stand fast in the faith: quite you like men, *and* be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know the house of § Stephanas, that it is the first fruits of Achaia, and that they haue giuen themselues to minister vnto the Saints.)

16 That yee be i obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my k spirite and yours: I acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

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25 Hee maketh a comparison of qualities of the bodies being raised: Incorruption, to wit, because they shallbe found, and altogether of a nature that can not be corrupt: Glory, because they shallbe adorned with beautie and honour: Power, becausethey shall continue euerlasting without meat, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.

f Is buried, and man is hid as seed in the ground.

g Void of honour, void of glorie, and beautie.

h Freed from the former sweakeneſſe, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meat and drinke, and such otherlike helpes.

24 He sheweth perfitly in one word, this change of the qualitie of the bodie by the resurrection, when he saith, that of a naturall bodie, it shall become a spirituall body, which two qualities being cleane different, the one from the other, bee straightway expounded & feateth fourth diligently.

25 That is called a naturall bodie, which is quickened and maintained by a liuing soule onely, such as Adam was, of whome all wee are borne naturally: and that is said to be a spirituall, which together with ỹ soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. *x Adam is called the first man, because hee is the roote as it were from whence wee spring: and Christ is the latter man, because hee is the beginning of all them that are spirituall, & in him wee are all comprehended.* ✣ *Gen. 2. 7.*

y Christ is called a Spirite, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adã is called a liuing soule by reason of the soule which is the best part in him. 26 Secondly he willeth the order of this double state or qualitie to be obserued, the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lord being from heauen, endued our flesh which was prepared and made fit for him, with the soules of the Godhead. § *Wallowing in dust, and wholly giuen to an earthly nature.* *a The Lord is said to come downe from heauen by that kinde of speech, whereby that which is proper to one is vsurped of another.* 27 He applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodie, so long as they are naturally consubstantiall on earth, to wit, in this life, and to ỹ graue: and also the spirituall rite of Christ to the same our bodies, after ỹ they are risen againe and bee faith, that they shall be like vnto his glorious bodie. *b Not a vaine and false image, but such an one as had the truth with it vnderneth.* 28 The conclusion: We cannot be partakers of the glorie of God, vnlesse we put off all that grosse & filthie nature of our bodies subiect to corruption, that like vnto his bodie may be adorned with incorruptible glorie. *c Flesh and blood are taken here for a liuing bodie, which cannot attaine to incorruption, vnlesse it put off corruption.* 29 He goeth further, declaring that is shall come to passe that they which shal be found aliue in the latter day, shall not descend into that corruption of the graue, but shall be renued with a sudden change, which change is verie requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time. *d Athens that hath beene had, and neuer known hitherto, and therefore were he that you giue good eare vnto it. e How soeuer it was this time shall be very short.* ✣ *Mat. 24. 31. 1. Thes. 4. 16.*

f Osee 13. 14. heb. 2. 14.

g 1. John 5. 5.

1 An exhortation taken of the profit that ensueth, that seeing they vnderstand that the glorie of the other life is laid vp for faithfull workemen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

f Through the Lords help & goodnes working in vs.

1 Collections in old time were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble themselues.

a Which in times past was called Sunday, but now is called the Lords day.

b That euery man bestow, according to the abilitie that God hath bestowed him with.

c Which you shall giue them to carrie.

2 The scribe of the spirite is fayne in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.

d Verie fit and conuenient to doe great things by.

e Without any iust occasion of feare.

f Safe and found, and that with all kind of countefie.

g Stephanas is the name of a man and not of a woman.

h Giuen themselues wholly to the ministerie.

i That you honour and reuerence them be obedient to them, and be content to be ruled by them, as meet is you should, seeing they haue beestowed themselues and their goods to helpe you withall, & Mine heart.

k Take them for such as they are indeed.

✣ *Rom.16.16. 1.Cor.13.12. 1.pet.5.14.* *m By these words, is betokened the soueresi kind of curse and excommunication that was amongst the Iewes: and the words are as much to say, as our Lord commeth: the comming of the*

and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another with an ✣ holy kisse.

21 The salutation of *me* Paul with mine owne hand,

22 If any man loue not the Lord Iesus Christ, let him be had in execration [m] maran-atha.

So that his meaning may be this, Let him be accursed euen to Lord, that is to say, to his deaths day, euen for euer.

23 The grace of our Lord Iesus Christ *be* with you.

24 My loue *be* with you all in Christ Iesus, Amen.

The first *Epistle* to the Corinthians, written from Philippi, *and sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the phrase of afflictions, 3 declaring what he hath suffered in Asia, 10 and how happily God assisted him. 17 He saith it was not vpon any lightnesse, that he came not, according to his promise.

✣ *Ephes.1.3. 1.pet.1.3.* *a He beginneth after his manner with thanksgiuing, which notwithstanding (otherwise then he was wont) he applyeth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship, constrained (as it should seeme) by their importunitie, which tooke an occasion to despise him by reason of his miseries. But he aduertiseth that he is not so afflicted, but that his comforts doe exceed his afflictions, shewing the ground of them, euen the mercie of God the Father in Iesus Christ.* *b In him be praise and glorie giuen.*

PAVL [a] an Apostle of IESVS Christ, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus, with all the Saints, which are in all Achaia:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✣ [a] Blessed *be* God, euen the Father of our Lord Iesus Christ, the Father of [b] mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that wee may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 ✣ And whether we be afflicted, *it is* for your consolation and saluation, which is [d] wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee knowe, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether [e] doubted euen of life.

9 Yea, wee receiued the sentence of death in our selues, because wee should not trust in our selues, but in God, which raised the dead.

b Most mercifull. 3 The Lord doth comfort vs to this ende and purpose, that wee may so much the more surely comfort others. *c The miseries which we suffer for Christ, or which Christ suffereth in vs.* ✣ Hee denyeth that either his afflictions wherewith hee was often afflicted for the consolation which he receiued of God, may iustly be despised, seeing that the Corinthians both might and ought to take great occasion to be confirmed by either of them. *d Although saluation be giuen vs freely, yet because there is a way appointed vs whereby wee must come to it, which is the race of an innocent and vpright life, which wee must runne, therefore wee are sayde to worke our saluation, Philippians 2. 12. And because it is God onely that of his free good will worketh all things in vs, therefore is hee saide to worke the saluation in vs by those selfe same things by which wee must passe to euerlasting life, after that wee haue once ouercome all encombrances.* 5 Hee witnesseth that hee is not onely not ashamed of his afflictions, but that he desireth also to haue all men know the greatnesse of them, and also his comfort delivered from them, although it be not yet perfite. *e I knewe not at all what to doe, neither did I see by mans helpe which way to saue my life.* [f] *I was resolued within my selfe to die.*

10 Who deliuered vs from so [g] great a death, and doeth deliuer *vs*: in whome we trust, that yet hereafter he will deliuer *vs*.

11 ✣ 6 So that yee labour together in prayer for vs, [h] that for the gift *bestowed* vpon vs for manie, thankes may be giuen by many persons for vs.

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie & godly [k] purenesse, *and* not in fleshly wisdome, but by the [l] grace of God we haue had our conuersation in the world, and most of all to youwards.

13 For we write [k] none other things vnto you, then that ye read or els that ye acknowledge, and I trust ye shall acknowledge vnto the [l] end.

14 Euen as yee haue acknowledged vs partly, that wee are your [m] reioycing, euen as ye are ours, in the [n] day of *our* Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a [o] double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia, vnto you, and to be led forth toward Iudea of you.

17 [p] When I therefore was thus minded, did I vse lightnesse? or mind I those things which I mind, according to the [p] flesh, that with mee should be, [q] Yea, yea, and Nay, nay?

18 [o] Yea, God is [r] faithfull, that our word toward you, was not Yea, and Nay.

19 [s] For the Sonne of God Iesus Christ, who was preached among you by vs, *that is*, by me, and Siluanus, and Timotheus, [t] was not Yea, and Nay: but in [t] him it was Yea.

20 [u] For all the promises of God in him *are* Yea, and are in [u] him Amen, vnto the glory of God through [x] vs.

g From these great dangers. ✣ *Rom.15.30.* *h* That he may not seeme to boast himselfe, he attributeth all vnto God, and therewith also confesseth that he attributeth much to the prayers of the faithfull. 7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs. 8 Secondly he putteth away an other slaunder, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto them, and came not. And first he speaketh of the simplicitie of his mind, and sincerite, which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters, being absent: and moreouer hee protesteth that he will neuer be otherwise *h With cleanesse, and holy and true plainnesse of minde, as God himself is cleane and holy and true.*

witnesse. *i Trusting to that very wisedome, which God of his free goodnesse hath giuen me from heauen.* *k He saith he writeth barely and simply: for he that writeth in coloured sort, is rightly said to write otherwise then wee vnderstande: and this he saieth the Corinthians shall knowe and like of very well.* *l Perfectly.* *m* Paul reioyceth *in the Lord* was, *that he had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructour, and taught them so purely and sincerely.* *n When he shal sit as iudge.* *o Another benefit.* 9 He putteth away their slander and falsehood by denying it, & first of all in that that diuers went about to perswade the Corinthians, that in the preaching of the Gospell, Paul agreed not to himselfe: for this was the matter and the cause. *p As men doe, which will rashly promise any thing, & change their purpose at euery turning of an hand.* *q That I should say and vnsay a thing?* 10 He calleth God to witnesse, and for iudge of his constancie in preaching & teaching one selfe same Gospell. *r True, and of whose faithfulnesse it where horrible wickednesse to doubt.* 11 He ioyneth also with himselfe, his fellowes as witnesses, with whome hee fully consented in teaching one selfe same thing, to wit, one selfe same Christ. *s* Was not diuers and wauering. *t That is, in God.* 12 Last of all he declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. *u Christ is set fourth to exhibite and fulfill them all melt assuredly, and without all doubt.* *x Through our ministerie.*

21 [x] And

21 13 And it is God which ſtabliſheth vs with you in Chriſt, and hath anointed vs,

22 Who hath alſo ſealed vs, and hath giuen the y earneſt of the Spirit in our hearts.

23 14 Now, I call God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus

24 15 Not that we haue dominion ouer your faith, but wee are helpers of your a ioy: for by faith ye ſtand.

23 He attributed the praiſe of his conſtancie, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God: ſeeing that they themſelues doe know all this to be true. y *An earneſt, it's whatſoeuer is giuen to confirme a promiſe.*

1 14 Now comming to the matter, he ſweareth, that he did not vnto them for this cauſe, that hee might not be conſtrained to deale more ſharpely, with them being preſent, then he would. z *Againſt my ſelfe, and to the danger of mine owne eaſe.* 15 He remoueth all ſuſpition of arrogancie, declaring that hee ſpeaketh not as a Lord vnto them, but as a ſeruant, appointed of God to comfort them. a *Hee ſtriueth the ioy & peace of conſcience, which God as author of, againſt tyrannous feare, & therewithall ſheweth the end of ſ Goſpel.*

CHAP. II.

1 *Hee excuſeth his not comming vnto them,* 2 *and priuily reprehendeth them:* 4 *hee ſheweth that ſuch is his affection towards them,* 5 *that he neuer reioyceth but when they are merie.* 6 *Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, hee requireth that they forgiue him.* 31 *Hee mentioneth his going into Macedonia.*

BVt I determined thus in my ſelfe, that I would not come againe to you in a heauineſſe.

2 For if I make you ſorie, who is he then that ſhould make me glad, but the ſame which is made ſorie by me?

3 And I wrote this ſame thing vnto you, leaſt when I came, I ſhould take heauineſſe of them of whom I ought to reioyce: this b confidence haue I in you all, that my ioy is the *ioy* of you all.

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares: not that yee ſhould be made ſory, but that ye might perceiue the loue which I haue, ſpecially vnto you.

5 c And if any hath cauſed ſorowe, the ſame hath not made *c* me ſory, but d partly (leaſt I ſhould more *c* charge *him*) you all.

6 It is ſufficient vnto the ſame man, that he was rebuked of many.

7 So that nowe contrariwiſe yee ought rather to e forgiue *him*, and comfort *him*, leaſt the ſame ſhould be ſwallowed vp with ouermuch heauineſſe.

8 Wherefore I pray you, that you would f confirme your loue towards him.

9 For this cauſe alſo did I write, that I might know the proofe of you, whether yee would be obedient in all things

10 To whom yee forgiue any thing, I *forgiue* alſo: for verely if I forgaue any thing, to whom I forgaue it, for your ſakes *forgaue I it* in the h ſight of Chriſt,

11 Leaſt Satan ſhould circumuent vs: for we are not ignorant of his i enterpriſes.

12 g ¶ Furthermore, when I came to Troas *to preach* Chriſts Goſpel, and a doore was opened vnto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thankes *be* vnto God, which alwayes maketh vs to triumph in Chriſt, and maketh manifeſt the k ſauour of his knowledge by vs in euery place.

15 3 For we are vnto God the ſweete ſauour of Chriſt, in them that are ſaued, and in them which periſh.

16 To the one *we are* the ſauour of death, vnto death, and to the other the ſauour of life, vnto life: 4 and who is ſufficient for theſe things?

17 ✣ For we are not as many, which make l marchandiſe of the word of God: but as of ſincerities, but as of God in the ſight of God ſpeake we in Chriſt.

a *Cauſing griefe & wrongit you, which hee ſhould haue done if hee had come to them before they had repented them.*

b *For I truſted that you would take that out of the way forthwith, which you knew I was diſcontented with, conſidering how you are perſwaded that my ioy is true ioy.*

2 He paſſeth to another part of this Epiſtle: which notwithſtanding is put amongſt the firſt, wherevnto he returneth afterward, and handleth the releaſing and vnlooſing of the inceſtuous perſon, becauſe he ſeemed to haue giuen ſufficient teſtimonie of his repentance: ſhewing the true vſe of excommunication, to wit, that it proceed not of hatred, but of loue, and ſo end, leaſt if we keepe no meaſure, we ſeruе Satan the deuill.

c *As if he ſayd, All that ſorrow is ſo cleane wip'd away, as though he had neuer felt it.*

d *Leaſt I ſhould euer charge him, who is burdened enough of himſelfe, which I would be glad were taken from him.*

e *That whereas before you puniſhed him with the miniſterie of the Goſpell, comparing it with the miniſterie of the Law, which bee conſidered in the perſon of Moſes, by whom the Law was giuen: againſt whome he ſetteth Chriſt the author of the Goſpell. Now this compariſon is taken from the verie ſubſtance of the miniſterie. The Law was as it were a writing of it ſelfe dead, and without efficacie: but the Goſpell or new couenant, is as it were the very vertue of God it ſelfe, in renewing, iuſtifying, and ſauing of men. The Law propounded death, accuſing all men of vnrighteouſneſſe. The Goſpell offereth and giueth righteouſneſſe and life. The gouernance of the Law ſerued for a time to the promiſe. The Goſpell remaineth to the end of the world. Therefore what is the glorie of that in compariſon of the maieſtie of this?*

f *Not of the Law, but of the Goſpell.*

g *Imputted and inuerunce: for that by this place we may plainly perceiue, that the Apoſtle ſpeaketh not of the ceremonies of the Law, but euen of the ten commandements.*

h *This word Glory, betokeneth a brightneſſe, and a maieſtie, which was bodily in Moſes but ſpiritually in Chriſt.*

k *He alludeth to the ordaining of the Prieſts, and the incenſe of the ſacrifices.*

3 He denieth that ought ſhould be taken away from the eigenitie of his Apoſtleſhip, becauſe they ſawe euidently that it was not receiued with like ſucceſſe in euery place. nay rather very many reiected and Sauiour of them that

Againe, he putteth

he did, to the vertue

a *The Apoſtle ſpeaketh his ſpeech wiſely, that by little and little he may come from the commendation of the perſon, to the matter it ſelfe.*

b *Which I tooke paines to write as it were.*

c *By the way he ſetteth the vertue of God, againſt the ſnyche wherewith Epiſtles are commonly written, to ſhew that it was wrought by God.*

3 He alſo ſetteth by the way, to the compariſon of the outward miniſterie of the Prieſthood of Leuī, with

which he handleth

i Whereby God offereth, yea and giveth the Spirit, not as a dead thing, but a quickning Spirit, working life.
k To wit, of Christ, who hauing impusted to vs as our owne, we are not onely not condemned, but also we are crowned as righteous.
l The Law, yea, and the ten commandements themselues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe.

countenance (which *glory* is gone away.)

8 How shall not the [i] ministration of the Spirit be more glorious?

9 For if the ministery of condemnation *was* glorious, much more doeth the ministration of [k] righteousnesse exceede in glory.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that which should be [l] abolished, *was* glorious, much more shall that which remaineth be glorious.

12 3 Seeing then that we haue such trust, we vse great boldnesse of speech.

13 ✣ 4 And *we are* not as Moses, *which* put a vaile vpon his face, that the children of Israel should not looke vnto the [m] ende of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which *vaile* in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts:

16 Neuertheleſſe when their *heart* shall be turned to the Lord, the vaile shalbe taken away.

17 Now the [n] Lord is the ✣ Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 5 But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

m Exod. 34. 34.
4 He expoundeth by the way the allegorie of Moses his couering, which was a token of the darkenesse and weakenesse that is in men, which were rather dulled by the bright shining of the Lawe, then lightned: which couering was taken away by the comming of Christ, who lightneth the hearts, and turneth them to the Lord, that woe may be brought from the fauerie of this blindnesse, and set in the liberty of the light, by the vertue of Christs Spirit. *m Into the very bottome of Moses his ministerie. n Christ is that spirit which taketh away that couering, by working in our hearts, whereunto also the Law it selfe called vs, though in vaine, because it speaketh to deadmen, vntill the spirit quickneth vs. ✣ Isa. 4. 14. 5* Going forwards in the allegroy of [o] couering, he compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doeth it not only not dazel their eyes, which looke in it, as the law doth, but also transformeth the with it beames, to the they also be partakers of the glory and shining of it, to lighten others: *o* Christ faid vnto his, You are the light of the world, whereas he himselfe was the onely light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, seeing them his owne example and his fellowes.

CHAP. IIII.

1 He sheweth that he hath so laboured in preaching the Gospel. 4 That such are euen blinded of Satan, who doe not perceiue the brightnesse thereof. 7 that the same is cared in earthen vessels, 10 who are subiect to many miseries: 16 and therefore bee exhorteth them by his owne example to be courageous, 17 and contemne this present life.

1 Now he plainly witnesseth that both he and his fellowes (through the mercie of God) do their vocation and duety vprightly and sincerely, neglecting all dangers. *a Though we are broken in pieces with miseries and calamities, yet we yeelde not.*

THerefore, [1] seeing that we haue this ministerie, as we haue receiued mercie, we [a] faint not:

2 But haue cast from vs the [b] cloakes of shame, and walke not in craftinesse, neither handle wee the word of God [c] deceitfully: but in declaration of the trueth we approoue our selues to euery mans conscience in the sight of God.

3 a If our Gospel be then hid, it is hid to them that are lost.

b Subtilitie, and all kinde of deceite, which men hunt after, as it were dennes and lurking holes, to couer their shamefull dealings withall. c This is it that in the former Chapter he called, making marchandize of the word of God. a An obiection: Many heare the Gospel, & yet are no more lightened thereby then by the preaching of the Law. He answereth, The fault is in the men themselues, whose eyes Satan plucketh out, who refuseth in this world. And yet notwithstanding doth he and his fellowes set foorth the most cleare light of the Gospel to be seene and beholden, seeing that Christ whom onely they preach, is he in whom only God will be knowen, and as it were seene,

4 In whoſth the god of this world hath blinded the minds, *that is*, of the infidels, that the d light of the glorious Gospel of Christ, which is the [e] image of God should not shine vnto them.

5 3 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for [f] Iesus sake.

6 For God ✣ 8 that commanded the light to shine out of darkenesse, *is he* which hath shined in our hearts, to giue the g light of the knowledge of the glory of God in the face of Iesus Christ.

7 4 But we haue this treasure in earthen vessels, *s* that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet *are we* not in distresse: we are in doubt, but yet we despaire not.

9 *Wee are* persecuted, but not forsaken: cast downe, but we perish not.

10 6 Euery where we beare about in our bodie the [i] dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which [k] liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our [l] mortall flesh.

12 7 So then death worketh in vs, and life in you.

13 8 And because we haue the same [m] spirit of faith, according as it is written, ✣ I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that hee which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 9 For all things are for your sakes, [n] that that most plenteous grace by the thankesgiuing of many, may redound to the praise of God.

16 Therefore wee faint not, [o] but though our outward man perish, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of [q] glorie:

18 While we looke not on the things w[h]ich are seene, but on the things which are not seene; for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

d The light of plaine and lightsome preaching, which telleth forth the glory of Christ.
e In whom the Father sheweth himselfe to be seene and beholden.
3 He remooueth according to his accustomed manner, all suspition of ambition, auoiding that he seaseth faithfully, but as a seruant, and witnessing that all this light which he and his fellowes giue to other, proceedeth from the Lord.
f To preach this selfe same Iesus to you.
✣ *Gen. 1. 3.*
g Which made enemy with his word.
h That being lightened of God, we should in like sort giue that light to others.
4 He taketh away a stumbling block, by which was darkened, amongst some, the bright shining of the ministerie of the Gospell, to wit, because the Apostles were the most miserable of all men, Paul answereth that he and his fellowes are as it were earthen vessels, but yet there is in them a most precious treasure.
s He bringeth manifold reasons, why the Lord doth so afflict his celeſtiall seruants, to the end saith hee, that all men may perceiue that they stand not by any mans vertue, but by singular vertue of God, in that they die a thousand times, but neuer perish.
6 An amplification of the former sentence, wherein he compareth his afflictions to a dayly death, and the vertue of the Spirit of God in Christ, to life, which oppresseth that death. *i So Paul calleth that miserable estate & condition, that the faithfull, but especially the ministers are in. k Which like, that life, to wit, by the spirit of Christ, amongst so many and so great miseries, al which is to that miserable condition.* 7 A very cunning conclusion: as if he would say, Therefore to be short, wee die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience. She declareth the former sentence, shewing that hee and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to others to beleeue, to wit, that they also shall be saued together with them in Christ. *m The same faith by the inspiration of the same Spirit.* ✣ *Psal. 116. 10.* 9 He sheweth how this constancie is preserued in them, to wit, because they respect Gods glorie, and the salvation of the Churches committed vnto them. *n When it shall please God to deliuer me, and restore me to you, that exceeding benefite which shall be powred vpon me, shall in like sort redound to the glorie of God, by the thankesgiuing of many.* o He addeth as it were a triumphing song, how that he is outwardly afflicted, but inwardly hee profiteth dayly: and passeth not at all for all the miseries that may be suffained in this life, in comparison of that most brilliant and eternall glorie. *o Gathered new strength, that the outward man be not ouercome with the miseries which came fresshly one vpon the necke of another, being maintained and vpholden with the strength of the inward man.* p *Afflictions are not called light, as though they were light of themselues, but because they passe away quickely, when as indeed our whole life is of no great long continuance.* q *Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP. V.

1 *He continueth in the same argument,* 6 *teaching the certaine hope of saluation* 8 *through faith.* 12 *not to praise themselues,* 14 *seeing he hath God and his Church before his eyes,* 17 *and esteemeth nothing, but newnesse of life in Christ.*

FOr [a] we know that if our earthly house of this tabernacle be destroyed, wee haue a building *giuen* of God, *that is*, an house not made with hands, *but* eternall in the heauens.

2 For therefore we sigh, desiring to be [b] cloathed with our house, which is from [b] heauen.

3 [a] Because that if we be cloathed, we shall not be found [c] naked.

4 For in deed wee that are in this tabernacle, sigh and are burdened because wee would not be vncloathed, but would be cloathed vpon, that mortalitie might be swallowed vp of life.

5 And he that hath [c] created vs for this thing, *is* God, who also hath giuen vnto vs the earnest of the Spirit.

6 [3] Therefore we are alway [b] bolde, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by [c] faith, and not by sight.)

8 Neuertheless, we are [c] bolde, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also we [g] couet, that both dwelling at home, and remoouing from home, we may be acceptable to him.

10 [4] For wee must all [h] appeare before the iudgement seat of Christ, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 [5] Koowing therefore that [i] terrour of the Lord we perswade men, and we are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 [6] For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue *to answere* against them, which reioyce in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are it* vnto you.

14 [8] For that loue of Christ [l] constraineth vs, 15 Because wee thus iudge, that if [m] one be dead for all, then were all dead, and he died for all, that they which liue, should not hencefoorth [n] liue vnto themselues, but vnto him which died for them, and rose againe.

16 [9] Wherefore, hencefoorth know we no man after the flesh, [o] yea though wee had knowen Christ after the flesh, yet now hencefoorth know we *him* no more.

17 [10] Therefore if any man *be* in Christ, *let him be a* [p] new creature. [+] Old things are passed away: beholde, all things are become new.

18 [11] And all things *are* of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath [p] committed to vs the word of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech *you* through vs: wee pray you in Christes stead, that ye be reconciled to God.

21 For he hath made him *to be* [q] sinne for vs, which [r] knew no sinne, that wee should be made the [r] righteousnesse of God in him.

[a] Taking occasion by the former comparison, hee compareth this miserable body, as it is in this life to a fraile and brickie tabernacle, against which hee setteth the heauenly Tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, insomuch, sayth he, that we are not onely not addicted to this tabernacle, but also doe with sobbes and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignitie of the ministrie, as the other was, wherof we spake in the beginning of the second Chapter.

[b] *He calleth the giuing of immortalitie, which we shalbe as it were cloathed with, A garment.*

[c] *Heauenly, not that the substance of it is heauenly, but for the glory of it.*

[3] An exposition of the former saying: We doe not without cause, desire to be clad with the heauenly house, that is, with that euerlasting and immortall glory, as with a garment: for when we depart hence, we shall not remaine naked, hauing once cast off the couering of this bodie, but we shall take our bodies againe, which shall put on, as it were another garment besides: and therefore we sigh not for the wearinesse of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. [+] *Rom. 8. 15.* [c] *He meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end, that they should be clothed with heauenly immortality.* 3. Heereinfereth vpon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this tarriance (for we are now so with God, y we beholde him but by faith, and are therefore now absent from him) but for that we aspire & haue a longing alwayes to him: therefore also we behaue our selues so, that we may be acceptable to him, both while we liue here, & when we goe from hence to him. [d] *He calleth them Gods iudgements, which are vnto vs as eyes to vs, to make vs stirred & stirred vp minde to suffer what dangers soeuer, nothing doubting, but that in end shall be happy.* [e] *Faith of those things which we hope for, & not hauing God presently in our view.* [f] *And yet we are in such fort bolde, & so prone on our pilgrimage with a valiant and quiet minde, that yet notwithstanding, we had rather depart hence to the Lord.* [g] *And seeing it is so, we striue to liue so, that both in this our pilgrimage heere wee may please him, & that at length we may be receiued home to him.* [+] *Rom. 14. 10.* 4 That no man might thinke it to pertaine to all, which he spake of that heauenly glory, he addeth, that euery one shall first render an account of his pilgrimage, after that hee is departed from hence. [h] *We must all appeare personally, and enquiry shall be made of vs, that all may see, how wee haue liued.* 5 Now hee passeth ouer, and taketh occasion of the former sentence, returneth to the former chapter verse 16. confirming his owne sinceritie and his fellowes. [i] *That terrible iudgement.* 6 Hee remooueth all suspition of pride, by a new reason, because it is behoouable, not for his part, but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a few others. [k] *In outward disgusings, and that coloured shew of mans wisedome and eloquence, and not in true godlinesse, which is sealed in the heart.*

7 The meaning is: Euen when I am mad (as some men thinke of me) while as I seeme as a foole to boast my selfe, I doe it for your profit, no lesse then when I preach the Gospel simply vnto you.

8 He goeth forward to putting away all suspition of desire of estimation and boasting: for the loue of Christ, saith he, compelleth vs hereunto, that seeing he died for vs all, which were dead when as we liued to our selues (that is, while we were yet giuen to the seruitude of affections) wee ought like sort should consecrate our whole life which we haue received of him, to him (to wit) being ioined with the holy Ghost to this end and purpose, that wee should meditate vpon nothing but that which is heauenly. *1 Possesseth vs wholly.* [m] *Hee speaketh here of sanctification, whereby is commeth to passe that Christ liueth in vs. n Looke Romans chapter 6. and 7.* 9 Hee sheweth what it is, not to liue to our selues, but to Christ, to wit, to know no man according to the flesh, that is to say, to be to count not among men, nor to care for those worldly and carnall things, as they doe which respect armies, stocke, his countrey, forme, glorie, riches, and such like, wherein men commonly dote, and weatie themselues. [o] An application: This is, sayeth he, so true, that we doe not now the carnally of Christ himselfe, who hath now left the world, and therefore must be considered of vs spiritually. 11 An exhortation for euery man which is renewed with the spirit of Christ, to meditate heauenly things, and not earthly. *o As a thing made anew of God, for though a man be not newly created, when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding is pleased the holy Ghost to speake so, to teach vs, that wee must attribute all things to the glorie of God: not that wee are flockes and blockes, but because God created in vs both the will to will well, and the power to doe well.* [+] *Ezek. 43. 10 reuelation 21. 5.* 12 Hee commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for in it is conteined the atonement, with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers, to haue confideration of themselues, and not to deceiue themselues of so great a benefit. And when hee sayeth, hee plainely reprehendeth them which fully challenged to themselues the name of pastours. [p] *Vsed our labour which fully challenged to themselues the name of pastours.* [q] *A sinner, not in himselfe, but by imputation of the guilt of all and transcil.* [q] *A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.* [r] *Who was cleane voide of sinne.* [s] *Righteousnesse before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

CHAP. VI.

1 *He exhorteth them to leade their liues as it becommeth Christians,* 3 *neither to be dismayed in tribulations,* 9 *nor puffed vp with glory:* 14 *to auoid all vncleannesse,* 16 *considering that they are the temples of the liuing God.*

SO [1] we therefore as workers together beseech *you*, that yee receiue not the grace of God in vaine.

2 [2] For he sayeth, [+] I haue heard thee in a time accepted, and in the day of saluation haue I

1 Men doe not onely need the ministery of the Gospel, before they haue received grace, that they may be partakers of it, but also after they haue received grace, that they may continue in it.

[a] In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered. [+] *Esa. 49. 8. a Which I of my free mercy and loue toward vs haue elected of and appointed: at which same God powred out that his marueilous loue vpon vs,*

succoured

succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 3 Wee giue no occasion of offence in any thing, that *our* ministerie should not be reprehended.

4 But in all things we [b] approoue our selues as [✠] the ministers of God, [+] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in [c] tumults, in labours,

6 5 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained,

7 By the [d] word of trueth, by the [e] power of God, by the [f] armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, and beholde, we liue: as chastened, and *yet* not killed:

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* making many rich: as hauing nothing, and *yet* possessing all things.

11 6 O Corinthians, our mouth is [g] open vnto you, our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne bowels.

13 Now for the same recompense, I speake as to my children, Be you also inlarged.

14 7 Be not vnequally yoked with the infidels: for [✠] what fellowship hath righteousnes with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what [k] part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? ▽ for yee are the Temple of the liuing God: as God hath sayd, [✠] I will [l] dwell among them, and walke there: and I will be their God, and they shallbe my people.

17 [✠] Wherefore come out from among them, and separate your selues, sayth the Lord, and touch none vncleane thing, and I will receiue you

18 * And I will be a Father vnto you, and yee shall be my sonnes and daughters, sayth the Lord Almighty.

3 He sheweth the Corinthians a patterne of a true minister, in his owne example, and Timotheus and Silvanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.
b Declare and shew indeed.
✠ 1. Cor. 4. 1.
4 Hee first of all reckoneth vp those things which are neither alwayes in the ministers, nor without exception, vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.
c In tossing to and fro, finding no place of rest and quietnesse.
5 Secondly, hee reckoneth vp such vertues as are necessary, and ought alwayes to be in them, and wherewith as by good armour, all iets and hinderances may be ouercome.
d Preaching of the Gospel.
e Power to worke miracles, and to bring vnder the wicked.
f Vprightnesse.
6 Going about to rebuke them, hee sayth first, that he dealeth with them sincerely and with an open and plaine heart, and therewith all complaineth that they do not the like to loue againe their Father.
g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy. b You are in mine heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me wayd.
i After the maner of the Hebrewes, he calleth those tender affections which rest in the heart bowels.
7 Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatry, though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure, not only in mind, but also in body, that they may wholly be holy vnto the Lord. ✠ *Ecclesi. 13. 18.*
k What can there be betweene them? ▽ 1. Cor. 3 16. & 6. 19. l He setteth the liuing God against idols. ✠ Leuit. 26. 11. m God dwelleth with vs, because Christ is become God with vs. ✠ *Isa. 54. 11.* * *Iere. 31. 1.*

CHAP. VII.

1 *Least by ouermuch vrging the he should dismay their tender minds, a he prouoketh that all that he sayd. 4 proceeded of the great good will he haue vnto them. 8 And therefore they should not be offended, that he made them sorry, to and brought them to repentance not to be repented of.*

SEeing then we haue these promises, dearely beloued, let vs cleanse our selues from all filthinesse of the [a] flesh and spirit, and finish our sanctification in the feare of God.

2 [b] Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I speake it not to *your* [c] condemnation: for I haue sayd before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you, I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrours within.

6 But God, that comforteth the [d] abiect, comforted vs at the [e] comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me ward, so that I reioyced much more.

8 2 For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though it were but for a season.

9 I now reioyce, not that ye were sory, but that ye sorowed to [f] repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For [g] godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For beholde, this thing that ye haue beene godly sory, what great care hath it wrought in you: yea, what clearing of your selues: yea, *what* indignation: yea, *what* feare: yea, *how* great desire: yea, *what* a zeale: yea, *what* reuenge: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong neither for his cause that ha I the iniurie, but that our care toward you in the [h] sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather were we glad much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed, but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with feare and trembling yee receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

1 He returneth againe from that admonition to his owne person, opposing the testimonies both of his faithfulnesse and also of his continuall good will towards them.
b Let me haue some place amongst you, that I may teach you.
c To condemne you of vnkindnes or treachery.
d Whose hearts are cast downe, and are very sory for spending.
e With those things which Titus told me of you at his comming, to wit, how fruitfully you reade ouer my letters, moreouer and besides that, I am exceeding glad refreshed with his presence.
2 An obiection: But thou hast handled vs roughly: the Apostle answereth that he vsed not this roughnes without griefe. And hee addeth moreouer, that he is also glad now, that he draue them to that sorow, although it was against his will, since it was to profitable vnto them: for there is a sorow not onelie praise worthy, but also necessary, to wit whereby repentance groweth by certaine degrees for the which repentance he praiseth them highly. And this is the first part of this Epistle.
f In somuch that sorow did you much good toward the amendment of your lewdnes and sinnes.
g Godly sorow is when we are not terrified with the feare of punishment, but because we feele we haue offended God our most mercifull Father: contrary to this, there is another sorow that one's feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first, is desperation, vnlesse the Lord helpe speedily. h Is was not coloured nor counterfeit, but such as I dare stand to before God.

CHAP. VIII.

1 *He exhorteth them by th example of the Macedonians, 9 and also euen of Christ himselfe, 14 to be liberall towards the saints: to for which purpose, he sh weth that Titus, 18 and another brother came vnto them.*

WE [a] doe you also to wit, brethren, of the [b] grace of God bestowed vpon the Churches to stir vp the Corinthians to liberality, wherewith the pouerty of y Church of Hierusalem might be holpen in time conuenient. And first of all he setteth before them the example of the Churches of Macedonia, which other while were brought by great miserie to extreme pouertie, to the ende that they should follow them.
a The benefit that God bestowed vpon the Churches.

a Both of bodie and soule, that by this meanes the sanctification may be perfect, consisting in both the parts thereof.

1 The first part of this Epistle containing diuers exhorta-

chee

ches of Macedonia,

2 Because in [b] great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare record) yea, and beyond their power they were [c] willing.

4 And prayed vs with great instance, that wee would receiue the [d] grace, and fellowship of the ministring which is toward the Saints.

5 And *this they did*, not as wee looked for: but gaue their owne selues first to the Lord, and *after* vnto vs by the will of God.

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, *euen so see* that ye abound in this grace also.

8 This say I not by commandement, but because of the [e] diligence of others: therefore prooue I the [f] naturalneſſe of your loue.

9 For yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shew *my* minde herein: for this is expedient for you, which haue begun not to doe onely, but also to [g] will, a yeere agoe.

11 Now therefore performe to doe it also, that as *there was a* readinesse to will, euen so yee may performe it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither *is it* that other men should be eased and you grieued: But vpon [h] like condition, at this time your abundance *supplieth* their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie.

15 As it is written, He that *gathered* much, had nothing ouer, and he that *gathered* little, had not the lesse.

16 And thanks *be* vnto God, which bad put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise *is* in [i] the Gospel throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this [k] grace that is ministred by vs vnto the glory of the same Lord, and *declaration* of your prompt minde.)

20 Auoiding this, that no man should blame vs in this [l] abundance that is ministred by vs,

21 ✠ Prouiding for honest things, not onely before the Lord, but also before men.

22 And wee haue sent with them our brother, whom wee haue oft times prooued to be diligent in many things, but now much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any do enquire of* Titus, *he is* my fellow and helper to youward: or of our [m] brethren they are messengers of the Churches, *and* the [n] glory of Christ.

24 Wherefore shew ye towarde them, and before the [o] Churches the proofe of your loue, and of the reioycing that we haue of you.

presence you are, for so much as you see the messengers whom they haue chosen by all their consents, and sent them vnto you.

CHAP. IX.

a Why albeit hee thinke well of their ready willes, 3 yet earnestly exhorteth them. 4 hee yeeldeth a reason: 6 He compareth almes to seede sowing. 10 which God doth repay with great gaine.

FOr [a] as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, *and say*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioycing ouer you should be in vaine in this behalfe, that ye (as I haue sayd) be ready.

4 Least if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not say you) should be ashamed in this my [a] constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, *and come* as of beneuolence, and not as [b] niggardlinesse.

6 [a] This yet *remember*, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man [c] wisheth in his heart, *so let him giue*, not ✠ of grudging, or of [c] necessitie: ✠ for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye always hauing all sufficiencie in all things, may abound in [g] euery good worke.

9 (✠ As it is written, He hath spatsed abroad and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also hee that findeth seed to the sower, will minister likewise bread for food: and multiplie your seed, and increase the [i] fruits of your beneuolence)

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 [j] For the ministration of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the [k] experiment of this ministration praise God for your [l] voluntarie sub-

m Titus his two companions.
n By whom the glory of Christ is see forth.
o All Churches shall be witnesses of this your godly dealing, in whose presence you are.

a For those maisolde afflictions, wherewith he Lord visited them, did not onely not quaile their ioyfull readinesse, but also made it much more excellent and famous.
b Of their owne accord they were libertall.
c He calleth that Grace, that other men would haue called a burden. And this verse is to be expounded by the sixth verse.
d He amplifieth the forwardnes of the Macedonians, in this, that they also desire Paul to stirre vp the Corinthians to accomplish the giuing of almes, by sending agane of Titus vnto them.
e Thirdly he warneth them that they deceiue not their expectation which they haue conceiued of them.
f At the request of the Macedonians I haue appeareth the naturalneſſe of our loue, when as in deede, and that frankely and freely, we helpe our brethren, euen for Christ his sake.
g The fourth argument taken from the example of Christ.
h He taketh good heede that hee seeme not to wreſt it out of them by constraint, for valeſſe it be voluntarie, God doeth not accept it.
g Not onely to doe, but also to doe willingly: for he noteth our readie willingnes without any iuſtcomement by any other men, much leſſe came it of ambition and vainglory.
i Against ſuch as vſe to excuſe themſelues, because they are not rich, although it were onely poore to rich men to helpe the poore.

2 Christian liberalitie is mutuall: that *abundance you helpe others, which are poore, with ſome part of your goods, ſo ſhould others in like ſort beſtowe ſome of theirs vpon you.* ✠ Ex.16.18.
l Hee commendeth Titus and his two companions for many cauſes, both that their credit might not be ſuſpected, as though hee had ſent them only to ſpoyle the Churches, and alſo that they might be ſo much the readier to contribute.
m Hee preaching of the Goſpell.
n Theſe almes which are beſtowed for the releife of the Church of Hieruſalē in this pitifull liberalitie of the Churches which is commended to our ſtuſe.
✠ Rom.12.13.

b Titus his great triall of affliction.
c Of their owne accord they were libertall.
d He calleth that Grace, that other men would haue called a burden.
e At the request of the Macedonians I haue appeareth the naturalneſſe of our loue, when as in deede, and that frankely and freely, we helpe our brethren, euen for Christ his sake.
f The fourth argument taken from the example of Christ.
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k Hee preaching of the Goſpell.
l Theſe almes which are beſtowed for the releife of the Church of Hieruſalē in this pitifull liberalitie of the Churches which is commended to our ſtuſe.
✠ Rom.12.13.

a He wiſely meeteth with the ſuſpition which the Corinthians might conceiue, as though the Apoſtle in vrging them ſo carefully, ſhould doubt of their good will: Therefore he witneſſeth that hee doeth it not to teach them that they ought to helpe the Saints, ſeeing that he had become ſuretie for them to the Macedonians, but onely to ſtirre them vp which were running of themſelues, to the end that all things might both be in a better readineſſe, and alſo be more plenteiſull.
a The word which he vſeth, ſignifieth ſuch a ſtayedneſſe and ſetledneſſe of minde, as cannot be mooued with any terrour or feare.
b As from couetous men.
a Almes muſt be giuen neither niggardly, nor with a loathfull minde, or hardly: but a franke and free almes is compared to a flowing which hath a muſt pleatifull harueſt of moſt abundant bleſsings following it.
c Determineth and appointeth freely with himſelfe.
✠ Rom.12.8.
d With a ſparing & niggardly heart.
e Exod.35.10 *f* All God his bountifull liberalitie *g* To helpe others by all meanes poſſible, *h* during them his other neceſſities. *i* Pſalme 112.9. *k* Is everlaſting: Now Dauid ſpeaketh of a man that feareth God, and loueth his neighbour, who ſhall never want (ſayeth he) to giue to others. *l* There is none ſo good an inheritance to the godly, as fountifulneſſe is. 3 Another excellent and double fruit of liberalitie towards the Saints, is this: that it giueth occaſion to praiſe God, and that our faith is alſo thereby made manifeſt. *k* By this proofe of your liberalitie in this helping of ſuccouring of them. *l* In ſhewing with one conſent, that you acknowledge that onely Goſpel which you haue willingly ſubmitted your ſelues vnto, declaring thereby, that you agree with the Church of Hieruſalem.

m Least by his great commendation and praise, the Corinthians should be puffed vp, he spoileth vp this exhortation, with this exclamation.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the abonndant grace of God in you.

15 m Thankes therefore *be* vnto God for his vnspeakeable gift.

CHAP. X.

a He setteth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked, 7 and that, when he is present, his deedes haue no lesse power, 11 then his wordes haue force when he is absent.

NOwe I Paul my selfe beseech you by the meekenesse, and a gentlenesse of Christ, which when I am present among you *am* base, but am bolde toward you being absent:

2 And *this* I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked b according to the flesh.

3 2 Neuertheles, though wee walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warrefare are not c carnall, but mightie through d God, to cast downe holdes.)

5 Casting downe the imaginations, and enery high thing that is exalted against the knowledge of God, 3 and bringing into captiuitie enery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the e apparance? If any man trust in himselfe that he is Christes, let him consider this againe of himselfe, that as he *is* Christes, euen so *are* we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *This I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, sayeth he, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent, such *will we be* also in deede, when we are present.

12 5 For we b dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they measure themselues with i themselues, and k compare themselues with themselues.

13 But we will not reioyce of things, which are not within *our* l measure, ✣ but according to the measure of the line, whereof God hath distributed vnto vs a measure to awaine euen vnto you.

14 For wee stretch not our selues beyond *our* measure, as though we had not attained vnto you: for euen to you also haue wee come *in preaching* the Gospel of Christ.

15 Not boasting of things which are m without *our* measure: *that is*, of others mens labours: and wee hope, when your faith shall increase, to be magnified by you according to your line abundantly,

16 And to preach the Gospel in those regions which *are* beyond you: not to reioyce in n another mans line, *that is*, in the things that are prepared already.

17 ✣ 6 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

CHAP. IX.

a He testifieth that for the great loue: sake he beareth to the Corinthians, he is compelled to vtter his owne praises, 5 and that he bestowed his labor on them without any reward. 13 That the false apostles should not surpasse him in any thing. 22 whom he farre excelled in those things which are praise worthy in deed.

WOuld 1 to God, ye could suffer a little my foolishnesse, and in deed, ye suffer me.

2 For I am ielous ouer you, with a godly iealousie: for I haue prepared you for one husband, to b present you *as* a pure virgine to Christ:

3 But I feare least as the c serpent begoiled Eue through his subtilty, so your minds should be d corrupt from the simplicity that is in d Christ:

4 2 For if he that commeth, preacheth d another Iesus whom we haue not preached: or if ye receiue another spirit whom ye haue not receiued: either another Gospel which ye haue not receiued, ye might well haue suffered *him*.

5 Verely I suppose that I was not inferiour to the very chiefe Apostles.

6 3 And though I *be* e rude in speaking, yet *I am* not so in knowledge, but among you we haue beene made manifest to the vttermoste, in all things.

7 4 Haue I committed an offence, because I abased my selfe, that ye might be exalted, & because I preacheth to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages *of them* to doe you seruice.

9 And when I was present with you, and had need, ✣ I was not slow to full to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost. e Amore perfect doctrine of Iesus Christ. 3 He setteth the slanders of those Traitors. I grant, sayth he, that I am not so eloquent an Orator, but yet they can not take away the knowledge of the Gospel from me, whereof you haue had good proofe, and that euery manner of way. f Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Gospel, but he will not haue painted kinde of speech, which too many now adayes hunt after & follow. 4 Another slander, to wit, that he was a rascall, & liued by the labour of his owne hands. But herein, sayth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to trauell for my liuing with mine owne handes in part, and partly also when pouerty constrained me, I chose rather otherwise to seeke my sufficiency, then to be any burden to you, although I preached the Gospel vnto you? ✣ *Chap.* 12, 13.

i Vpon a vaine perswasion that they haue of themselues, they take vpon them they care not what. k They consume all other, and measure all their doings onely by themselues. l Of these things, which God hath not measured to me. ✣ Ephes. 4, 7. m As though God had diuided the whole world among the Apostles, to be husbandes. n In countreyes which other men haue prepared and husbanded with the preaching of the Gospell. ✣ Iere. 9, 24. 1. corinth. 1, 31.

1 He returneth to the defence of his Apostleship, but so that he vseth his authoritie therein: for hee warneth them earnestly, and gratefully, vsing also terrible threatnings to shew themselues such as are apt to be instructed. And he reiecteth certaine proud men which made no better accompt of him, then of a bragging Thraso, in that he vseth to be sharpe against them when he was absent, because they sawe no great maiestie in him after the maner of men, and besides, had procured his leuitie, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse, he protesteth vnto them that he will shew in deede how farre they are deceiued which make that accompt of the office of an Apostle, that they do of worldly offices, that is, according to the outwarde appearance. a That nature which is enclined to mercie, rather then to rigour of iustice. b As though I had no other aide & helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall & Apostolique dignitie. c Secondly he witnesseth, that although he be like vnto other men, yet hee commeth furnished with ỳ strength, which no holdes of man can match, whether they resist by craft and deceit, or by force & might, because he warfareth with diuine weapons. c Are not such as might get them authoritie with all one of another, and of great value. d Stand vpon that infinite power of God. 3 An amplification of this spirituall vertue, which in such sort conquereth ỳ enemies be they neuer so craftie & mightie, that it bringeth soule of them by repentance vnto Christ, and iustly reuengeth others, that are stubbornly obstinate, separating thẽ from the other which suffer themselues to be ruled. 4 Hee braideth into their heads that same matter with great weight of wordes, and sentences. e Do ye iudge of things according to the outward shew. f Not being told of it by mee. g Hee noteth out some that was the seedes man of this speech. 5 Being constrained to resell the foolish bragges of certaine ambitious men, he witnesseth, ỳ they are able to bring nothing, but that they fally perswade themselues of themselues: and as for himselfe, although hee bragge of excellent things, yet hee will not passe the bounder which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospel of Christ, and trusteth ỳ he shall goe further, when they haue so profited that hee shall not need to tary any looger amongst thẽ to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours. ✣ This is spoken after a taunting sort.

supplied, and in all things I kept, [f] and will keepe my selfe, that I should not be grieuous vnto you.

10 The [g] trueth of Christ is in me, that this reioycing shal not be [h] shut vp against mee in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they [i] reioyce.

13 [k] For such false apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marualle: for Satan himselfe is transformed into an [l] Angel of [m] light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though *they were* the ministers of righteousnesse, whose end shallbe according to their workes.

16 [n] I say againe, Let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it [o] were foolishly, in this *my* great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 [p] For ye suffer, euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the [q] reproach: as though that we had been [r] weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, [s] so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am [t] more: in labours more abundant: in stripes aboue measure: in prison more plentifully: in [u] death oft.

24 Of the Iewes [x] fiue times receiued I fourtie *stripes* saue one.

25 I was [y] thrise [z] beaten with rodds: I was [a] once stoned: I suffred thrise [b] shipwracke: night and day haue I beene in the deepe sea.

26 In iourneying [c] *I was* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderneſse, in perils in the sea, in perils among false brethren,

27 In whearinesse and [d] painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 [e] Beside the things which are outward, I am combred dayly, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 [f] If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In [g] Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and would haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 *He doth euen unwillingly make rehearsall 3 of the heauenly visions: 4 that were reuealed vnto him, 6 for which though he might in deede glory, yet he will not, 10 being pray of his owne infirmities: 11 but they deuse him to this kinde of folly, 20 In that they giue care to certaine vaine glorious persons, who draw them from Christ.*

IT [a] is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man [a] in Christ aboue fourteene yeeres agone, (whether *he were* in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken vp into [c] Paradise, and heard words which [d] cannot be spoken, which are not [e] possible for man to vtter.

5 [f] Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of me aboue that hee seeth in me, or that he heareth of me.

7 [g] And least I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a [h] pricke in the flesh, the messenger of [i] Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I [k] besought the Lord [l] thrise that it might depart from me.

9 And he [m] said vnto me, My grace is sufficient

9 He addeth this in conclusion further, that the Gentiles might be ashamed to despise him, vpon whose care almost all Churches depended, as it was plainely seene by experience.

10 He turneth that against the aduersaries, which they obiected against him: as if he should say, They alleadge my calamities, to take away thy authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I deuise and forge nothing.

✣ *Actes* 9, 24.

1 He goeth forward in his purpose, and because those bragging mates boasted of reuelations, he reckoned vp those things which lift him vp aboue the common capacitie of men: but he vseth a preface, and excuseth himselfe addyly.

a *I speake this in Christ, that is, be it spoken without vaine glory, for I seeke nothing but Christ Iesus' sake.* b *Into the highest heauen: for we neede not to dispute subtilly vpon the word (Third) but yet this place is to be marked against them which would make heauen to be euery where.*

c *So the Grecians name that which we call a parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the*

olde Testament out of Hebrewe into Greeke, called the garden of Eden, wherevnto Adam was put straight after his creation, as a most delicate and pleasant place. And here to grow it, that that blessed seate of the glory of God is called by that name. d Which no man is able to vtter. e Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5. f To remooue all suspition of ambition, hee witnesseth that hee bragged not of those things as of his owne, but as out of himselfe, and yet couwith handling faineth nothing, least by this occasion other men should attribute more vnto him then in deed hee is: and therefore hee had rather glory in his miseries. g An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan and by all kinde of temptations, to wit, least they should be too much puffed vp, and also that they may be made perfite by that continuall exercise. h *In meaneth euen my selfe, that flesh I self in vs, as it were a pricke, in so much that it confirmed Paul himselfe being regenerate, to cry out, I see not that good that I would, &c. And he called it a pricke, by a borrowed kinde of speach taken from thornes, or stumpes, which are very dangerous and hurtfull for the feete, if a man walke through wayes that are ouer growne.* i *Which setteth those lusts on fire.* k Oft.

for thee: for my power is made perfect through weakenesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may ‡ dwell in me.

10 Therefore I take [k] pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled me: for I ought to haue beene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The [l] signe of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, ✣ except that I haue not beene [m] slouthfull to your hinderance? forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you. for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 [6] But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same Spirit? walketh we not in the same steps?

19 [7] Againe, thinke yee that wee excuse our selues vnto you? we speake before God in [n] Christ. But *we doe* all things, dearely beloued, for your edifying.

20 [8] For I feare least when I come, I shall not find you such as I would: and that I shall be found vnto you such as ye would not: and least *there be* ‡ strife, enuying, wrath, contentions, backbitings, whisperings, swellings, *and* discord.

21 *I feare* least when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed.

4 He concludeth, that hee will onely tell his miseries against the vaine braggers of the false apostles, and there with also excuseth himselfe, for that by their impudencie, he was constrained to forsake so much of these things as he did: to wit, because that in his Apostleship were subuerted, his doctrine must needes fall.

k That I might feele the vertue of Christ more and more: For the weaker that we are, the more doeth Christes vertue appeare in them.

k I doe not onely take them patiently, and with a good heart, but also I take great pleasure in them.

5 Againe he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleshippe amongst them, and againe he declareth by certaine arguments, how farre bee is from all couetousnesse, and also how he is affectioned towards them.

l The arguments whereby it may well appeare, that I am indeede an Apostle of Iesus Christ.

✣ *Chap. 12, 9.*

m I was not slouthfull in getting my liuing with mine owne hands, that I might not be burdensome to you.

6 Hee putteth away another most grieuous thunder, to wit, that hee did subtilly and by others, make his gaine and profite of them. 7 Hee concludeth, that hee writeth not these things vnto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behoueable for them to doubt nothing of his fidelitie who instructeth them. *n As it becommeth him to speake truely and sincerely, that prooueth himselfe to be in Christ, that is to say, to be a Christian.* 8 Hauing confessed his authoritie vnto them, he rebuketh them sharpely, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, valesse they repent, seeing that this is the third time that he hath warned them.

CHAP. XIII.

1 *Comming the third time, 2 he diuideth the sharper vengeance towards them, 3 who haue a perfect triall of the power of Christ in his Apostleship. 10 At length hee prayeth for their repentance, 11 And wisheth them prosperitie.*

LO this *is* the third time that I come vnto you. ✣ In the mouth of two or three witnesses shall euery word stand.

2 I told you before, and tell you before: as though I had beene present the second time, so write I now being absent to them, which heretofore haue sinned, and to all others, that if I come againe I will not spare,

3 [1] Seeing that ye seeke experience of Christ, that speaketh in mee, which towarde you is not weake, but is [a] mightie in you.

4 For though hee was crucified concerning [b] *his* infirmitie, yet liueth hee through the power of God. And we no doubt are weake in him, but we shall liue with him, through the power of God toward you.

5 ✣ [2] Prooue your selues whether ye are in the faith: examine your selues: knowe you not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 [3] But I trust that yee shall knowe that wee are not reprobates.

7 Now I pray vnto God that yee doe none euill, not that we should seeme approoued, but that yee would doe that which is honest: though wee be as [c] reprobates.

8 For wee can not *doe* any thing against the trueth, but for the trueth.

9 For wee are glad when wee are weake and that yee are strong: this also we wish for, *euen* your [d] perfection.

10 Therefore write I these things being absent, least when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen mee, to edification, and not to destruction.

11 [4] Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 [5] Greete one another with an [e] holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

3 Hee mitigateth that sharpenesse, trusting that they will towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that he passeth not for his owne fame & estimation, so that hee may serue to their saluation, which is the onely marke that he shooteth at. *c In mens iudgement.* *d That all things may be in good order amongst you, and the members of the Church restored into their place which haue been broken and out of place.* 4 A briefe exhortation, but yet such as one as comfort hedeth all the parts of a Christian mans life. 5 He saluteth them familiarly, and in conclusion wisheth well vnto them. ✣ 1. Cor. 16. 20.

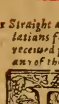
¶ The second *Epistle* to the Corinthians, written from Philippi, a citie in Macedonia, *and sent* by Titus and Lucas.

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 3 He reprehendeth the Galatians for revolting 9 from his Gospel, 15 which he receiued from God, 17 before he had communicated with any of the Apostles.



PAVL [a] an Apostle (not of men, neither by [b] man, [c] but by [c] Iesus Christ, & God the Father which hath raised him from the dead.)

2 And all the brethren which are with me, vnto the [d] Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 [e] Which gaue himselfe for our sinnes, that he might deliuer vs [f] from this present euill world according to the will of God euen our Father,

5 To whom *be* glory for euer and euer. Amen.

6 [g] I marueile that ye are so soone [h] remooued away vnto another Gospel, from him that had called you in the grace of Christ,

7 [i] Which is not another *Gospel*, saue that there be some which trouble you, and intend to [k] peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be [l] accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed.

10 [m] For now preach I [n] mans *doctrine*, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 [o] Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [p] reuelation of Iesus Christ.

13 [q] For ye haue heard of my conuersation in time past, in the Iewish religion, how that [r] I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [s] traditions of my fathers.

15 But when it pleased God (which had [t] separated me from my mothers wombe, and called *me* by his grace,)

16 To reueale his Sonne [u] in mee, that I should preach him [x] among the Gentiles immediately, [y] I communicated not with [z] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three [a] yeeres I came againe to Hierusalem, to visite Peter, and [b] abode with him fifteene dayes.

19 And none other of the Apostles saw I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, *I protest* [c] before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia:

22 But I was vnknowen by face vnto the Churches of Iudea which were in Christ,

23 And they had heard onely *some say*, He which [d] persecuted vs in time past, now preacheth the [e] faith which before hee destroyed.

24 And they glorified God for me.

1 a A salutation comprehending in few words, the summe of the Apostles doctrine, and also besides straightway from the beginning, shewing the grauitie meete for the authoritie of an Apostle, which he had to maintaine against the false apostles.

b *He forsweth who is not authour of the ministery generally: so herein the whole ministery agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.*

c *He toucheth the instrumentall cause for this is a peculiar prerogatiue to the Apostles, to be called immediately from Christ.*

d Titus 1.3.

e *Christ no doubt is man, but true is God also, and head of the Church, and in this respect to be exempted out of the number of men.*

2 a The summe of the true Gospel is this, that Christ by his onely offering, saueth vs being chosen out from the world, by the free decree of God the Father. b *Luke 1.74. c Out of that most corrupt state wherein we were without Christ.* 3 The first part of S. Paules witnesse is that he was an Apostle, nothing inferiour to the chiefe disciples of Christ, & wholly agreeing with them, whom names the false apostles did abuse. And he beginneth with chiding, reprouing them of lightnesse for that they gaue eare so easily vnto them which peruerted them & drew them away to a new Gospel. *e He vseth the passiue voyce, to call the fault vpon the false apostles, & he vseth the time that now is, to giue them to vnderstand, that it was not already done, but in doing.* 4 He warneth them in time to remember y there are not many Gospels & therefore whatsoeuer these false apostles pretend which had the Law, Moses & the Fathers in their mouthes, yet they are in deede so many corruptions of the true Gospel, inasmuch that they themselues, yea, and the very Angels themselues, (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change y least iote that may be in the Gospel, that hee deliuered to them before. *f For there is nothing more contrary to faith or free iustification, then iustification or the Law, or by our deseruing.* g *Luke Rom 9.3.*

3 a Confirmation taken both from the nature of the doctrine it selfe, and also from y manner which he vsed in teaching it or neither. said he, did I teach those things which pleased me as these men doe which put part of salvation in external things, and workes of the Law, neither were I about to procure any mans fauour. And therefore y matter it selfe & verely that that doctrine which I deliuered vnto you, is heauenly. b *He toucheth the false apostles, who had nothing but men in their mouthes, and he, though he would derogate nothing from the Apostles, preacheth God and not men.* c 1. Cor. 15.8. 6 A second argument to prooue that his doctrine is heauenly, because he had it from heauen, frō Iesus Christ himselfe, without any mans helpe, wherein hee excelleth the whom Christ taught here on earth after the manner of men. *This place is to be vnderstood of an extraordinary reuelation, for otherwise the Sunne alone reuealed his Gospel by his Spirit, although by the ministery of men, which Paul flourisheth not here.* 7 Hee prooueth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians themselues know well ynough: for saith hee, it is well knowen in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill and say that I was a scholler of the Pharises in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the

✣ *Act 22.3.*

h *He calleth them the traditions of his Fathers, because he was not only a Pharise himselfe, but also a Pharise to his father.*

i *He speaketh of Gods euerlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention made of works foreseene. Tome, and this is a kinde of speech which the Hebrues vse, whereby this is giuen vs to vnderstand, that this gift commeth from God.*

✣ *Ephe 1.3.8.*

k Because it might be obiected, that inde-de he was called of Christ in the way: but afterwards was instructed of the Apostles abused to deface the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time to Hierusalem but onely fiftene dayes, where hee saw onely Peter & Iames, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knewe him onely by name, so farre off was it, that he was there instructed of men. *n With any man in the world. o Tobiss a kinde of oathe. p The doctrine of faith.*

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being vncircumcised. 11 and also by his admouching the same against Peters dissimulation. 17 And so he passeth to the handling of our free iustification by Christ, &c.

THen [a] fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, & tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne a in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our liberty which we haue in Christ Iesus, that they

1 a Now he shewed how he agreed with the Apostles, with whom he graunted that he conferred touching his Gospel which he taught among the Gentiles, fourteene yeeres after his conuersion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented them-

a *Vainly, for as touching his doctrine, Paul doubted not of it, but because these were certaine reports cast abroad of him, that he was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedy this sore.* b *Which by deuise*

might bring vs into bondage.

5 To whom we gaue not place by e subiection for an houre, that the d trueth of the Gospel might continue with e you.

6 But by them which seemed to bee great, *I was not taught* (whatsoeuer they were in time passed, I am nothing the better: ✣ God accepteth no mans person) for they that are the chiefe, did adde nothing to me *about that I had.*

7 But contrariwise, when they saw that the Gospel ouer the f uncircumcision was committed vnto me, as *the Gospel* ouer the circumcision was vnto Peter:

8 (For he that was mighty by Peter in the Apostleship ouer the circumcision, was also mighty by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are g counted to be pillars, they gaue to me and to Barnabas the right h hands of fellowship, that we *should preach* vnto the Gentiles, and they vnto the circumcision,

10 *Warning* onely that we should remember the poore: which thing also I was diligent to do.

11 ✣ And when Peter was come to Antiochia, I withstood him to his i face: for hee was to bee condemned.

12 k For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew & separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes played the hypocrites likewise with him, in so much that Barnabas was l led away with him by that their hypocrisie.

14 But when I sawe, that they went not the right way to the m trueth of ỹ Gospel, I said vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why n constrainest thou the Gentiles to doe like the Iewes?

15 ✣ We *which are* Iewes o by nature, and not p sinners of the Gentiles,

16 Knowe that a man is not iustified by the works of the law, but by the faith q of Iesus Christ, euen we, *I say*, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, & not by the workes of the Law, because that by the workes of the Law, r no flesh shallbe iustified.

17 ✣ 4 If then while s wee seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I t build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the u Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, *yet* not x I any more, but Christ liueth in me: and in that that I now liue in the y flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 5 I doe not abrogate the grace of God: for if righteousnesse *be* by the Law, then Christ died without a z cause.

s Of smitting our selues to them, and betraying our owne liberte.
d The true and sincere doctrin of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.
e Vnder the Galatians name, he vnderstandeth all nations.
✣ *Deuter.10.17. 2 chron. 9.7. Iob 34.19. acts 10.34. rom 2.11. ephes. 6.9. 1.pet. 1.17.*
f Among the Gentiles, as Peter had to preach it among the Iewes.
g Whom alone and onely, these men count for pillars of the Church, and whose name they abuse to deceiue you.
h They gaue vs their hand in token that we agreed wholly to the doctrine of the Gospel.
i Before all men.
a Another most vehement proofe of his Apostleship, and also of that doctrine, which he had deliuered concerning iustification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Iewes sakes which came from Hierusalem, he plaged the Iew, and offended the Gentiles which had be ceiued.
k By example rather then by endeuement.
l Word for word, with a right foote, which he setteth against halting and dissembling which is backward.
m He calleth the trueth of the Gospel both the doctrine itselfe, and also thenfe of the doctrine, which we call the practise.
n He saith they were constrained, which plaged the Iewes by Peters example.
3 The second part of this Epistle, the diuision whereof is this: we are iustified by faith in Christ Iesus without ỹ workes of the Law: which thing he propoundeth in such sort, that first of all he meeteth with an obiection, (for I also saith he am a Iew, that no man may say against me, that I am an enemie to the Law) and afterward, he confirmeth it by ỹ example & witnesse of Dauid *Although we be Iewes, yet we preach iustification by faith, because we know vndoubtedly, that no man can be iustified by the Law.*
o So the Iewes called the Gentiles, because they were strangers frō Gods couenāt.
q In Iesus Christ, ỹ No man, & in this word (flesh) there is a great vehemencie, whereby is meant, that the nature of man is vtterly corrupt. ✣ *Rom.3.19.* 4 Before he goeth any further, he meeteth with the obiection, if sinners should be iustified through Christ by faith without ỹ Law, Christ should approue sinners, & should as it were exhort to the same: to his ministerie Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so faith hee, doe men flee vnto Christ, through the terrour & feare of the Law, that being cut from the curse of the Law and iustified, they may be saued by him, that together there with all, he beginneth in them by little & little, ỹ strength & power of his which destroyeth sinne, to the end that this old man being abolished by the vertue of Christ crucified, Christ may liue in them, & they may conferate themselues to God. There are if any man giue himselfe to ioine after the bath of the Gospel, leaning on no other Christ nor the Gospel, but himselfe, for to be destroyth the workes of God in himselfe. *The goeth from iustification to sanctification, which is another benefit we receiue by Christ, if we lay hold on ỹ faith.*
r The Law that terrifieth the conscience, bringeth vs to Christ, and he onely causeth vs to die to the Law indeed, because that by making vs righteous, he taketh away from vs the terrour of conscience, and by sanctifying vs, causeth through the mortifying by the refraining The same that I haue taken of an absurditie:
s If men may be iustified by the Law, then was it not necessary for Christ to die.
t For there was no cause why he should do so.

CHAP. III.

1 He rebuketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most lively set out vnto them. 6 He bringeth in Abrahams example, 10 declaring the effects, 21 and causes of the giuing of the Law.

1 The third reason or argument taken of those gifts of the holy Ghost, whereon with they were induced from beawen after they had heard and beleeued the Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he marueileth how it could be that they could be so bewitched by the false apostles.
a Christ was laid before you, so notably and so plainely, that you had his liuely image as it were vpresented before your eyes, as if he had beene crucified before you.
b Those spirituall graces and gifts, which were as seale as it were to the Galatians, that the Gospel which was preached to them was true.
c Of the doctrine of faith.
4 The fourth argument mixed with the former, & it is double. If the Lawe be to be ioyned with faith, this were not to goe forward, but backward, seeing ỹ those spirituall things which were bestowed vpon you, are more excellent the any that could proceed from your selues. And moreouer, it should follow, ỹ the Law is better then Christ, because it should perfect & bring to end ỹ, which Christ begā onely. *d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel.*
3 An exhortation by maner of vpbraiding that they doe not in vaine suffer so many conflicts.
4 He repeateth the third argument which was taken of ỹ effects, because hee had interlaced certaine other arguments by the way.
5 The first argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith as Moses doeth most plainely witnesse. *e Locke Rom 4.* ✣ *Gen. 15.6. rom.4.3. Iames 2.23.* 6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that beleeue, are without exception, coprehended in the promise of the blessing. ✣ *Gene 12.3. acts 3.25.* 8 A proofe of the first and second grounds, out of the words of Moses. *f Blessed in this place signifieth the free promise of faith.*
9 The conclusion of the first argument: Therefore as Abraham is iustified by faith, so are all his children (that is to say, all the Gentile that beleeue) blessed, that is to say freely iustified. *g With faithfull Abraham & not by faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.*

10 For as many as are of the works of the Lawe, are vnder the curse: 11 For it is written, ✠ Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 12 And that no man is iustified by the Law in the sight of God, it is euident: ✠ for the iust shall liue by faith.

12 13 And the Law is not of faith: but [t] the man that shall doe those things, shall liue in them.

13 14 Christ hath redeemed vs from the curse of the Law, made a curse for vs, (*is* for it is written, ✠ [h] Cursed is euery one that hangeth on tree.)

14 16 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue ✠ promise of the Spirit through faith.

15 17 Brethren, I speake as [i] men doe: ✠ though it be but a mans couenant, when it is [k] confirmed, *yet* no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. He saith not, and to the seedes, as *speaking* of many: but, And to thy seede, as of one, [18] which is [l] Christ.

17 19 And this I say, that the couenant that was confirmed afore of God [m] in respect of Christ, the 20 Law which was foure hundreth & thirty yeeres after, cannot disanull, that it should make the promise of none effect.

18 21 For if the [n] inheritance *be* of the Law, it is no more by the promise, but God gaue it freely vnto Abraham by promise.

19 22 Wherefore then *serueth* the Law? It was added because of the [o] transgressions, [p] till the seed came, vnto the which the promise was made: *and* it was [q] ordained by [r] Angels in the hand of a Mediatour.

20 Now a Mediatour is not *a Mediatour* of one: 24 but God is one.

21 25 *Is* the Law then against the promises of God? God forbid: For if there had beene a Law giuen which could haue giuen life, surely righteousnesse should haue beene by the Law.

22 But the [s] Scripture hath ✠ concluded [t] all vnder sinne, that the [u] promise by the faith of Iesus Christ should be giuen vnto them that beleeue.

23 26 But before faith came, we were kept vnder the Law, as *vnder* a garison, and shut vp vnto [x] that faith, which should afterward be reuealed.

24 Wherefore the Law was our schoolemaster *to bring vs* to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a schoolemaster.

26 27 For ye are all the sonnes of God by faith, in Christ Iesus.

27 28 For all ye that are [y] baptized into Christ, haue [z] put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male, nor female: for ye are all [a] one in Christ Iesus.

29 And if *ye be* Christs, then are ye Abrahams seede, and heires by promise.

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30 The first argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the workes of the Law, that is to say, which value their righteousnes by the performance of the Law. Therefore they are blessed which are of faith, that is, they which haue righteousnesse by faith.

31 A proofe of the former sentence or proposition: and the proposition of this argument is this: Cursed is hee that fulfilleth not the whole law.

✠ *Deut. 27. 26.*

32 The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law, or els, All are accursed which seeke righteousnesse by the workes of the Law. And there is annexed also this maner of proofe of the second proposition, to wit, Righteousnesse, and life are attributed to faith, Therefore no man fulfilleth the Law. ✠ *Hab. 2. 4. rom. 1. 17. hebr. 10. 38.*

33 Here is a reason shewed of the former consequence: Because the lawe promiseth life to all that keepe it, and therefore if it be kept, it iustifieth and giueth life. But the Scripture attributing righteousnesse & life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by ✠ performing of the worke. *2 Leuit. 18. 5.*

34 A preuenting of an obiection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ susteined the curse which ✠ Law laid vpon vs, that we might be quit from it. 35 A proofe of the answere by the testimonie of Moses. ✠ *Deut. 21. 23.*

b Christ was accursed for vs, because he bare the curse ✠ was due to vs, to make vs partakers of his righteousnesse, 36 A conclusion of all that was sayd before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselues, of whose number the Apostle counteth himselfe to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doth seuerally apply the conclusion, both to the one & the other, preparing himselfe a way to the next argument, whereby he declareth, that ✠ one only seed of Abraham, which is made of all peoples: & no otherwise be ioyned & growe vp together, but by faith in Christ. 37 He putteth forth two generall rulers before the next argument, which is the seuenth in order: The one is, that it is not lawfull to breake couenants and contracts which are inftly made & according to law among [c] men, neither may any thing be added vnto them: The other is, that God did so make a couenant with Abraham, that hee would gather together his children which consist both of Iewes & Gentiles in one body (as appeareth by that which hath beene saith before.) For he did not say, that he would be the God of Abraham and of his seedes, (which nothwithstanding should haue beene sayd, if he had many & diuers seedes, as ✠ Gentiles apart and the Iewes apart,) but that he would be the God of Abraham, and of his seede, as of one. *I will vse an example which is common among [d] you, that you may be assumed you giue not so much to Gods couenants, as you doe to mens.* ✠ *Heb. 9. 17.*

k Authenticall, as we call it. 38 He putteth forth the summe of the seuenth argument, to wit, that both the Iewes and Gentiles growe together into one body of the seede of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared vers. 28. *Paul speaketh not of Christ as ✠ one, but of two peoples, which grew together in one, in Christ.* 39 The eight argument taken of comparison, thus: If a mans couenant (being authenticall) be firme and strong, much more Gods couenant. Therefore the Law was not ginen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end wherof did hang of Christ. *m Worth tendeth to Christ.* 40 An enlarging of the 18 argument, thus: Moreouer and besides that the promise is of it selfe firme & strong, it was also confirmeth with the prescription of long time, to wit, of 430. yeeres, so ✠ it could in no wise be broken. 41 An obiection: We grant that the promise was not abrogated by the couenant of the Law, & therefore we ioyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be giuen by the Law and also by promise, for the promise is free: whereby it followeth, that the Law was not giuen to iustifie, for by that meanes the promise should be broken. *n By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the couenant that was made with faithful Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.*

42 An obiection which riseth of the former answere: If the inheritance be not by the Law (at the least in part) then away was the Law giuen, after that the promise was made? Therefore saith the Apostle, to reproue men of sinne, and to teach them to lookevnto Christ, in whom at length that promise of fauing all people together, should be fulfilled, and not that the Law was giuen to iustifie men.

o That men might vnderstand, by discouering of their sinnes, that they are saued by the onely grace of God, which he reuealed to Abraham and that in Christ.

p Vntil the partition wall was broken downe, & that full seede sprang vp framed of two peoples both of Iewes and Gentiles: for by this word Seede, we may not vnderstand, Christ alone by himselfe, but coupled & ioyned together with his bodie. 43 A confirmation of the former answere taken from the maner and forme of giuing the Law: for it was giuen by Angels, striking a certaine mean vnto all, and by Moses a Mediatour commiug betweene. Now they that are one, needs no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Law vnto the promise.

q Commanded and giuen, or proclaimed. *r By the seruice and ministerie.* 44 A taking away of an obiection, least any man might say, that sometimes by consent of the parties which haue made a couenant, somethings added to the couenant, or the couenant altogether broken. This, saith the Apostle, commeth not to passe in God, who is alwayes one, and the selfe same, and like himselfe. 45 The conclusion vttered by a maner of asking a question, and it is the same that was vttered before, verse 17. but proceeding of another rule: for that the argument is newe, and is this: God is alwayes like vnto himselfe: Therefore the Law was not giuen to abolish the promises. But it should abolish them if it gaue life, for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleeuers fleeing to Christ promised, might be freely iustified in him. *s By this word, Scripture, he meaneth the Lawe.* ✠ *Rom. 3. 9.* *t All men, and what soeuer commeth from Adam. In euery one of these wordes, there lyeth an argument against the merites of workes: for all these words, promise, faith, Christ, might be giuen, to beleeuers. Are against merites, and not one of them can stand with deseruing workes.* 46 Nowe there followeth an other handling of the second part of this Epistle: the ftate whereof is this: Although the Lawe (that is, the whole gouernement of Gods house according to the law) doe not iustifie, it is therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held till the vse of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit. ✠ *The cause why wee were kept vnder the Law, is set downe here.* 47 Because age changeth not the condition of seruants, hee addeth that wee are free by condition, and therefore, seeing wee are out of our childehoode, wee haue no more neede of a keeper and Schoolemaster. 48 Vsing a generall particle, least the Iewes at the least should not thinke themselues bound with the band of the Lawe, hee pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Christ, that is to say, that promised seede to Abraham and inheritours of euerlasting life. *v He setteth Baptisme secretly against circumcision, which the false Apostles so much braged of.* ✠ *The Church must put on Christ, as it were a garment, & be couered with him, that it may be throughly holy, and without blame. a You are all as one: and so is this great knot and conioyning of vnitie signified.*

CHAP. IV.

1 *Being deliuered from the bondage of the Lawe, 4 by Christs comming, who is the end thereof. 9 It is very abhord to slide backe to beggerly ceremonies: 13 He exhibiteth them against therefore to the pursuite of the doctrine of the Gospel, 21 confirming his discourse with a fine allegorie.*

THen I say, that the heire as long as hee is a child, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutors and gouernours, [a] vntill the time appointed of the Father.

3 Euen so we, when we were children, were in bondage vnder the [b] rudiments of the world.

4 [1] But when the [c] fulnesse of time was come, God sent forth his Sonne made of a [d] woman, *and* made vnder the Lawe,

5 That hee might redeeme them which were vnder the Law, that we [e] might receiue the [e] adoption of the sonnes.

6 3 And becausse ye are sonnes, God had [f] sent forth the [g] Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] seruant, but a sonne: nowe if *thou be* a sonne, *thou are* also the [i] heire of God through Christ.

8 4 But euen then, when ye knewe not God, yee did seruice vnto them, which by nature are not gods:

9 But nowe seeing yee know God, yea, rather are knowen of God, howe turne yee againe vnto the impotent and [k] beggerly rudiments, wherevnto *ye* from the beginning [l] ye will be in bondage[a] againe?

10 Yee obserue dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 5 Be yee as I (for I am euen as you) brethren, I beseech you; ye haue not hurt me at all.

13 And ye know, how through [m] infirmitie of the flesh, I preached the Gospel vnto you at [n] first.

14 And the [o] trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, *yea*, as [p] Christ Iesus.

15 [p] What was then your felicitie? for I beare you record, that if it had beene possible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, [q] because I tell you the trueth?

17 They are iealous ouer you [r] amisse: yea, they would exclude you, [r] that yee should altogether loue them.

18 But it is a good thing to loue [s] earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I trauaile [t] in birth againe, vntill Christ be formed in you.

20 And I would I were with you nowe, that I might [u] change my voice: for I am in doubt of you.

21 [6] Tell me, ye that [w] will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, [x] one by a seruant, and [y] one by a free woman.

23 But he which was of the seruant, was borne after the [x] flesh: and he which was of the free woman, *was borne* by [y] promise.

24 By the which things another thing is meant: for [z] these *mothers* are the two Testaments, the one which is Agar of mount [a] Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it [b] answereth to Hierusalem which nowe is) and [c] she is in bondage with her children.

26 But Hierusalem, which is [d] aboue, is free: which is the mother of vs all.

27 7 For it is written, [e] Reioyce thou barren that beareest no children: breake foorth, & cry, thou that trauailest not: for the [f] desolate hath many moe children, then she which hath an husband.

28 [g] Therefore, brethren, wee are after the [g] maner of Isaac, children of the [h] promise.

29 But as then hee that was borne after the [i] flesh, persecuted him that *was borne* after the [k] Spirit, euen so *it is* now.

30 But

1 Hee declareth that by another double similitude, which he sayd before concerning the keeper and schoolemaster. For hee saith, that the Law, (that is, the whole gouernement of Gods house according to the Law) was as it were a tutour or ouerseer appointed for a time, vntill such time as that protection and ouerseeing, which was out for a time, being ended, we should at length come to be at our owne libertie, and should liue as children, and not as seruants. Moreouer, hee sheweth by the way, that the ceremonies of the Law, was as it were an A B C, and as certaine principles, in comparision of the doctrine of the Gospel

a *This is added, because that is alwayes vnder a tutour and gouernour, may hereby be counted a freeman.*

b *The Law is called rudiments, because that by the Law God instructeth his Church as it were by rudiments of a feruant vowed vnto seruice.*

c *Spirit most plentifully in the time of the Gospel.*

2 He sheweth and declareth many things at once, to wit, that this tutorship was ended at this time: that curiousness may leaue to aske, why that schoolemaistership lasted so long. And moreouer, that wee are not sonnes by nature, but by adoption, & that in that sense of God, who therefore tooke vpon him our flesh, that we might be made his brethren.

a *This time is said to be full, when all parts of it are past and ended, and therefore Christ could not haue come either sooner or later.*

b *He calleth Christ a woman, as vers. 19. of the first chapter, and in many other places to auoide error, for she remained a virgine still.*

c *Rom. 8. 15.*

d *The adoption of the sonnes of God, is from euerlasting, but is reuealed and surnamed in the time appointed, or 3*

3 He sheweth that we are in such sort free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not to seeke but rather to enioy true libertie, as it becommeth sonnes and heires.

e *By that is not following, it appeareth that that went before: for if we haue his Spirit, we are no seruants, & if we are his sonnes, then are we free.*

g *The holy Ghost, who is both of the Father and of the sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost setteth vp our adoption in Christ, and maketh vs a full assurance of it.*

h *The word seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is set vnder the ceremonies of the Law, which is proper to the Iewes.*

i *Partaker of his blessings.*

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension for in comparision of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing the Galatians were taken and called out of idolatrie to Christian liberty, what pretence might they haue to go backe to those imperfect and beggerly rudiments.

k *They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ: & against for that by that means they gaue gods surname that were he gers in Christ, when as notwithstanding for men to fall backe from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggery.*

l *By going backeward.*

5 He inuigateth & quickeneth those things where in he might haue seemed to haue spoke somewhat sharply, very artificially & diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they vrade these things, or acknowledge their owne lightnes with teares, & seuere passion.

m *Many afflictions.*

n *Those daily troubles wherewith the Lord tried me amongst you.*

6 *For my minisseries sake.*

p *What talke was there abroade in the world among st men, how happie you were?*

q *For they are iealous ouer you for their owne commodities.*

r *That they may conney all your loue from me to themselues.*

s *He setteth his owne true and good loue, which was earnestly bent towards them, against the naughtie vicious loue of the false apostles.*

t *Vse other words among you.*

6 Because the false Apostles alwayes vrged this, that volesse the Gentiles were circumcised, Christ could profite them nothing at all, and this diffension of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was full of offences: the Apostle, after diuers arguments whereby he hath refuted their errour, bringeth forth an allegorie, wherein hee sayeth the holy Ghost did shadow out vnto vs, all the mysteries of his to wit, that it should come to passe, that two sorts of sonnes should haue Abraham for their father: for as Abraham begate Ismael, by the common course of nature, of Agar his bondmaide & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes begotten of Abraham of those two couenants, as it were of two mothers. The one was made in Sina without the land of promise, according to which couenant Abrahams children according to the flesh were begotten: to wit, Iewes which seeke righteousnes by that couenant, that is, by the Law: but they are not heires, nay they shall in length bee cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem or in Sion (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers by the vertue of the holy Ghost, which children (as Abraham) do rest themselues in the free promise, & they onely by the right of children shall be partakers of the fathers inheritance, & these sonnes shall be shut out.

a *That desire so greatly, & Genesis 16. 15.*

b *Gen 21. 21.*

c *As all men are, and by the common course of nature.*

d *By vertue of the promise, which Abraham layd hold on for himselfe & his true seed, for otherwise Abraham & Sara were past begetting and bearing children.*

e *These doe represent and shadowe forth.*

f *They are called two couenants, one of the old Testament, and another of the New: which were not two in deede, but in respect of the times, and the diuersitie of the gouernement.*

g *He maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadow.*

c *Looke how the case standeth betwixt Agar and her children, euen so standeth it betweene Hierusalem and hers.*

d *That is, Sara.*

e *Which is excellent, and of great account.*

7 He sheweth that in this allegorie, hee hath followed the steppes of Esay, who foretold that the Church should bee made and consist of the children of barren Sara, that is to say, of them which onely Spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then seeing the calling off of the Iewes, and calling of the Gentiles.

f *Esay. 54. 1.*

g *Shee that is destroyed and wasted.*

8 *Rom. 8. 9.*

g *After the maner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slaue Synagogue.*

h *That seede, vnto which the promise belongeth.*

i *By the common course of nature.*

k *By the vertue of Gods promise and after a spirituall manner.*

✣ Gene. 21. 10. 2 The conclusion of the former allegory, that we by no meanes procure and call backe againe the slauery of the Law, seeing that the children of the bondmaide shall not be heires.

30 But what saith the Scripture? ✣ Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 [2] Then brethren, we are not children of the seruant, but of the free woman.

CHAP. V.

1 Hauing declared that we came of the free woman, hee sheweth the price of that freedome, 13 and how wee should vse the same. 16 That we may obey the Spirit. 19 and resist the flesh.

S Tand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoake of bondage.

2 [1] ✣ Beholde, I Paul say vnto you, that if yee be [a] circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are [b] abolished from Christ: whosoeuer are [c] iustified by the Law, ye are fallen from grace.

5 2 For we through the [d] Spirit, waite for the hope of righteousnesse through faith.

6 3 For in Iesus Christ neither circumcision auaileth any thing, neither [e] vncircumcision, [f] but faith which worketh by loue

7 [4] Ye did runne well: who did let you, that ye did not obey the trueth?

8 [5] *It is* not the perswasion of [g] him that calleth you.

9 [6] ✣ A little leauen doeth leauen the whole lumpe.

10 [7] I haue trust in you through the Lord, that ye will be none otherwise minded: but hee that troubleth you, shall beare *his* condemnation, whosoeuer he be.

11 [8] And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 [9] Would to God they were euen cut off, which doe g disquiet you.

13 For brethren, ye haue beene called vnto libertie: [h] onely vse not *your* libertie as an occasion vnto the flesh, but by loue serue one another.

14 [10] For [i] all the Law is fulfilled in one word, which is this, ✣ Thou shalt loue thy neighbour as thy selfe.

15 [11] If ye bite and deuoure one another, take heede least ye be consumed one of another.

16 [12] Then I say, [k] Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the [l] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to another, so that yee cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 [13] Moreouer the works of the flesh are manifest, which are adulterie, fornication, vnclesanes, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which do such things, shall not inherite the kingdome of God.

22 But the [m] fruite of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenes, temperancie: [14] against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 [15] Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

a 20 The Apostle willeth to behold in our most glorious Christ with the eyes of faith, that most excellent power and glorie of God whereof all the faithfull are partakers, although the same be as yet verie farre off from the full fruition of the same: ye in vs, by reason of the ignominie of the flesh, and by reason of the continuall rebellion of the same flesh against the Spirit, and by reason of the imperfection of the Spirit in vs. 21 Hee exhorteth vs not to be carried away with the desire of vaine glorie, which is the roote of all euill affections, and therevnto he ioyneth the testimonie of the Law. b *This part, vers. (As) must be read as a parenthesis to the second verse.* ✣ *Leuit. 19. 18. Mat. 22. 39. Mark. 12. 31. Rom. 13. 9. Iames. 2. 8.*

14 An exhortation to the duties of charitie, by this profit that ariseth thereof, because that no men promote more for themselues, then they that hate one another.

15 For a knowledge, how great a plague it is, but hee will haue them to remember that they are ioyned with the Spirit of God, which hath deliuered them from the slauery of vnne, & so of the Law, to farre forth as it is the verie tuition of sinne, that they should not giue themselues to lustes. *c Rom. 7. 14. 1 Pet. 2. 11. d For by the Spirit we regenerate man, by the Spirit we grow in the inward man, although not without great strife, as is largely set forth Rom. 7.* 16 He setteth out that particularly, which he spake generally reckoning vp some chiefe effects of the flesh, and oppoling them to the fruites of the Spirit, that no man may pretend ignorance. *k Therefore, they are not the fruits of free will, but of a new will ismade free by grace.* 17 Least that any man should obiect, that Paul praised the Sophister as one who urging the Spirit, vrged nothing but that which the Law commaundeth, he sheweth that he requireth not that liberall and outward obedience, but spirituall, which proceedeth not from the Law, but from the Spirit of Christ, which doth beget vs againe, so I must and ought to be the ruler & guider of our life. *l If we be vnderde erstand vnder the quickening Spirit, which causeth vs to die to sinne, and liue to God, let vs shew it in our deedes that we be holinesse of life.* 18 He addeth peculiar exhortations according as he knewe the Galatians subiect to diuers vices: and full of all he warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be but many contentions muft needes arise.

CHAP. VI.

1 New he entreateth particularly of charitie towards such as offende, 6 toward the Ministers of the word, 10 and that of that are of the houshold of faith. 12 He vseth vehemencie to vse to sinne, and liue to God, let vs shew it in our deedes that we be holinesse of life. 18 He addeth peculiar exhortations according as he knewe the Galatians subiect to diuers vices: and full of all he warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be but many contentions muft needes arise.

1 He condemneth impunitie, but pitie, because of infirmitie, & reprehension ought to

BRethren, [1] If a man be [a] suddenly taken in any offence, ye which are [b] spirituall, [c] restore such one with the [d] spirit of meekenesse, a considering thy selfe, least thou also be tempted.

3 An other obtestation, wherein he plainely witnesseth that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the seruice of the Law, and vsed chiefly vnged of the false Apostles. ✣ *Acts 15. 1. a Circumcision is in other places called the seale of righteousnesse, but here we must haue regard vnto the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation* 7 1. Cor. 1. 17. *b That is, as he himselfe expoundeth it afterwards, ye are fallen from grace. c That is, seeke to be iustified by the Law, for in deede no man is iustified by the Law.* 4 He priuily compareth the newe people with the olde: for it is certaine that they also did ground all their hope of iustification and life in faith, & not in circumcision, but so, that their faith was wrapped in the external & ceremoniall worship, but our faith is bare & content with spirituall worship. *d Through the Spirit, which dependeth of faith.* 5 He addeth a reason, for that now circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 6 He maketh mention also of vncircumcision, least the Gentiles should please themselues in it, as the Iewes doe in circumcision. 7 The taking away of an obiection: I shall that worship of the Law be taken away, wherein the shall we exercise our selues? In charitie, sayeth Paul, for faith, where of we speake, cannot be idle, nay it bringeth forth daily fruits of charitie. *e So as true faith distinguished from counterfeit faith or charitie is not ioyned to faith as a follow cause to be put forward our iustification with faith.* 8 Against the chiefe of Galatians, but with an admiration, & therewithall a praise of their former race, to the end that he may make them more ashamed. 9 He playeth the part of an Apostle with them, and vseth his authoritie, denying that that doctrine can come from God which is contrary to his. *f Of God* 8 1. Corinth. 5. 6. 8 He addeth this, that he may not seeme to coosen vpon a trifle, warning them diligently (by a similitude which he borroweth of leauen, as Christ himselfe also did) not to suffer the purity of the Apostolical doctrine to be infected with y least corruption that may be. 9 He mingleth the former reprehension, calling the fault vpon the false apostles, against whome he denounceth the horrible iudgement of God. 10 He willeth them to confider how that he seeketh not his owne profit in this matter, seeing that he could eschew the hatred of men, if he would ioyne Iudaisme with Christianitie. 12 An example of a true Pastour inflamed with the zeale of Gods glorie and loue of his flocke. *g For they that preach the Law, cause mens consciences alwayes to tremble,*

7 That he might shew in the ages to come the exceeding riches of his grace through his kindnes toward vs in Christ Iesus.

8 For by [b] grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 [9] Not of workes, least any man should boast himselfe.

10 For wee are [i] his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 [10] Wherefore remember that yee being in time past Gentiles in the flesh, *and* [k] called vncircumcision of them, which are [l] called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at that time [m] without Christ, & were [n] aliants from the common-wealth of Israel, and were ✣ strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 [11] But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 [12] For hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall.

15 ✣ In abrogating through his flesh the hatred, *that is*, the Law of commandements *which standeth* in ordinances, for to make of twaine one new man in himselfe, *so* making peace,

16 And that hee might reconcile both vnto God in [o] one bodie by *his* crosse, and [p] slay hatred thereby,

17 [13] And came, and preached peace to you which were afarre off, and to them that were neere.

18 For [q] through him we both haue an entrance vnto the Father by one Spirit.

19 [14] Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God.

20 [15] And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the [r] chiefe corner stone,

21 In whom all the building [s] coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 *Hee declareth that therefore hee suffered many things of the Iewes,* 3 *because hee preached the mystery touching the saluation of the Gentiles,* 8 *at Gods commandment.* 13 *After he desireth the Ephesians not to faint for his afflictions.* 14 *And for this cause hee prayeth vnto God, as they may vnderstand the great loue of Christ.*

FOr [t] this cause, I Paul *am* the [a] prisoner of Iesus Christ for you Gentiles.

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youward,

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the misterie of Christ.)

5 Which in [b] other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same bodie, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Iesus Christ,

10 [c] To the intent, that nowe vnto principalities and powers in heauenly *places*, might be knowen by the Church the [c] manifold wisedome of God,

11 According to the [d] eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is [e] our glorie.

14 [3] For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole [f] familie in heauen and in earth,)

16 That he might graunt you according to the [f] riches of his glorie, that ye may be strengthened by his Spirit in the [g] inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in [h] loue may be able to comprehend with all Saints, [i] what is the breadth, and length, and depth, and height:

19 And to knowe the [k] loue of Christ, which [l] passeth knowledge, that ye may be filled with all [m] fulnesse of God.

20 [4] Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iesus throwout all generations for euer, Amen.

1 He maintaineth his Apostleship against the offence of the crosse, whereon also hee taketh an argument to confirme himselfe, affirming that hee was not onely appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles, to call them on euery side to saluation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.

a These wordes, The prisoner of Iesus Christ, are taken passiuely, that is to say, I Paul am cast into prison for maintaining the glorie of Christ.

b He meaneth not that men knewe the calling of the Gentiles before, but because very few knew of it and they that did know it, as the Prophets, had it reuealed vnto them very darkely, and vnder figures.

2 They looked for calling of the Gentiles, was as it were a glasse to the newly Angels, wherein they might behold the marueilous wisedome of God.

c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.

d Which was before all beginning.

3 He teacheth by his owne example, that the [e] feacie of the doctrine depended vpon the grace of God, and therefore wee ought to ioyne prayers with the preaching and hearing of the worde: which are needfull not onely to them which are younglings in religion, but euen to the olden also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole family, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, to his onely Sonne.

e All that whole people, which hath but one houshold Father, and that is the Church which is adopted in Christ.

f According to the greatnesse of his mercie. g *Luke Rom.* 7. 22. h *Where with God loueth vs, which is the roote of our election.* i *How perfite that worke of Christ is in euery part.* k *Which God hath shewed vs in Christ.* l *Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise who so hath the Spirite of God, perceiueth so much (according to the measure that God hath giuen him) as sufficient to saluation. m So that we haue abundantly in vs, whatsoeuer things are requisite to make vs perfite with God.* 4 Hee breaketh forth into a thanksgiuing, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP. IIII.

These three last Chapters containe precepts of maners. 1 He exhorteth them to mutuall loue. 7 Sundry gyftes are therefore bestowed of God, 16 that the Church may be built vp. 18 Hee calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthy talke.

I Therefore, ᵃ being prisoner in the Lord, pray you that yee walke worthy of the ᵃ vocation wherevnto ye are called,

2 ² With all humblenesse of mind, and meekenesse, with ᵇ long suffering, supporting one another through loue,

3 ³ Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 ⁴ There *is* one body, and one Spirit, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptisme.

6 One God and Father of all, which is ᶜ aboue all, and ᵈ through all, and ᵉ in you all.

7 ⁵ But vnto euery one of vs is giuen grace according to the measure of the ᶠ gift of Christ.

8 Wherefore he saith, When he ascended vpon hie, he led captiuitie captiue, & gaue gifts vnto men.

9 (Nowe, in that hee ascended, what is it but that hee had also descended first into the ʰ lowest parts of the earth?

10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that hee might ⁱ fill ʲ all things.)

11 ⁶ Hee therefore gaue some *to be* ᵏ Apostles, and some ˡ Prophets, and some ᵐ Euangelists, and some ⁿ Pastours, and Teachers,

12 ⁷ For the repairing of the Saints, for the worke of the ministerie, *and* for the edification of the ᵒ body of Christ.

13 ⁸ Till we all meete together (in the ᵖ vnitie of faith, and that acknowledging of the Sonne of God) vnto a perfite man, *and* vnto the measure of the ᵠ age the fulnesse of Christ,

14 ⁹ That wee henceforth be no more children, ʳ wauering and caried about with euery winde of doctrine, by the ˢ deceite of men, and

1 Another part of the Epistle containing precepts of Christian life, the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.

a By this is meant the generall calling of the faithfull, which is this, to be holy, as our God is holy.

2 Secondly, he commendeth meekenesse of minde, which is shewed foorth by bearing one with another.

b Luke Mat. 18. 15.

3 Thirdly, he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost:

4 An argument of great waight, for an earnest intertaining of brotherly loue and charitie one with another, because we are made one body as it were of one God, and Father, by one Spirit, worshipping one Lord with one faith, and conferred vpon vs with one Baptisme, and hope for one selfesame glory, wherevnto we are called. Therfore whosoeuer breaketh charitie, breaketh all these thigs asunder. *c Who onely hath the chiefe authoritie over the Church.* *d Who onely powreth foorth his providence, through all the members of the Church.* *e Who onely is ioyned together with vs in Christ.*

5 Hee teacheth vs, that we indeede are all one body, and that all good gifts proceede from Christ onely: who reigneth in heauen, hauing mightily conquered all his enemies (from whence he beareth all gifts vpon his Church:) but yet notwithstanding these gifts are diuersly and sundry wayes diuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to beelow it to common profite of the whole body.

f Which Christ hath giuen. *g* A multitude of captiues. *h* Downe to the earth, which is the lowest part of the world. *i* Fill with his gifts. *k* The Church.

6 First of all he reckoned vp the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelistes, and partly ordinary and perpetuall, as Pastours and Doctours. *l* The Apostles were those reuelurs, vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world. *m* The Prophets office was one of the chiefest, which were men of a marueilous wisedome, and some of them could foretell things to come. *n* These the Apostles vsed as fellowes in the execution of their office, being not able to ansfwere all places themselues. *o* Pastours are they which gouerne the Church, and Teachers are they which gouerne the schooles. *p* He sheweth the ende of Ecclesiastical functions, to wit, that by the ministery of men all the Saints may growe vp together, that they may make one mystical body of Christ. *q* The Church. *r* The vse of this ministerie is perpetuall for long as we liue in this World, that is vntil that time that hauing put off the flesh, and throughly and perfitly agreeing betwixt our selues, we shall be ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs, and he himselfe by little and little growing vp in vs vntil we come to be a perfit man, which shall be in the world to come, when God shall be all in all. *s* In that most neere coniunction which is knit and fastened together by faith. *t* Christ is said to growe vp to full age, not to himselfe, but in vs. 9 Betwixt our childehood *u* that it to say, a very weake state, while as we doe yet altogether waver and our perfit age, which we shall haue at length in another world, there is a meane, to wit, our youth, and steady going forward to perfection. 10 He comareth them which rest not themselues vpon the word of God, to little boates which are tossed hither and thither with the doctrines of men, as it were with contrary windes, and therewith all forewarneth them that it commeth to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an art of it. *v* With their vncertaine chances which tosse men to and fro,

with craftines, wherby they lay in wait to deceiue.

15 ¹⁰ But let vs follow the trueth in loue, and in all things, grow vp into him, which is the head, *that is*, Christ.

16 By whom all the bodie being coupled and knit together by euery ioynt, for ẏ furniture *thereof* (according to the ᵘ effectuall power, *which is* in the measure of euery part) receiueth ˣ increase of the body, vnto the edifying of it selfe in ʸ loue.

17 ¹¹ This I say therefore and testifie in the Lord, that ye henceforth walke not as ✣ other Gentiles walke, in ᶻ vanitie of their mind.

18 Hauing their vnderstanding darkened, and being strangers from the ᵃ life of God through the ignorance that is in them, because of the hardnesse of their heart:

19 Which being ᵇ past feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, *euen* with ᶜ greedinesse.

20 13 But ye haue not so learned Christ,

21 If so be ye haue heard him, and haue beene taught by him, ᵈ as the trueth is in Iesus,

22 ✣ *That is*, that ye cast off, concerning the conuersation in time past, ᵉ that olde man, which is corrupt through the deceiueable lusts,

23 And be renewed in the ᶠ spirit of your mind,

24 And put on the new man, which ᵍ after God is created vnto ʰ righteousnesse, and ⁱ true holines.

25 ¹⁴ Wherefore cast off lying, and speake euerie man truth vnto his neighbour: for we are members one of another.

26 ¹⁵ Be ᵏ angry, but sinne not: let not the sunne goe downe ˡ vpon your wrath,

27 Neither giue place to the deuill.

28 ¹⁶ Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is ᵐ good, that hee may haue to giue vnto him that needeth.

29 ¹⁷ Let no ⁿ corrupt cõmunication proceed out of your mouthes, but ỹ which is good to the vse of edifying, ỹ it may minister grace vnto the hearers.

30 ¹⁸ And grieue not the holy Spirit of God,

v By the deceit of those men which are very well practised in deceiuing of others.

11 By earnest affection of the trueth & loue, we growe vp into Christ: for he (being effectuall by the ministerie of his word, which as the liuall Spirit doth so quicken the whole body, that it nourisheth all the limmes thereof according to the measure and proportion of ech one) quickeneth and cherisheth his Church, which consisteth of diuers functions, as of diuers members, & preserueth the proportion of euery one. And therefore it followeth that neither this body can liue without Christ, & therefore any vnioyning of ỹ spiritually, which separateth himselfe from the other members.

w Of Christ, who is maner of the feule, quickeneth all the members.

x Which increase as is meete the body should haue.

y Charitie is the knitting of the limmes together.

12 He descendeth ẏ to the suits of Christian doctrine, and reasoneth first vpon the diuersities of manners, and actions, setting downe a most grate copanion betweene the children of Gods and them which are

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Not regenerate: For in these men all the powers of the minde are corrupted, and their minde is giuen to vanity and their senses are darkened with most grosse mistimefle, & their affections are ouerwhelmed by little & little with that, at length they run headlong into al vncleannes, being vtterly destitute of al iudgement. ✣ Rom 1.21. 7 If the tabler part of the soule be corrupt, what is man but corruption only? As herby God liueth in them. *d* Void of all iudgement. *e* They stroue to passe one another as though there had bin some gaine to be gotten by it. 13 Hee followeth the contrary part touching men which are regenerate by ỹ true & sliderly knowledge of Christ, which haue other principles of their doings for diuerse causes, & holy & honest desires, & a mind clean changed by the vertue of the holy Ghost, frõ whence proceed also like effects, as a iust & holy life in deed. *f* As they haue learned which acknowledge Christ indeed and be good earnest. 18 God, ỹ is, Rom 6.4. *g* In the regeneration by the Spirit, which is the seate of reason, there is the greatest corruption of all which wasteth all things. *h* After the image of God. *i* The effect and end of the new creation. *k* Not faine, not counterfeit. 14 He commendeth seuerelly certain peculiar Christian vertues, & first of all he requireth trueth (that is to say, sincere manners) & condemning all deceit, & diuers like, because we are born one for another. 15 He teacheth vs to bridle our anger in such sort, that although time be, yet that it breake not out, and that it be stint ways quenched before we sleepe, lest Satan taking occasiõ to giue vs euill counsel through ỹ wicked counseller, destroy vs. *k* It is to fall out, that you be angrie, yet sin not: that is bridle your anger, & do not wickedly put the in execution which you haue wickedly conceiued. Let not the night come vpon your anger, that is, make an atonement quickly for all matters. 16 Hee detesteth from the heart to ỹ hands, condemning theft & because ỹ men which giue themselues to this wicked vse, vse to pretend prouerty, he sheweth that labor is a good remedy against pouerty, which God blesseth in such sort that they which labour haue always some ouerplus to helpe other, so far is it from this, ỹ they are constrained to steale other mens goods. *m* By labouring in things that are holy, and profitable to his neighbour. 17 He bridleth the tongue also, teaching vs first to temper our talke, that our hearers minds be not only not destroyed, but also instructed. *n* Word for word, rotten. *o* By grace he meaneth that, whereby men may profite & goe on forward in godliness and loue. 18 A generall precept against all excesse of affections which dwell in the part of the mind which they call Angry, and be stirred vp against them the contrary meanes. And when a more vehemeter pearce, how we ought to take deed that wes grieue not the holy Spirit of God through our immoderate rashe and intemperately, who dwelleth in vs to this end, to moderate all our affections.

19 An argument taken from the example of Christ, most grave and vehement both for pardoning of those iniuries which haue beene done vnto vs by our greatest enemies, & much more for hauing consideration of the miserable and vsing moderation and gentle behauiour towards all men.

by whom ye are sealed vnto ỹ day of redemption.

31 Let all bitternesse, and angar, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, 19 euen as God for Christs sake, freely forgaue you.

CHAP. V.

2 Leuit. 1. in those vses which he reprehended, they should set light by his admonitions, ỹ he terrefieth them by denouncing seuere iudgements, & and therwith them further: 15 Then hee descendeth from generall lessons of manners 21 to the particular duelies of wiues, 25 and their husbands.

BE yee therefore followers of God, as deare children,

2 ✣ And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, *to be* an offering and a sacrifice of a sweete smelling sauour to God.

3 ✣ [1] But fornication, and all vncleannesse, or couetousnes, let it not be once named among you, as it becommeth Saints.

4 Neither filthinesse, neither foolish talking, neither [a] iesting, which are things not comely, but rather gining of thankes.

5 [2] For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ✣ Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.

7 [3] Be not therefore companions with them.

8 For ye were once darkenesse, but are now [c] light in the Lord: walke as children of light.

9 (For the fruit of the [d] Spirit *is* in all goodnesse, and righteousnesse, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull works of darknes, but eue[e] reprooue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprooued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore thee saieth, Awake thou that sleepest, and stand vp from the [g] dead, and Christ shall giue thee light.

15 ✣ Take heede therefore that ye walke circumspectly, not as fooles, but as ✣ wise,

16 [h] Redeeming the season: for ỹ [i] daies are euil.

17 ✣ Wherefore, be yee not vnwise, but vnderstand what the will of the Lord is.

18 [5] And be not drunken with wine, wherein is

✣ Iohn 13.34. and 15.12. 1. Iohn 3.23.
✣ Chap. 4.29. Colos. 3.5. 2 Thess. 2.17.
1 Now he commeth to another kind of affections, which is in that part of the mind, which men call couetous or desirous: and he reprehendeth fornication, couetousnesse, and iesting, very sharply.
a Iestes which men call vse at another: that no lightnesse be seene, nor euill example giuen, nor any offence mooued by euill wordes or backbiting.
b Because these sinnes are such that the most part of men count them not for sinnes, he awaketh the godly, to the end they should so much the more take heede to themselues from them, as most hurtfull plagues.
c Matth. 24.4. Marke 13.5. Luke 21.8.
2 Thess. 2.3.
3 Because we are not so readie to any thing as to follow euill examples, therefore the Apostle warneth the godly to remember alwayes that the other are but as it were darkenesse, and that they themselues are as it were light. And therefore to the other commit all vilanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the property of the light is) reproue their darkenesse, and to walke so (hauing Christ that true light shining before them) as it becommeth wise men.
e The faithfull are called light, both because they haue the true light in them which lighteth them, and also because they giue light to other, inasmuch, that their honest conuersation reproueth the life of wicked men.
d By whose force we are made light in the Lord.
e Make them open to all the world, by your good life.
f The Scripture, or God in the Scripture.
g He speaketh of the death of sinne. 4 The worse and more corrupt that the maners of this world are, the more watchful ought we to be against all occasions, & respect nothing but the will of God. ✣ Colos. 4.5.
h This is a metaphore taken from the merchants: who preferre the least profit that may be, before all their pleasures.
i The times are troublesome and sharpe. ✣ Rom. 12.2. 1. Thess. 4.3.
5 He setteth the sober & holy assemblies of the faithfull, against the dissolute bankets of the vnfaithfull, in which the praises of the onely Lord must ring, be it in prosperitie or aduersitie.

k excesse: but be filled with the Spirit,

19 Speaking vnto your selues in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 ✣ Submitting your selues one to another in the feare of God.

22 ¶ ✣ 7 Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

23 ✣ 9 For the husband is the wiues head, euen Christ is the head of the Church, [m] and the same is the Sauiour of *his* body.

24 11 Therefore as the Church is in subiection to Christ, euē so *let* the wiues *be* to their husbands in euery thing.

25 ¶ ✣ 12 Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 13 That he might [n] sanctifie it, and cleanse it by the washing of water through the [o] word,

27 That he might make it vnto himselfe a glorious Church, [p] not hauing spot or wrinkle, or any such thing: but that it should be holy & without blame.

28 14 So ought men to loue their wiues, as their owne bodies: [q] he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his [r] owne flesh, but nourished and cherisheth it, euen as the Lord *doeth* the Church,.

30 For we are members of his bodie, [s] of his flesh, and of his bones.

31 ✣ For this cause shall a man leaue father and mother, and shall [t] cleaue to his wife, and they twaine shall be one flesh.

32 15 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 16 Therefore euery one of you, *doe ye so*: let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

k All kinds of riot, ioyned with all manner of filthines and shamefulnesse.
l With an earnest affection of the heart, and not with the tongue onely.
6 A short repetition of the ende wherevnto all things ought to be referred, to serue one another for Gods sake.
✣ Colos. 3.18. 1 Peter 3.1. 1. pet. 3.1.
7 Now he describeth to a familie, dividing orderly all the parts of a familie. And he saith that the duetie of wiues consisteth here in, to be obedient to their husbands.
8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the authour of this subiection.
✣ 1. Cor. 11.3.
9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.
10 Another argument: Because the good estate of the wife dependeth of the man, to that this subiection is not one-ly iust, but also verie profitable: as also the saluation of the Church is of Christ, although farre otherwise.
11 The conclusion of the wiues duetie towardes their husbands.
✣ Colos. 3.19.
12 The husbandes duetie towardes their wiues, is to loue them as themselues, of which loue, the loue of Christ toward his Church is a liuely patterne.
13 Because many men pretende the infirmities of their wiues to excuse their owne harshnesse and crueltie, the Apostle willeth vs to make what manner of Church Christ gate: when hee ioyned it to himselfe, and how hee doeth not onely not loathe all her filthand vncleannesse, but ceaseth not to wipe the same away with his cleannesse, vntill hee haue wholly purged it.
m Make it holy. n Through the promise of free iustification and sanctification in Christ, receiued by faith. o The Church, as it is considered in it selfe, shall not bee without wrinkle, before it come to the marke as shoteth at: for while it is in this life, it vanisheth in auarice: but if it be conioined to Christ, it is cleane and without wrinkle.
14 Another argument. Euerie man loueth himselfe, euen of nature: therefore hee striueth against nature that loueth not his wife: the proouneth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are as one, that is, not to be diuided.
p His owne bodie. q Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper. ✣ Genes. 2.24. matt. 19.5. mark. 10.7. 1 corint. 6.16. r Looke Matt. 19.5.
15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiues is) hee sheweth that it is secret, to wit, spirituall, and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirite, and not of the flesh by faith, and by no naturall band.
16 The conclusion both of the husbands duetie toward his wife, and of the wiues toward her husband.

CHAP. VI.

1 Hee saieth the duelies of children, 5 seruants, 9 and masters: 10 Then he speaketh of the fierce battel that the faithfull haue, 12 and what weapons wee must vse in the same: 21 In the end he commendeth Tychicus.

Children,

1 He commeth to another part of his familie, and sheweth that the duetie of the children toward their parents, consisteth in obedience vnto them. ✠ *Col 3 20.*
2 The first argument: because God hath so appointed: whereupon it followeth also, that children are so far forth bound to obey their parents, as they may not swarue from the true worship of God.
✠ *For the Lord is authour of all fatherhood, and therefore we must yeeld such obedience as he will haue vs.*
3 The second argument: because this obedience is most iust.

✠ *Exod. 20. 12. deut. 5. 16. eccles. 3 9. matth. 15. 4. marke 7. 10.*

4 A proofe of the first argument.
5 The third argument, taken of the profit that ensueth thereby: because the Lord vouchsafed this commandement among all the rest, of a speciall blessing. *b With a specially promise: for otherwise the second commandement hath a promise of mercy to thousand generations, and that promise is generall.*
6 It is the duetie of fathers to vse their fatherly authority moderately & to God's glory. *c Such informations and precepts, as being taken out of Gods booke, are holy and acceptable to him.*
h Now he descendeth to the third part of a familie, to wit, to the duetie both of the maters and of the seruants. And he sheweth that the duetie of seruants consisteth in an heartie loue & reuerence vnto their maters. ✠ *Colos 3 22 titus 2. 9. 1. pet. 2. 18.* 7 He mitigateth the sharpenesse of seruice, in that they are spiritually free, notwithstanding the same, and yet spirituall freedome taketh not away corporall seruice, inasmuch as they cannot be Christs, vnlesse they serue their maisters willingly and faithfully, for so farre forth as they may with safe conscience. *d With carefull reuerence: for slau se feares is not allowable, much lesse in Christian seruants.*
9 To cut off occasion of all pretences, hee teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice be neuer so hard. *e Being moued with a reuerence to God ward, as though ye serued God himselfe.*
10 Although they serue vnkinde and cruell maisters, yet the obedience of seruants is no lesse acceptable to God then the obedience of them that are free. 11 It is the duetie of maisters to vse the same iustitute that they haue vnto their seruants modestly, and holily, seeing that they haue another respect haue a common matter, which is in heauen, who will iudge both the bond and the free. ✠ *Deut. 10. 17 2. chro. 16. 7. iob. 34. 19. acts 10. 34 rom 2. 11. ephes. 6. 8. colos. 3. 25. 1. pet. 1. 17.* *f Either of freedome or bondage.*
12 Hee concludeth the other part of this Epistle with a graue exhortation, that all be ready, and fight continually, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And finally of all, hee warneth vs to take the armour of God, where with onely our enemy may be dispatched.

1 Children, obey your parents in the Lord: for this is right.
2 ✠ Honour thy father and mother (which is the first commandement with b promise)
3 That it may be well with thee, and that thou mayest liue long on earth.
4 And ye fathers, prouoke not your children to wrath: but bring them vp in instruction and c information of the Lord.
5 Seruants, be obedient vnto them that are *your* masters, according to the flesh, with d feare and trembling in singlenesse of your hearts, as vnto Christe,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will, seruing the Lord, and not men.
8 And know ye that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lord, whether he *be* bond or free,
9 And ye masters, doe the same things vnto them, putting away threatning: and know that euen your master also is in heauen, neither is there respect of person with him.
10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuill.
12 For we wrestle not against flesh & blood, but against principalities, against powers, and against the worldly gouernours, *the princes of the* darkenesse of this world, against spirituall wickednesse, *which are* in the high places.
13 For this cause take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast.
14 Stand therefore, and your loines girded about with verity, and hauing on the breastplate of righteousnesse,
15 And your feet shod with the preparation of the Gospel of peace.
16 Aboue all, take the shield of Faith, wherewith yee may quench all the fierie darts of the wicked,
17 And take the helmet of Saluation, and the sword of the Spirit, which is the word of God,
18 And pray alwayes with all maner prayer and supplication in the spirit: and watch therevnto with all perseuerance & supplication for all Saints,
19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.
21 ¶ But that yee may also know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull minister in the Lord, shall shew you of all things,
22 Whom I haue sent vnto you for the same purpose, that ye might know mine affaires, & that he might comfort your hearts.
23 Peace *be* with the brethren, and loue with faith from God the Father, and *from* the Lord Iesus Christ.
24 Grace *be* with all them which loue our Lord Iesus Christ to *their* immortality. Amen.

¶ Written from Rome vnto the Ephesians, *and sent* by Tychicus.

13 Secondly he declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men.
g Against men, which are of a fraile and brittle nature, against which owe selues spirituall subtilties, were mighty then the other by a thousand parts.
✠ *Chap. 2. 2.*
h He giueth these names to the euill angels, by reason of the effectes which they worke: not that they are able to doe the same of themselues, but because God giueth them the bridle.
14 Hee sheweth that these enemies are put to flight with the only armour of God, to wit, with vprightnes of conscience, godly and holy life, knowledge of the Gospel, faith, and to be sharp with the word of God, and vsing dayly earnest prayer for the health of the Church, and especially, for the constancie of the true, godly, and valiant ministers of the word.
i Looke Chapter 5. 16.
k That the preparation of the Gospel may be as it were shoes to you: and it is to go to God through peace to the end manfully, in that we know by the doctrine of the Gospel, that we take our iourney to God, who is at peace with vs.
l That holy prayers may proceed from the holy Spirit.
15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. *m Ayse sustaining.*

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

3 Hauing testified his godly and tender affection towards the Philippians, 12 he inuiteth of himself, end his bonds: 22 And pricketh them forward by his owne example, 27 and exhorteth them to vnity, 28 and patience.

2 The marke whereat he shooteth in this Epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing he sayth, he hopeth fully they will do, and that by the testimony of their liuely charity, but in the meane season he referreth all things to the grace of God. *a By the Bishops are meant both the Pastours, which haue the dispensation of the word and the Elders that gouerne: and by Deacons are meant those that were stewards of the treasury of the Church, and had to looke vnto the poore,*

PAul *a* and Timotheus the seruants of IESVS CHRIST, to all the Saints in Christ Iesus, which are at Philippi, with the *a* Bishops and Deacons:
2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ:
3 I thanke my God, *hauing* you in perfect memorie,
4 (Alwayes in all my prayers for all you, praying with gladnesse)
5 Because of the *b* fellowship which ye haue in the Gospel, from the *c* first day vnto now.
6 And I am perswaded of this same thing, that he that hath begunne *this* good worke in you, will performe it vntill the *d* day of Iesus Christ.
7 As it becommeth me so to iudge of you all, because I haue you in remembrance, that both in my bands, and in my defence, & confirmation of the Gospel, you all were partakers of my grace.

b Because that you also are made partakers of the Gospel.
c Euer since I knew you.
d The Spirit of God will not forsake you vnto the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ, to be glorified. *e A true proofe of a true knitting together with Christ, to call eth his bands, grace, as though he had receiued some singular benefit.*

8 [1] For God is my record, how I long after you all from the very heart root in Iesus Christ.

9 [2] And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That yee may allow those things which are best, that ye may be pure, and without offence, vntill the day of Christ,

11 Filled with the [g] fruits of righteousnesse, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ [4] I would ye vnderstood, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes [h] in Christ are famous thorowout all the ; iudgement hall, and in all other *places*.

14 Insomuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankely speake the [k] Word.

15 Some preach Christ euen through enuy and strife, and some also of good will.

16 The one part preacheth Christ of contention, and not [l] purely, supposing to adde more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 [5] What then? yet Christ is preached all manner wayes, whether *it be* vnder a [m] pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 [6] As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as always, so now Christ shall be magnified in my body, whether *it be* by life or by death

21 For Christ *is* to me both in life and in death aduantage.

22 [7] And whether to liue in the [n] flesh *were* profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be loosed, and to be with Christ, which is best of all.

24 Neuertheless, to abide in the flesh, *is* more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of *your* faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 [8] Onely let your conuersation be as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye [o] continue in one spirit, and in one minde, fighting together through the faith of the Gospel,

28 [9] And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 [10] For vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake,

30 [11] Hauing the same fight, which yee saw in me, and now heare *to be* in me.

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a Hee declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

g What sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God, so that we may be able to discerne things that differ one from another) and also in charity, that euen to the end we may giue our selues to good works indeed, to the glory of God by Iesus Christ.

g *If righteousnesse be the tree, and good workes the fruits, then must the Papists needes be deceiued, when they say that works are the cause of righteousnesse.*

4 He preuenteth the offence that might come by his perscution, whereby diuers tooke occasion to dispraise his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospel by this occasion is greatly inlarged, although not with like affection in all men, yet indeed.

h *For Christ his sake.*

k *In the Emperours court.*

k *The Gospel is called the Word, to set forth the excellencie of it.*

l *Not with a pure minde: for otherwise their doctrine was pure.*

5 He sheweth by setting foorth his owne example, that the ende of our afflictions is true ioy, & that through the vertue of the Spirit of Christ, which he giueth vnto them that aske it. m *Vnder a goodly colour and shew for very made Christ a cloake for their ambition and enuie.* 6 We muſt continue euen to y end, with great confidence, hauing nothing before our eyes, but Christes glory onely, whether wee liue or die. 7 An example of a true shepheard, who maketh more account how he may profit his sheepe, then he doth of any commodity of his owne whatsoeuer. n *To liue in this mortall body.* 8 Hauing set downe those things before, in maner of a Preface, hee descendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being ybus knit together with those common bands, they continue through the strength of faith to beare all aduersitie, in such sort, that they admit nothing vnworthie the profession of the Gospel. o *The word signifieth, to stand fast, and it is proper to wrestlers, that stand fast, and shrinke not a foot.*

9 We ought not to be discouraged, but rather incouraged by the perscution which the enemies of the Gospel imagine, and practise against vs: seeing that they are certaine witnesses from God himselfe, both of our saluation, & of the destruction of the wicked. to He proueth that this saying, that perfection is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. 11 Now hee sheweth for what purpose hee made mention of his affliction.

CHAP. II.

1 *Hee exhorteth them aboue all things to humilitie, 6 and that by the example of Christ.* 19 *He promiseth to send Timotheus shortly vnto them,* 26 *and excuseth the long tarying of Epaphroditus.*

IF [1] *there be* therefore any consolation in [a] Christ, if any comfort of loue, if any fellowship of the Spirit, if any [b] compassion and mercie,

2 Fulfil my ioy, that ye be like minded, hauing the [c] same loue, being of one accord, and of one iudgement,

3 That nothing *be done* through contention or vainglory, but that in meeknesse of mind euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 [2] Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the [d] forme of God, [e] thought it no robbery to be [f] equall with God:

7 But he made himselfe of [g] no reputation, and tooke on him the [h] forme of a seruant, & was made like vnto men, and was found in shape like a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 [3] Wherefore God hath also highly exalted him, and giuen him a [i] name aboue euery name.

10 That at the Name of Iesus should [k] euery knee bow, *both* of things in heauen, and things in earth, and things vnder the earth.

11 And that euery tongue should confesse that Iesus Christ *is* the Lord, vnto the glory of God the Father.

12 ¶ [4] Wherefore my beloued, as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: [5] worke out your owne saluation with feare and trembling.

13 [5] For it is God which worketh in you both [a] the will and the deed, *euen of his* good pleasure

14 [6] Doe all things without ✣ murmuring and reasonings,

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a A most earnest request to remoouue all those things, whereby that great and special consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe, that they separate themselues one from another.

a *Of Christian comfort.*

b *If any feeling of inward loue.*

c *Like loue.*

d Hee setteth before them a most perfit example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be aboue all, that hee tooke vpon him the fourme of a seruant, to wit, our flesh willingly, subiect to all infirmities, euen to the death of the crosse.

d *Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.*

e *Christ, that glorious & euerlasting God, knew that he might rightfully and lawfully not appeare in the base fleshe of man, but remaine with maiestie meet for God: yet he chose rather to debase himselfe.* f *If the Sonne be equall to the Father, then is there of necessitie an equalitie, which Arrius, that Heretike, denieth, and of the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth.* g *He brought himselfe from all things, as it were, to nothing.* h *By taking our manhood vpon him.* 3 Hee sheweth the most glorious ende of Christes submission, to teach vs, that modestie is the true way to true praise and glorie. i *Dignitie and renowme, and the matter with it.* k *All creatures shall at length be subiect to Christ.* l *Euery nation.* 4 The conclusion: We must goe on to saluation with humilitie and submission, by the way of our vocation. m *He is sayd to make an end of his saluation, which remaineth in the race of righteousnesse.* 5 A most sure and grounded argument against pride, for that wee haue nothing in vs praise worthy, but it commeth of the free gift of God, and is without vse, for we haue no abilitie or power, so much as to will well (much lesse to doe well) but onely of the free mercie of God. n *Why then, we are not stockes, but yet we doe not will well of nature, but onely because God hath made of our naughty will a good will.* 6 He describeth modestie by y contrary effects of pride, teaching vs, that it is farre both from all malicious, and close or inward hatred, and also from open contentions and brawlings. ✣ 1. Pet. 4. 9.

15 7 That ye may be blameleſſe, and pure: *and* the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye ſhine as ✣ lights in the world,

16 Holding forth the 8 worde of life, 9 that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the p ſacrifice, and ſeruice of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo be yee glad, and reioyce with me.

19 ✣ And I truſt in the Lord Ieſus, to ſende ✣ Timotheus ſhortly vnto you, that I alſo may be of q good comfort, when I know your ſtate.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ✣ For r all ſeeke their owne, *and* not that which is Ieſus Chriſts.

22 But yee know the proofe of him, that as a ſonne with the father, hee hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſend as ſoone as I know how it will goe with me,

24 And I truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſarie to ſende *my* brother Epaphroditus vnto you my companion in labour, and fellow ſoubtier, euen your meſſenger, and he that miniſtred vnto mee ſuch things as I wanted.

26 For he longed after all you, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt hee was ſicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me alſo, leaſt I ſhould haue ſorow vpon ſorow.

28 I ſent him therefore the more diligently, that when yee ſhould ſee him againe, yee might reioyce, and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe that for the ſworke of Chriſt hee was neere vnto death, and regarded not his life, to fulfill the ſeruice which was lacking on your part toward me.

CHAP. III.

a Hee refuteth the vaine boaſtings of the falſe apoſtles, 7 and ſetteth Chriſt againſt them. 10 He ſetteth out the force and nature of faith, 17 that laying all things aſide, they may be partakers of the Croſſe of Chriſt, 18 the enemies whereof, he nameth not.

MOreouer, 1 my brethren, reioyce in the Lord. a It is grieuous to me not to write theſame things to you, and for you it is a ſure thing.

2 Beware of dogs: beware of euill workers: beware of the b conciſion.

3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh:

4 Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I.

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, ✣ an Ebrew of the Ebrewes, ✣ by the Law a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching the righteouſneſſe which is in the Law, I was vnrebukeable.

7 But the things that were ✣ vantage vnto me, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke e all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge *them* to be doung, that I might f winne Chriſt,

9 And might be found in g him, *that is*, not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, *euen* the righteouſneſſe which is of God through faith,

10 ✣ That I may i know him, and the vertue of his reſurrection, & the h fellowſhip of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the k reſurrection of the dead:

12 Not as though I had already attained *to it*, either were already perfect: but I follow, if that I may comprehend *that* for whoſe ſake alſo I am l comprehended of Chriſt Ieſus.

13 Brethren, I count not my ſelfe, that I haue attained *to it*, but one thing I *doe*: I forget that which is behinde, and endeuour my ſelfe vnto that which is before,

14 And follow hard toward the marke, for the priſe of the hie calling of God in Chriſt Ieſus.

15 ✣ Let vs therefore as many as be m perfect, be thus minded: and if yee be otherwiſe minded, God ſhall reueale euen the ſame vnto you.

16 Neuertheleſſe, *in that* whereunto we are come, let vs proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye haue vs for an enſample.

18 ✣ For many walke, of whom I haue told you often, and now tell you weeping, *that they are* the enemies of the croſſe of Chriſt:

19 Whoſe

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7 To be ſhort, he requireth a life without fault, and pure, that being lightened with the word of God, they may ſhine in the darkeneſſe of this world.

✣ *Mat. 5. 14.*

8 *The Goſpell is called the word of life, becauſe of the effects which it worketh*

9 Againe he pricketh them forward, ſetting before them his true Apoſtolike care that hee had of them, comforting them moreouer, to the end they ſhould not be ſorie for the greatneſſe of his afflictions, no not although he ſhould die to make perfect their oblation with his blood, as it were with a drinke offering.

p *As if he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelues a liuely ſacrifice to him, and then ſhall it not grieue mee to be offered vp as a drinke offering, to accompliſh this your ſpirituall offering.*

9 Moreouer hee confirmeth their minds both by ſending backe Epaphroditus vnto them, who ſe diligence towards them, and great paines in helping him, hee commendeth: and alſo promiſing to ſend Timothie ſhortly vnto them, by whoſe preſence they ſhall receiue great commoditie, and hoping alſo to come himſelfe ſhortly vnto them, if God will. ✣ *Actes 16, 1. q May be confirmed in my toy of mine.* ✣ *2. Corinth 10, 14. r The moſt part. s He calleth in here the worke of Chriſt, to viſite Chriſt, bring poore & in bandes in the perſon of Paul.*

5 A concluſion of thoſe things which haue bene before ſaid, to wit, that they go forward cheerefully in the Lord.

a A preface to the next admonition that followeth, to rake good heed and beware of falſe apoſtles, which ioyne Circumciſion with Chriſt (but is to ſay, iuſtification by workes, with free iuſtification by faith) and beate into mens heads the ceremonies which are aboliſhed, for true exerciſes of godlineſſe and charitie. And hee calleth them dogges as prophane barkers, and euill workemen, becauſe they neglected true workes, & did not teach the true vſe of them. To be ſhort, he calleth them Conciſion, becauſe a virgin Circumciſion, they cut off themſelues and others from the Church. *b Which you haue often times heard of mee. b Hee alludeth to Circumciſion, of the name whereof whiles they boaſted, they cut aſunder the Churche.*

3 He ſheweth that we ought to vſe true circumciſion, to wit, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerue God in puritie of life.

c *In our ſacrifices and things which pertaine nothing to the ſoule.*

4 He doubteth not to preſer himſelfe euen according to the fleſh, before thoſe peruerſe hypocrites of the Law, that all men may know that he doeth with good iudgement of minde, lightly eſteeme al thoſe outward things: forſomuch as he lacketh nothing which hath Chriſt, nay, the confidence of our workes can not ſtand with the free iuſtification in Chriſt by faith.

✣ *2. Cor 11. 22.*

✣ *Act. 23, 6.*

d *Which I accounted for vantage.*

e *He ſpeaketh not all workes, aſwell thoſe that go before, as thoſe that come after faith.*

f *That in their place I might get Chriſt, & of a poore man become rich: ſo farre off am I from loſing any thing.*

g *In Chriſt: for they that are found without Chriſt, are ſubiect to condemnation.*

h *That is, to be in Chriſt, to be found not in a mans owne righteouſneſſe, but cloathed with the righteouſneſſe of Chriſt imputed to him.*

5 This is the end of righteouſneſſe by faith touching vs, that by the vertue of his reſurrection wee may feele him in deed, and haue a triall of him.

i *That I may feele him in deed, and haue a triall of him.*

6 The way to that eternall ſalnation is to follow Chriſts ſteps, by afflictions and perſecutions, vntill we come to Chriſt himſelfe who is our marke where at we ſhoot, and receiue that reward whereunto God calleth vs in him. And the Apoſtle ſetteth theſe true exerciſes of godlineſſe againſt thoſe vaine ceremonies of the Law, wherein theſe falſe apoſtles put the ſumme of godlineſſe.

k *To the reſurrection of the Saints.*

l *For we runne not, but ſo ſaye forth, as we are layde holde on of Chriſt, that is, as God giueth vs ſtrength, as the way.*

7 The concluſion of this exhortation ſtanding vpon three members. The one is, that ſuch as haue profited in the trueth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and vnderſtand not theſe things, & doubt of the abolilliing of the Law, they ſhould cauſe no trouble, and ſhould be gently borne with all, vntil they alſo be inſtructed of the Lord. The third is, that they eſteeme the falſe apoſtles by their fruits: wherein he doubteth not to ſee forth himſelfe for an example.

m *He ſaid before that he was not perfect. So that in this place he calleth them perfect, which haue attained to the knowledge of Chriſt, and the Goſpel, which ſetteth againſt the wide and ignorant, as he expoundeth himſelfe in the next verſe following.*

8 Here painteth out the falſe apoſtles in their colours, not vpon malice or ambition, but with ſorowe and teares, to wit, becauſe that being enemies of the Goſpel (for that it is ioyned with affliction) they regard nothing els but the commodities of this life: that is to ſay, that ſlowing in peace, quietneſſe, & all worldly pleaſures, they may liue in great eſtimation amongſt men: whoſe miſerable end he forewarneth them of, ✣ *Rom. 16, 17.*

19 Whose end *is* damnation, whose God *is their* bellie, and *whose* [o] glory *is* to their shame, which minde earthly things.

20 [g] But our conuersation is in heauen, from whence also we looke for the ✣ Sauiour, *euen* the Lord Iesus Christ.

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

CHAP. IIII.

1 From particular exhortations, 4 he commeth to general. 10 Hee saith that hee tooke such ioy in their readinesse to liberalitie, 12 that he will patiently beare the want.

THerefore, [1] my brethren, beloued and longed for, *my* ioy and my [a] crowne, so continue in the [b] Lord, ye beloued.

2 [a] I pray Euodias, and beseech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yoakefellow, helpe those *women*, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names *are* in the ✣ [c] booke of life.

4 [3] Reioyce in the [d] Lord alway, againe I say, reioyce.

5 [4] Let your [e] patient minde be knowen vnto all men, [5] the Lord *is* at hand.

6 [6] Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with [f] giuing of thanks.

7 And the ✣ peace of God which passeth all vnderstanding, shall preserue your [h] hearties and minds in Christ Iesus.

8 [7] Furthermore, brethren, whatsoeuer things are true, whatsoeuer things [i] *are* honest, whatsoeuer things *are* iust, whatsoeuer things *are* pure, whatsoeuer things *are* worthy loue, whatsoeuer things *are of* good report, if there *be* any vertue, or if there *be* any praise, thinke on these things.

9 Which yee haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

10 [8] Now I reioyce also in the Lord greatly, that now at the last your care for me hath flourished againe, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of [k] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be [l] abased, and I can abound: euery where in all things I am [m] instructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to *do* all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 [9] And ye Philippians know also that in the [n] beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giuing and receiuing, but ye onely.

16 For euen *when I was* in Thessalonica, ye sent once, and afterward againe for my necessitie.

17 [10] Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an [o] odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father *be* praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saints salute you, and most of all they which are of [p] Cesars houshold.

23 The grace of our Lord Iesus Christ *be* with you all, Amen.

¶ Written to the Philippians from Rome, *and sent* by Epaphroditus.

1 Reuerende.
e *Which they hunt after at mens hands.*
f He seeketh against these fellowlesse, true labors which neglect earthly things, and aspire to heauen onely, where they know, that euen in their bodies they shall be cloathed with that eternall glory, by the vertue of God.
✣ 1. Cor. 15.7. Titus 2, 13.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lords strength.
a *My honour.*
b *In that concord, whereof the Lord is the band.*
2 He also calleth on some by name, partly, because they needed priuate exhortation, and partly also to stirre vp other, to be more prompt and ready.
✣ Reuel. 3. 5. and 20. 8. and 21. 27.
c *God is said after the maner of men, to haue a booke, wherein the names of his elect are written, to whom he will giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 13. 9.* 3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindred by any afflictions that the wicked imagine, and worke against them. *d So is the ioy of the world distinguished from true ioy.* 4 The second is, that taking all things in good part, they behaue themselues moderately with all men. *e Your quiet and setled minde.* 5 The taking away of an obiection: Wee must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. 6 The third is, that wee be not too carefull for any thing, but with sure confidence giue God thankes, and craue of him whatsoeuer wee haue needs of, that with a quiet conscience wee may wholy and with all our heartes submit our selues to him. *f So, Dauid beganne very oft with teares, but ended with thanksgiuing.* g *That great quietnesse of minde, which God onely giueth in Christ.* h *He alludeth the minde into the heart, that is, into that part which is the seat of the will and affections, and into the higher part, whereby we vnderstand and reason of matters.* 7 A generall conclusion, that as they haue, bene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousnesse. i *Whatsoeuer things are such as do beautifie and set you out with a holy grauitie.*

8 He witnesseth that their liberalitie was acceptable to him, wherein with they did helpe him in his extreeme pouertie, but yet so moderating his words, that he might declare himselfe voyd of all suspicion of dishonestie, and that he hath a minde contented both with prosperitie and aduersitie, and to be short, that he reposeth himselfe in the onely will of God.
k *As though I passed for my want.*
l *He vseth a generall word, and yet he speaketh but of one kinde of ecrese, which is pouertie, for commonly pouertie bringeth all kindes of discommoditie with it.*
m *This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.*
9 He witnesseth that he remembreth also the former benefits, and againe putteth away iniustrous suspicion of immoderate desire, in that that hee receiued nought of any else.
n *As that beginning when I preached the Gospel amongst you.*
10 He witnesseth againe, that hee alloweth well of their benefit, not so hot so much to him, as himselfe will not be for-
o *Which were offered in the olde Law.* p *Such as belong to the Emperour Nero.*

much for his owne sake as for theirs, because they gaue it they offered it to God for a sacrifice, whereof the Lord himgetfull.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praiseth them the more, to make them attentiue vnto him. 7 He reporteth the testimonie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them. 20 and sheweth that all the parts of our saluation consist in Christ alone.

PAul an Apostle of Iesus Christ, by the [a] will of God, and Timotheus our brother,

2 To them which are of [b] Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 [1] We giue thanks to God euen the [c] Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of *your* loue towards all Saints.

5 For the [d] hopes sake, which is layed vp for you in heauen, whereof ye haue heard before by the word of trueth, *which is* the Gospel,

6 Which is come vnto you euen as *it is* vnto all the world, & is fruitful, as *it is* also among you from ỹ day ỹ ye heard & truly knew the grace of God,

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 [2] Who

A By the free bountifulnesse of God.
b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiuing it.
c *Wee can not otherwise consider of God to our saluation, but as he is Christes Father, in whom we are adopted.*
d *For the glory that is hoped for.*

a He declareth his good will towards them, telling them that they muſt ſtill remaine at one ſtay, but go on further both in the knowledge of the Goſpel, and alſo in the true vſe of it.
e *Your ſpirituall loue, or your loue which commeth from the ſpirit.*
f *Gods will.*
g The gift of continuance it not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs.
h *It muſt not be vnwilling, and as it were drawen out of vs by force, but proceed from a merie and ioyfull minde.*
a Hauing ended the preface, he goeth to the matter it ſelfe, that is to ſay, to an excellent deſcription (although it be but ſhort) of whole Chriſtianitie, which is fitly diuided into three treatiſes: for firſt of all he expoundeth the true doctrine, according to the order of the cauſes, beginning from the firſt cauſe, the end. And from thence he beginneth to apply the ſame to the Coloſſians with diuers exhortations to the 6 verſe of the ſecond Chapter. And laſt of all in the third place, euen to the third Chapter, hee refuteth the corruption of true doctrine. 5 The efficient cauſe of our ſaluation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkeneſſe wherein wee were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. *b In that glorious and heauenly kingdome.* ✣ *Matt. 3, 17. and 17. 5. 2 Pet. 1, 17.* 6 The matter it ſelfe of our ſaluation, is Chriſt the Sonne of God, who hath obteined remiſſion of ſinnes for vs, by the offring vp of himſelfe. 7 A liuely deſcription of the perſon of Chriſt: whereby wee vnderſtand that in him onely, God ſheeweth himſelfe to be true: who was begotten of the Father before any thing was made, that is, from euerlaſting, by whom alſo all things that are made, were made without any exception, by whom alſo they doe conſiſt, and whoſe glory they ſerue. ✣ *Hebr. 1, 3. i Begotten before any thing was made: and therefore the euerlaſting Sonne of the euerlaſting Father.* ✣ *Iohn 1, 3. k Her ſetteth foorth the Angels with glorious names, that by the compariſon of moſt excellent ſpirits wee may vnderſtand howe farre paſſing the excellencie of Chriſt is, in ſpirits wee may vnderſtand howe farre paſſing the excellencie of Chriſt is, in which onely we haue to content our ſelues, and let goe all Angels.* 8 Hauing gloriouſly declared the excellent dignitie of the perſon of Chriſt, he deſcribeth his office, as an function, to wit, that hee is that ſame to the Church, that the head is to the body, that is to ſay, the prince and gouernour of it, & the very beginning of true liſe, as who riſing firſt from death, is the Authour of eternall life, ſo that he is abouealll, in whom onely there is moſt plentifull abundance of all good things, which is powred out vpon the Church. ✣ *Reuel. 1, 5. 1 cor. 15. 20. l Who ſo euer againe that he ſhall die no more, and who raiſeth other from death to liſe by his power.* ✣ *Iohn 11, 25. & 14, 19.* m *Moſt plenteouſ abundance of all things pertaining to God.* 9 Now he teacheth how Chriſt executed that office which his Father inioyned him, to wit, by ſuffering the death of the croſſe (which was ioyned with the curſe of God) according to his decree, that by that ſacrifice he might reconcile to his Father all men, as well them which beleeued in him to come, and were already vnder this hope gathered into heauen, as them which ſhould vpon the earth beleeue in him afterward. And thus is iuſtification deſcribed of the Apoſtle, which is one and be chiefeſt part of thus is iuſtification deſcribed of the Apoſtle, which is one and be chiefeſt part of thus is iuſtification deſcribed of the Apoſtle, which is one and the chiefeſt part of the benefite of Chriſt. n *The whole Church.* 10 Sanctification is another worke of God in vs by Chriſt, in that that he reſtored vs (which hated God exceedingly) and were wholly and willingly giuen to ſinne) to his gracious fauour, in ſuch ſort, that hee thereby hath purified vs with his holy Spirit, and conſecrateth vs to righteouſneſſe,

8 a Who hath alſo declared vnto vs your loue in the c Spirit.

9 For this cauſe wee alſo, ſince the day that we heard *of it*, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of d his will in all wiſedome, and ſpirituall vnderſtanding,

10 That yee might walke worthy of the Lord, & pleaſe *him* in all things, being fruitfull in al good workes, and increaſing in the knowledge of God,

11 f Strengthened with all might through his glorious power vnto all patience, and long ſuffering with g ioyfulneſſe,

12 h Giuing thankes vnto the i Father, which hath made vs meete to be partakers of the inheritance of the Saints in k light.

13 Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the kingdome ✣ of his deare Sonne,

14 6 In whom we haue redemption through his blood, *that is*, the forgineſſe of ſinnes.

15 7 Who is the ✣ image of the inuiſible God, l the firſt begotten of euery creature.

16 8 For by him were all things created which are in heauen, and which are in earth, things viſible and inuiſible: whether *they be* k Thrones, or Dominions, or Principalities, or powers, all things were created by him, and for him,

17 And he is before all things, and in him all things conſiſt.

18 9 And bee is the head of the body of the Church: hee is the beginning, ✣ *and* the l firſt begotten of the dead, that in all things he might haue the preeminence,

19 ✣ For it pleaſed *the Father*, that in him ſhould m all fulneſſe dwell,

20 9 And through peace made by that blood of that his croſſe, to reconcile to himſelfe through him, through him, *I ſay*, n all things, both which *are* in earth, and which *are* in heauen.

21 10 And you which were in times paſt ſtrangers and enemies, becauſe *your* mindes *were ſet* in euill workes, hath o hee now alſo reconciled,

22 In that body of his P fleſh through death, to make you holy and vnblameable, and without fault in his ſight,

23 11 If yee continue, grounded and ſtabliſhed in the faith, & be not moued away from the hope of the Goſpel, whereof yee haue heard, and which hath beene preached to 9 euery creature, which is vnder heauen, 12 whereof I Paul am a miniſter.

24 Now reioyce I in my ſuffrings r for you, and fulfill the r reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.

25 13 Whereof I am a miniſter, according to the diſpenſation of God, which is giuen mee vnto you ward, to fulfill the word of God.

26 ✣ *Which is* the myſtery hid ſince the world began, and from *all ages*, but now is made manifeſt to his s Saints,

27 To whom God u woulde make knowen what is the riches of his glorious myſtery among the Gentiles, which *riches* is Chriſt in you, the hope of glory.

28 14 Whom wee preach, admoniſhing euery man, and teaching euery man in x all wiſedome, that wee may preſent euery man perfect in Chriſt Ieſus.

29 Whereunto I alſo labour & ſtriue, according to his working which worketh in me mightily.

examples of patience. *r For your profite and commoditie of Churche are ſayde to be Chriſtes afflictions, by reaſon of y fellowſhip & knitting together, that the body and the head haue the one with the other, not that there is any more needed to haue the Church redeemed, but that Chriſt ſo with his power in the dayly weakeneſſe of his, and that for the comfort of the whole body.*
13 He bringeth another proofe of his Apoſtleſhip, to wit, that God is the authour of it, by whom alſo hee was appointed peculiarly Apoſtle of the Gentiles, to the end that by this meanes, that ſame might be fulfilled by him, which the Prophete foretold of the calling of the Gentiles. ✣ *Rom 16, 25. ephes 3. 4. 1. tim. 1. 11. tit 1. 2. 1. pet. 1. 20. Whom he choſe to ſanctifie vnto himſelfe in Chriſt: moreouer he ſayth that the myſtery of our redemption was hidden ſince the world began, except it were reuealed vnto a few, who alſo were taught it extraordinarily.* 20 *This Paul bridleth the curioſitie of men.* 14 He prote leth that he doeth faithfully execute his Apoſtleſhip in euery place, bringing men vnto Chriſt onely through the Lordes plentifull bleſſing of his labours. *x Perfect and found wiſedome, which is perfect in it ſelfe, and ſhall in the end make them perfect that follow it.*

CHAP. II.

a He condemneth, as vaine, whatſoeuer is without Chriſt.
11 intreating ſpecially of circumciſion, 16 of abſtinence from meats, 18 and of worſhipping of Angels. 20 That they were deliuered from the traditions of y Law through Chriſt.

FOr I a would ye knewe what great fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeene my b perſon in the fleſh,

2 c That b their hearts might be comforted, and they knit together in loue, and in all riches of the d full aſſurance of vnderſtanding, to know the myſtery of God, euen the Father, and of Chriſt:

3 In whom are hid all the treaſures of e wiſedome and knowledge.

4 3 And this I ſay, leaſt any man ſhould beguile you with f entiſing words:

5 ✣ For though I be abſent in the fleſh, yet am I with you in the ſpirit, reioycing & beholding your f order, and your g ſtedfaſt faith in Chriſt

6 As ye haue therefore h receiued Chriſt Ieſus the Lord, ſo walke in him.

7 Rooted and built in him, and ſtabliſhed in

gether in loue, reſt themſelues happily in the knowledge of Chriſt, and ſo growe vntill they come fully to enioy it. *b Whom he names ſaue. c Of that vnderſtanding, which bringeth foorth a certaine and vnaduiſed perſwaſion in our mindes. d There is no true wiſedome without Chriſt.* 3 A paſſing ouer to the treatiſe following, againſt the corruptions of Chriſtianitie. *e With a frame & kinde of talke made to pray wade.* ✣ *1. Cor. 5. 3. f The manner of your Eccleſiaſticall diſcipline.* g *Diſtrine.* h *So then Chriſt hangeth not vpon mans traditions.*

1 The taking away of an obiection, in that that he viſited not the Coloſſians, nor the Laodiceans, he did it not of any negligence, but is ſo much the more carefull for them.
a *He preſent in body.*
b The concluſion briefly the ſumme of the former doctrine, to wit, that the whole ſumme of true wiſedome and moſt ſecrete knowledge of God, conſiſteth in Chriſt only, and that this is the vſe of it touching men, that they being knit to ſo great a goodneſſe,

ϛ faith, as ye haue beene taught, abounding therein with thankesgiuing:

8 4 Beware least there be any man that i spoile you through k Philosophie, & vaine deceit, after the traditions of men, 6 according to the k rudiments of the world, 7 and not after Christ.

9 8 For l in him m dwelleth all the fulnesse of the Godhead o bodily.

10 And ye are compleete in him, which is the head of all principalitie and power.

11 9 In whom also yee are circumcised with ✣ circumcision made without handes, by putting off the p sinfull body of the flesh, through the circumcision of Christ,

12 10 In that yee are ϛ buried with r him through baptisme, 11 in whom yee are also raised vp together through the faith of the operation of s God, which raised him from the dead.

13 ϛ 12 And you which were dead in sinnes, 13 and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing you all your t trespasses,

14 14 And putting out the u hand writing of ordinances that was against vs, which was contrarie to vs: hee euen tooke it out of the way, and fastened it vpon the crosse.

15 And hath spoiled the v Principalities, and Powers, and hath x made a shewe of them openly, and hath triumphed ouer them in the y same *crosse*.

16 15 Let no man therefore condemne you in meate, and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath *dayes*.

17 Which are *but* a shadow of things to come: but the z body is in Christ.

18 16 Let no man at his pleasure beare rule ouer you by a humblenesse of minde, and worshipping of Angels, 17 aduancing himselfe in those things which hee neuer sawe, 18 b rashly puft vp with his fleshly minde,

19 19 And holdeth not the c head, whereof all the body furnished and knit together by ioynts & bands, increaseth with the increasing of b God.

20 20 Wherefore if ye *be* dead with Christ from the ordinances of the world, why, c as though ye liued in ϛ world, are ye burdened with traditions?

21 21 *As*, Touch not, Tafte not, Handle not,

22 22 Which all perish with the vsing, 23 *and are* after ϛ commandements & doctrines of men.

23 24 Which things haue in deede a shewe of f wisedome, in g voluntarie religion and humblenesse of minde, & in h not sparing the body, which are things of no value, *sith they pertaine to the* i filling of the flesh.

3 He beginneth all corruptions to three kindes: The first is that, which reiecteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisedome.

4 This is a word of warre, and it is as much as to driue or carry away a spoyle or booty.

5 The second which is manifestly superstitious and vaine, and standeth onely vpon customs and tained inuentions.

6 The third kinde was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospel.

K. Principles and rules, where with God ruled his Church, as it were vnder a schoolemaister.

7 A generall confutation of all corruptions is this, that they must needes be a false religion, which addeth any thing to Christ.

8 A reason: Because onely Christ God & man, is most perfect, & passeth farre aboue all things, so that whosoeuer hath him, may require nothing more. *B these words, is set a distinction of the natures, in Christ. C Dwelleth) signifieth not only a soiourning together of those natures, so that of God and Man, is one Christ. n These words set downe most perfect Godhead to be in Christ. o The knitting together of God and man, is substantiall and essentiall.*

9 Now hee dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: & first of all, hee denieth that wee haue neede of ϛ Circumcision of the flesh, seeing ϛ without it wee are circumcised within, by the vertue of Christ. ✣ *Rom.2.29. p These many words are vsed to shewe what the olde man is, whom Paul in other places calleth the bodie of sinne.*

10 The taking away of an obiection: wee neede not to muche as the externall signe which our fathers had, seeing that our baptisme is a most effectual pledge & witnesse, of that inward restoring and renuing ✣ *Rom.6.4. Ephes.1.19. q Looke rom.6.4. r So then all the force of the matter consisteth not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papists say, that euen for the very actes sake, wee become verely Christians, but it consisteth of the vertue of Christ, for the Apostle addeth the resurrection of Christ and faith.* 11 One end of Baptisme is the death and burial of the old man, and that by the mightie power of God: secondly, a whole vertue wee lay hold on by faith, in the death and resurrection of Christ. *f Through faith which commeth from God. s Ephes.2.1.* 12 Another end of Baptisme is, ϛ wee which were dead in sinne, might obteine free remission of sinnes and eternall life, through faith in Christ, who dyed for vs. 13 A new argument which lyeth in these seuen words, and it is thus: Vncircumcision was no hinderaunce to you, why ϛ u being iustified in Christ should not obteine life, therefore ϛ x needs not circumcision to the attainment of saluation. 14 He speaketh nowe more generally against the whole seruice of the Law, and sheweth by two reasons that it is abolished: Firste, to what purpose is it, that we labour to obteine remission of all his sinnes in Christ, require those helpes of the Law? Secondly, because, that if a man doe rightly consider those rites, see shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our owne hand writing that wee deserued damnation. Therefore did Christ put out that hand writing of vs by comming, & fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mighti. Therefore to what end and purpose shoud we now vse those ceremonies, as though we were ill guiltie of sinne, and subiect to the tyrannie of our enemies. *x Ephes.2.15. t Abolishing the rites and ceremonies. u Satan and his angels.* x *As conquerors made he a shewe of those captiues, & put them to shame. y The crosse was as a charet of triumph To conquerors could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.* 15 The conclusion: wherein also he nameth certaine kindes, as the difference of dayes, & meates, and proueth by a newe argument that wee are not bound vnto them: to wit, because those things were shadowes of Christ to come, but wee possesse him nowe exhibited vnto vs. z *The body as a thing of substance and truth, he setteth against shadowes.*

16 He disputeth against the first kinde of corruption, and first of all ouerthroweth the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which being such a worthie attribute that you to themselues which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenesse of minde.

A By foolish humblenesse. For these Angel worshippers blamed such of pride, as would go straight to God, and vse no other meanes besides Christ. 17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither knew nor heard, but deuised of themselues. 18 Thirdly, because these things haue no other grounde, wherevpon they are built, but onely the opinion of men, which please themselues without all measure in their owne deuices. *b Without reason.* 19 The fourth argument, which is of great weight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body. *c Christ. d With the vnseparable knot which commeth from God.* 20 Now last of all hee fighteth against the second kinde of corruptions, that is to say, against meere superstitions, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sinnes, or any such like vertue is put in some certaine kind of meate and such like things, which the inuentours of such rites themselues vnderstand not, because to deede it is not. And here vseth an argument taken of comparison. If by ϛ death of Christ, who established a new couenant with his blood, you be deliuered from those externall rites where with it pleased the Lord to prepare the world, & it were by certaine rudiments to that full knowledge of true religion: why would yee be burdened with traditions, I wote not what, as though yee were citizens of this world, that is to say, as though yee depended vpon this life, & earthly things? Now this is the cause why before verse 21. he so followed another order then he doeth in ϛ confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of ϛ wise, after which to procesſe of time succeeded grosse superstition, against which mischiefes the Lord set as length that seruice of the Lawe, which some abused in like sort: but in the confutation he began with the abolishing of ϛ Law which we haue might shew by comparison, that those false seruices ought much more to be taken away. *e As though your Christie stood in those earthly things, & the kingdome of God were not rather spirituall,* an obiection in the person of these superstitious men, rightly expressing their nature & vse of speech. 22 An other argument: The spirituall and inward kingdome of God cannot consist in these outward things, and such as perish with the vsing. 23 The third argument: Because God is not the authour of these traditions, and therefore they do not binde the consciences. 24 The taking away of an obiection. These things haue a goodly shew, because men by this meanes, seeme to worship God with a good mynde and humble themselues, and neglect the body, which the most part of men curiously pamper vp & cherish: but yet notwithstanding the things themselues are of no value, for so much as they pertaine not to things that are spirituall and euerlasting, but to the nourishment of the flesh: *f Which seeme indeede to be some exquisite thing, and so muse deuices as though they came from heauen. g Hence spring the works of supererogation, as the Papists terme the, that is to say, needelesse workes, as though men performed more then it commanded them, which was the beginning and the very ground whereon Monks merits were brought in. h A finely deuysed description of Monkerie. i Seeing they stand in meat and drinke, where in the kingdome of God doth not stand.*

CHAP. III.

1 Against earthly exercises, which the false apostles vrged,
2 he setteth heauenly: & beginneth with the mortifying of ϛ flesh. 5 whence he draweth particular exhortations,
18 & particular duties which depend on each mans calling.

1 IF yee then a bee a risen with Christ, seeke those things which are aboue, where Christ

1 An other part of this Epistle, wherein he taketh occasion by reason of those vaine exercises, to shewe ϛ drietie of a Christian life: which is an ordinary thing with him after he hath once set downe the doctrine it selfe.

a Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holinesse, out of which fundry armes or rimes doe afterwards flow. *a For if we be partakers of Christ, wee are caried as it were into another life where we shall needs neither meate nor drinke, for wee shalbe like vnto the Angels.* 3 The end and marke which all the duties of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those things which lead vs thither, that is, to true godlinesse, and not to those outward and corporall things:

sitteth

b So he calleth that flesh of religion, which he spake of in the former Chapter.

4 A reason taken of the efficient cause and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitory things, and on the other side, you haue begun to liue according to the Spirit, therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things.

5 The taking away of an obiection, whiles we are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden: yet notwithstanding we haue the beginnings of life and glory, the accomplishment wereof which lieth now in Christes hand, shall be assuredly and manifestly performed in that glorious comming of the Lord.

6 Let not your dead nature be any more effectuall in you, but let your liuing nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spirituall, liue. And he reckoneth vp a great long scroule of vices, and their contrary vertues. ✣ *Eph. 5. 3. c The motes & liuelie that are in vs, are in this place very properly called members, because that the reason and will of man corrupted, doth vse them as the body doth his members. d Vseth to come.* 7 A definition of our new birth taken of the parts thereof, which are the putting off of the old man, that is to say, of the wickednesse which is in vs by nature, and the restoring, & repairing of the new man, that is to say, of pureneſſe which is giuen vs by grace: but both of them are but begunne in vs in this present life, and by certaine degrees finished: the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little. 8 Newnesse of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and pureneſſe of the whole soule. *e Hee speaketh of an effectuall knowledge.* 9 Hee telleth them againe, that the Gospell doeth not respect those externall things, but true iustification and sanctification in Christ onely, which haue many suites, as hee reckoneth them vp heere: But commendeth two things especially, to wit, godly concord, and continuall studie of Gods word. *f So put on, that you neuer put off.* *g Those most tender affections of exceeding compassion.* *h Which bindeth, and knitteth together all the duties that passe from man to man.* *i Rule and governe all things.* *k You are ioyned together into one body through Gods goodnesse, that you might helpe one another as fellow members.* *l By Psalmes he meaneth all godly songs, which were written vpon diuers occasions, and by hymnes all such as conteine the praise of God, and by spirituall songs other more prentice & artificious songs which were also to praise of God, but they were made fuller of musicke.* ✣ 1. Cor. 10. 31. *m Call vpon the name of Christ, when you doe it, or, doe it to Christes praise and glory.* *n* Ephes. 5. 22. 10 Hee goeth from precepts which concerne the whole ciuill life of man, to precepts pertaining to euery mans family, and requireth of wiues, subiection in the Lord.

n For those wiues doe not well, whose doe not set God in Christ before them in their loue, but this Philosophie knoweth not.

✣ 1. Pet. 3. 1. 11 He requireth of husbands, that they loue their wiues, and vse them gently.

✣ *Ephes. 6. 5.* 12 He requireth of children, that according to Gods Commandement they be obedient to their parents.

o In the Lord, and so is it expounded. Ephes. 5. 19.

13 Of parents, that they be gentle towards their children.

14 Of seruants, that seeing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. ✣ *Ephes. 6. 5. Titus 2. 9. 1. Pet. 2. 18.*

p For that that you shall haue duely obeyed your masters, the time shall come, that you shall be made fellowes of seruants, and then shall you knowe this of a surety, which shall be when you are made partakers of the heauenly inheritance. 15 He requireth of masters, that being mindfull how that they themselues also shal render an account before that heauenly Lord and Master, which will reuenge wrongfull doings without any respect of masters or seruants, they shew themselues iust and vpright with equitie, vnto their seruants.

CHAP. IV.

a Hee returneth to generall exhortations, 3 touching prayer and gracious speach, 7 & so endeth with greetings and commendations.

YE masters, doe vnto your seruants, that which is iust and equall, knowing that yee also haue a master in heauen.

2 ✣ a Continue in prayer, and watch in the same with thankesgiuing,

3 ✣ Praying also for vs, that God may open vnto vs the *b* doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth mee to speake.

5 ¶ ✣* Walke *b* wisely toward them that are without, and redeeme the *c* season.

6 *c* Let your speech *be d* gracious alwayes, and powdred with *e* salt, that ye may know how to answere euery man.

7 ¶ Tychicus *our* beloued brother and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state:

8 Whom I haue sent vnto you for the same purpose, that hee might know your state, and might comfort your hearts,

9 With Onesimus a faithfull & beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cosin (touching whom yee receiued commandements: If hee come vnto you, receiue him.)

11 And Iesus which is called Iustus, which are of the circumcision. These onely are my worke-fellowes vnto the *g* kingdome of God, which haue beene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 ✣ Luke

b Hee addeth certaine generall exhortations, and at length endeth his Epistle with diuers familiar and godly saluations.

✣ *Luke 18. 1. 1. Thess. 5. 17.*

b Prayers must be continuall and earnest.

c Such as minister the word, must especially be commended to the prayers of the Church.

✣ *Ephes. 6. 18. 2. Thes. 3. 1.*

d As open and free mouth to preach the Gospel.

e In all parts of our life, we ought to haue good consideration euen of them which are without the Church.

✣ *Ephes. 5. 15.*

b Aduisedly and circumspectly.

c Seeke occasion to win them, although you lose of your owne by it.

d Our speech and talke must be applied to the profit of the hearers.

d Framed to the profit of your neighbour.

e Against this is set filthy communication, as Ephes. 4. 29. Whych then, Peter was not at that time at Rome.

g In the Gospel.

✣ 1. Tim. 4. 12.

14 ✣ Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, & the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise reade the Epistle *written* from Laodicea.

17 And say to Archippus, Take heed to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bands. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians, *and sent* by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beeinneth with thankesgiuing, 4 to put them in minde what soeuer was praise worthy in them, it came of Gods goodnesse, 8 and that they are ensamples vnto others.

PAul, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God & Father, and in the Lord Iesus Christ: Grace *be* with you, & peace from God our Father, and *from* the Lord Iesus Christ.

2 [1] We giue God thankes alwayes for you all, making mention of you in our prayers.

3 [2] Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of *your* hope in our Lord Iesus Christ, in the sight of God, euen our Father,

4 Knowing, beloued brethren, that ye are a elect of God.

5 [3] For our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in b much assurance, as ye know after what maner we were among you for your sakes.

6 [4] And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with c ioy of the holy Ghost,

7 So that yee were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For [d] they themselues shew of vs what maner of entring in wee had vnto you, & how yee turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, *euen* Iesus which deliuered vs from e that wrath to come.

FOr [1] ye your selues know, brethren, that our entrance in vnto you was not in vaine,

2 [2] But euen after that wee had suffered before, and were shamefully entreated at ✣ Philippi, (as yee know) wee were bold in [a] our God, to speake vnto you the Gospell of God, with much striuing.

3 [3] For our exhortation was not by deceit, nor [b] by vncleanesse, nor by guile.

4 [4] But as we were [c] allowed of God, that the Gospel should be committed *vnto vs*, so we speake, not as they that please men, but God, which [d] approoueth our hearts.

5 Neither yet did we euer vse flattering words, as yee know, nor coloured couetousnesse, God *is* record.

6 [5] Neither sought wee praise of men, neither of you, nor of others, when wee might haue beene e chargeable, as the Apostles of Christ.

7 But wee were f gentle among you, euen as a nource cherisheth her children.

8 [6] Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 [7] For yee remember, brethren, ✣ our labour and trauaile: for wee laboured day and night, because wee would not bee chargeable vnto any of you, and preached vnto you the Gospell of God.

10 [8] *Ye are* witnesses, and God *also*, how holily and iustly, and vnblameably we behaued our selues among you that beleeue.

11 [9] As ye know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children.)

12 [10] That ye would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 [11] For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which yee heard of vs, yee receiued it not as the word of men, but as it is indeede the word of God, which also worketh in you that beleeue.

a An exemple of a right Christian reioycing: where by also we learne, that such as haue great gifts in them, are (as we vse to say) but horses bridled, to wit, if they consider that they haue receiued all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.

b He commendeth them for three speciall gifts, effectuall faith, continuall loue, and patient hope: to the end they might be ashamed being indued with such excellent gifts, not to continue in Gods election.

c *Word for word that your election is of God.*

3 Another reason why they ought in no wise to start backe, but continue to the end, because they cannot doubt of his doctrine which hath here so many wayes confirmed vnto them, euen from heauē, as they themselues did well know.

b Paul sheweth by two things, that there followed very great fruits of his preaching, to wit, by the effects of the holy Ghost, and that certaine assurance which was thoroughly setled in their minds, as appeared by their willing hearing of the worde. 4 Another reason, because euen to that day, they embraced the Gospel with great cheerefulnesse, insomuch that they were an example to all their neighbours. So that it should be more shame to them to faint in the mid-race.

c With say which commeth from the holy Ghost. d All the beleeuers. 5 It is no true conuersion to forsake idoles, vnlesse a man there withal worship the true and liuing God in Christ the onely redeemer. *e This word (That) is not put here without cause: and by (wrath) is meant that reuenge & punishment, wherewith the Lord will iudge the world at length in his terrible wrath*

a That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we speake of.

a The vertues of a true Pastour are freely, and without feare to preach the Gospel, euen in the middes of dangers

✣ *Actes 16. 19.*

a Through God his gracious helpe.

3 To teach pure doctrine faithfully and with a pure heart.

b By any wicked and naughty kinde of dealing.

4 To approoue his conscience to God, being free from all flatterie and couetousnes.

c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuse, they respect the qualities of those things which stand before them, but God findeth the reason of his owne will onely in himselfe, it followeth, that seeing we are not able to thinke a good thought, that whomsoeuer he first chuseth to those holy callings, he maketh them able, and deeth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercie.

d Which liketh and to winne them, and

allsweth of them. 5 To submit himselfe euen to the baseft effchew all pride. *e When I might lawfully haue laid vpon the Church.* 6 *We were not rough, but easie, and gentle, as a mooner that is neither ambitious nor couetous, but taketh al paines as patiently, as if she were a mother.* 8 To haue the flocke that is committed vnto him in more efti mation, then his owne life. 7 To depart with his owne right, rather then to be charga le to his sheepe. ✣ *Actes 20. 34. 1. cor. 4. 12. 2. thes 3 8* 8 To excell other in example of godly life. 9 To exhort and comfort with a fatherly minde and affection. 10 To exhort all men diligently and earnestly to lead a godly life. *11 Ephes. 4. 1. phil. 1. 27. col. 1. 10.* 11 Hauing approoued his ministerie, he commendeth againe (to that end and purpose that I spake of) the cheerefulnesse of the Thessalonians, which was answereable to his diligence in preaching, and their manly patience.

14 12 For

14 For ye brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because ye haue also suffered the same things of your owne countrey men, euen as they haue of the Iewes,

15 Who both killed the Lord Iesus & their owne Prophets, and haue persecuted vs away, & God they please not, and are contrary to all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to fulfill their sinnes alwayes: for the wrath of God is come on them to the vtmost.

17 But we brethren, being taken from you for a season, concerning sight, but not in the heart, were enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs:

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glorie and ioy.

CHAP III.

1 *To shew his affection towards them, he sendeth Timothie vnto them:* 6 *How it is reported of their profession.* 9 *That he cannot giue sufficient thanks,* 11 *and therefore he beseecheth out vnto prayer.*

WHerefore since wee could no longer forbare, we thought it good to remaine at Athens alone,

2 And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for ye your selues know, that we are appointed therevnto.

4 For verely when we were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbeare, I sent *him* that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had beene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also *do* you.

7 Therefore brethren, wee had consolation in you, in all our affliction and necessitie through your faith.

8 For now are we aliue, if yee stand fast in the Lord.

9 For what thankes can wee recompense to God againe for you, for all the ioy wherewith we reioice for you sakes before our God,

10 Night and day praying exceedingly, that wee might see your face, and might accomplish that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you.

12 And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we *doe* toward you:

13 To make your hearts stable & vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because ye haue also suffered the same things of your owne countrey men, euen as they *haue* of the Iewes,

15 Who both killed the Lord Iesus & their owne Prophets, and haue persecuted vs away, & God they please not, and are contrary to all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to fulfill their sinnes alwayes: for the wrath of *God* is come on them to the vtmost.

17 For as much, brethren, as wee were kept from you for a season, concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs:

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming?

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CHAP III.

1 *To shew his affection towards them, he sendeth Timothie vnto them:* 6 *How it is reported of their professe vnto it.* 9 *That he cannot giue sufficient thanks,* 11 *and therefore he beseecheth out vnto prayer.*

WHerefore since wee could no longer forbeare, we thought it good to remaine at Athens alone,

2 And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for ye your selues know, that we are appointed therevnto.

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10 Night and day praying exceedingly, that wee might see your face, and might accomplish

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✣ *Acts 16. 1.*

1 The will of God, who calleth his no this condition, to bring them to glory by affliction, it is most sure remedie against al afflictions.

2 Because they haue hither to gone so well for ward, he exhorteth them against to make an end of the rest of the iourney, seeing that therein all they shall see him their spatiall a great pleasure.

a For now you can not otherwise thinke me safe and in good case, vnlesse you go forward in vertue in and faith.

✣ *Rom 1, 10 and 15. 23.*

b You may constrained through the importunate deale me of the enemies to leaue the building which he had begun. And for this cause he had set Silas & Timothie in Macedonia and when Timothie came to Athens vnto him, he sent him backe againe that hee might vnderstand how it stood with their faith and religion, that was as yet imperfect.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charitie toward all men, notwithstanding the same grace whereunto he begun it to vs. ✣ *Chap. 5. 23. 1. Cor. 1. 8.*

men. & inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfect his worke by the same grace whereunto he begun it to vs. ✣ *Chap. 5. 23. 1. Cor. 1. 8.*

CHAP IV.

1 *He exhorteth them to holines,* 9 *and brotherly loue.* 13 *He forbiddeth them to sorow after the manner of infidels:* 15 *He setteth out the doctrine of our resurrection.*

AND furthermore wee beseech you, brethren, and exhort you in the Lord Iesus that ye increase more and more, as yee haue receiued of vs, how ye ought to walke, and to please God.

2 For yee know what commandements wee gaue you by the Lord Iesus.

3 ✣ For this is the will of God *euen* your sanctification, *and* that yee should abstaine from fornication,

4 That euery one of you should know, how to possesse his vessell in holinesse and honour,

5 *And* not in the lust of concupiscence, euen as the Gentiles which know not God:

6 That no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things, as we also haue told you before-time, and testified.

7 For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 Hee therefore that despiseth *these things*, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 But as touching brotherly loue, yee neede not that I write vnto you: for yee are taught of God to loue one another.

10 Yea, and that thing verely yee doe vnto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 And that ye study to be quiet, and to meddle with your owne businesse, and to worke with your owne hands, as we commanded you.

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 ¶ I would not, brethren, haue you ignorant concerning them which are asleepe, that ye sorow not euen as other which haue no hope.

14 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him.

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1 Diuers exhortations, the ground whereof is this, to be mindfull of those things, which they haue heard of the Apostle.

a That ye labour to excell more and more, and daily profit your selues.

✣ *1. Thessalonic. 4. 17.*

2 This is the somme of those things which he deliuered them, to dedicate themselues wholly to God, And he condemneth plainely all filthinesse through lust, because it is altogether contrary to the will of God.

b Luke 10. 17.

3 Another reason, because it defileth the body

4 The third, because the Saints are debarred from them which know not God, by honestie and puritie.

1. Cor. 5. 8.

5 Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most briefely at the Prophet of God, that God will reuenge such wickednesse.

✣ *1. Cor. 11.*

c These commandments which I cause you.

6 Thirdly, he requireth a readie mind to all maner of louing kindnesse, and exhorteth them to profite more and more in that vertue.

Iohn 13. 34 and 15. 12. 1. Iohn 2, 8, and 4. 21.

7 He condemneth vnquiet braines, and faith as are curious in matters which appertaine not vnto them. 8 Hee reuileth idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse,

✣ *1. Cor. 11. 2.*

c These commandments which I cause you.

6 Thirdly, he requireth a readie mind to all maner of louing kindnesse, and exhorteth them to profite more and more in that vertue. *Iohn 13. 34 and 15. 12. 1. Iohn 2, 8, and 4. 21.* 7 He condemneth vnquiet braines, and faith as are curious in matters which appertaine not vnto them. 8 Hee reuileth idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is enterlaced among the former exhortations (which hee returneth vnto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 10 We must take heede that we doe not immoderately bewaile the dead, that we may liue so doe which thinke that they are vtterly perished. 11 A confirmation of the resurrection of the dead, which is, that sleepe of the body (for keeping afresh of the faithfull) they will not be long a sleepe of the condemnation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. *d They die in Christ which are ioined in faith whereby they are graffed into Christ, euen to the last sleepe. e Will call their bodies out of their graues, and ioyne their soules to them againe*

15 13 For this say wee vnto you by the [f] word of the Lord, that we which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a [a] shout, *and* with the voyce of the Archangel, and ✠ with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall wee which liue and remaine, be [i] caught vp with them also in the cloudes to meete the Lord in the aire: and so shall wee euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

13 The manner of the resurrection shalbe thus: The bodies of the dead shall be as it were raised out of sleep, at the sound of the trumpet of God, Christ himselfe shall descend from heauen. The Saints (for he speaketh properly of them) which shall then be found aliue together with the dead which shall rise, shalbe taken vp into the cloudes to meete the Lord, and shalbe in perpetuall glory with him. *f In the Name of the Lord, as though he himselfe spake vnto you. g He speaketh of these things, as though he should be one of them whom the Lord shall finde aliue at his comming, because that true is vncertaine: and therefore euery one of vs ought to be in such a readinesse, as if the Lord were comming at euery moment. h The word which the Apostle vseth here, signifieth properly that incouragement which mariners vse one to another, when they altogether with one shout put forth their oares & vewe together.* ✠ 1. *Cor.* 15. 52. *i Suddenly and in the twinckling of an eye.*

CHAP. V.

1 *Condemning the curious searching for the seasons of Christs comming, 6 he warneth them to be ready dayly to receiue him: 11 And so giueth them sundry good lessons.*

BVt [1] of the times and [a] seasons, brethren, yee haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace and safety, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, and they shall not escape.

4 [2] But ye, brethren, are not in darkenesse, that that day shall ouercome on you, as *it were* a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as doe other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 [3] But let vs which are of the day, be sober, ✠ putting on the breastplate of faith and loue, and the hope of saluation for an helmet.

9 [4] For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 [5] Which died for vs, that whether we wake or sleepe, we should liue together with him.

11 [6] Wherefore exhort one another, and edifie one another, euen as you doe.

12 [7] Now we beseech you brethren, that yee [b] acknowledge them which labour among you, and are ouer you in the [c] Lord, and admonish you,

13 That yee haue them in singular loue for [d] their workes sake. [8] Be at peace among your selues.

14 [9] We desire you, brethren, admonish them that are [e] out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 [10] ✠ See that none recompense euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 [11] Reioyce euermore.

17 ✠ Pray continually.

18 In all things, giue thankes: for this *is* the [f] will of God in Christ Iesus toward you.

19 [12] Quench not the Spirit.

20 Despise not [g] prophecying.

21 Try all things, [&] keepe that which is good.

22 [13] Abstaine from all [h] appearance of euill.

23 Now the very God of peace [i] sanctifie you thorowout: and *I pray God* that your whole spirit and soule and body, may be kept blameleſse vnto the comming of our Lord Iesus Christ.

24 [14] ∵ [k] Faithfull *is hee* which calleth you, which will also [l] doe it.

25 [15] Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ *be* with you, Amen.

¶ The first *Epistle* vnto the Thessalonians written from Athens.

2 The day that God hath appointed for his iudgement, we know not. But this is sure that it shall come vpon men when they looke for nothing lesse. *a Looke Acts* 1, 7. 2 Returning to exhortation, he warneth vs which are lightened with the knowledge of God, that it is our duties not to liue securely in deliciousnesse, least we be suddenly taken in a dead sleepe in pleasures: but contrariwise to haue an eye to the Lord, and not suffer our selues to be oppressed with the cares of this world, for that is meet for the darkenesse of the night, and this for the light.

3 We must fight with faith and hope, much lesse ought we lie carelessly snorting. ✠ *Esai.* 59, 17. *ephes.* 6. 17. 4 He pricketh vs forward by seeing most certaine hope of victorie before vs. 5 The death of Christ is a pledge of our victorie, for therefore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We must not onely watch our selues, but we are also bound to stir vp and confirme one another.

7 We must haue great consideration of them which are appointed to the ministerie of the word, and gouernement of the Church by God, and doe their duetie. *b That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you. c In those things which pertaine to Gods seruice: for in the Ecclesiasticall function distinguished from ciuill authority, and true shepheards from wolues. d So then, where this cause ceaseth, there must the honour cease.*

8 This maintenance of mutuall concord, is especially to be looked vnto.

9 We must haue consideration of euery man, and as the disease is, so must the remedie be vsed. *e That keepe not their ranke or standing.*

10 *Pro.* 17, 13. & 20. 22. *matt.* 5. 39. *rom.* 12. 17. 1. *pet.* 3. 9. 11 A quiet and appeased minde is nourished with continuall prayers, referring [%] will of God. ✠ *Luke* 18. 1. *f An acceptable thing to God, and such as he liketh well of.* 12 The sparkes of [%] Spirit of God that are kindled in vs, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from falce. *g The expounding of the word of God.* 13 A generall conclusion, that we waiting for the comming of Christ, doe giue our selues to pureeffe both in minde, will, and body, through the grace and strength of the Spirit of God. *h Whatsoeuer hath but the very shew of euill, abstaine from it. i Separate you from the world, and make you holy to himselfe through his Spirit, in Christ in whom onely you shall attaine vnto that true peace.* 24 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnesse in our vocation. ✠ 1. *Cor.* 1. 9. *k Alwayes one, & euer like himselfe, who performeth in deed whatsoeuer he promiseth: and an effectuall calling is nothing else but a right declaring & true setting forth of Gods will: and therefore the saluation of the elect is safe and sure.* 1 *Who will also make you perfit.* 15 The last part of the Epistle, wherein with most waighty charge, bee commendeth both himselfe and this Epistle vnto them.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 *He commendeth the increase of faith and charitie, 4 and the patience of the Thessalonians: 6 And describing Gods vengeance against such as oppresse the godly, 10 he teacheth the godly to waite for the last iudgement.*

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christ:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ,

3 ✠ [1] Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith [a] groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

moreouer, shewing with what gifts they must chiefly fight, charitie, which must dayly increase. *a That whereas it is giuen vp before, it doeth also receiue some increase euery day more and more.*

✠ 1. *Thes.* 1, 2. 1 The first part of the Epistle, wherein he reioyceth that through the grace of God, they haue manfully softened all the assaults of their enemies, wherein he confirmeth them to wit, with faith and hope vp before, it doeth

5 ✠ 2 *Which*

5 ✣ [a] *Which is a* manifeſt token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye alſo ſuffer.

6 [3] For it is a righteous thing with God, to recompenſe tribulation to them that trouble you,

7 And to you which are troubled, reſt + with vs: ✣ [5] when the Lord Ieſus ſhall ſhewe himſelfe from heauen with his mighrie Angels,

8 In flaming fire, rendring vengeance vnto them, [6] that doe not know God, and which obey not vnto the Goſpel of our Lord Ieſus Chriſt,

9 Which ſhall be puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glory of his power,

10 When hee ſhall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (7 becauſe our teſtimonie toward you was beleeued) in that day.

11 [8] Wherefore, we alſo pray alwayes for you, that our God may make you woorthy of [b] this calling, and fulfill [c] all the good pleaſure of *his* goodneſſe, and the [d] worke of faith with power,

12 That the Name of our Lord Ieſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Ieſus Chriſt.

✣ *Iude 6.*

[a] He openeth the foundatne of all true comfort, to wit, that in affliction, which we ſuffer of the wicked for righteouſneſſe ſake, we may beholde as it were in a glaſſe the teſtimonie in that iudgement to come, and the end therefore moſt acceptable to vs, and moſt hope to his enemies.

[3] A proofe: God is iuſt, therefore he will worthily puniſh the vniuſt, and will doe away the miſeries of his people.

[4] He confirmeth them alſo by the way, by this meanes, that the condition both of this preſent ſtate and the ſtate to come is common to him with them.

✣ *1. Theſſ. 4, 16.*

[5] A moſt glorious deſcription of the ſecond comming of Chriſt, to be ſet againſt all the miſeries of the godly, and the triumphs of the wicked. 6 Theſe is no knowledge of God vnto ſaluation, without the Goſpel of Chriſt. 7 The children of God ſhalbe counted by the faith which they haue in the Goſpel, which is preached voto them by the Apoſtles. 8 Seeing that we haue the marke ſet before vs, it remaineth that we goe vnto it: And we goe to it, by certaine degrees of cauſes: firſt by the free loue and good pleaſure of God, by vertue whereof all other inferiour cauſes worke from thence proceedeth the free calling to Chriſt, and from calling, faith, wherevpon followeth both the glorifying of Chriſt in vs, & vs in Chriſt. *b By (calling) he meaneth not the very acte of calling, but that ſelfe ſame thing whereunto we are called, which is the glory of that heauenly kingdome. c Which he determineth long ſince, onely vpon his gratious & merciefull goodneſſe toward you. d So then, faith is an excellent worke of God in vs: and we ſee here plainely that the Apoſtle leaueth nothing to free will, to make it checkemate with Gods working therein, as the Papiſts dreame.*

CHAP. II.

a He ſheweth that the day of the Lord ſhall not come, till there be a departure from the faith, & that Antichriſt be reuealed, whoſe deſtruction he ſeteth out, 15 and therevpon exhorteth to conſtancie.

NOw [1] we beſeech you, brethren, by the comming of our Lord Ieſus Chriſt, and by our aſſembling vnto him,

2 [2] That ye be not ſuddenly mooued from *your* minde, nor troubled neither by [b] ſpirit, nor by [c] word, nor by [d] letter, as *it were* from vs, as though the day of Chriſt were at hand.

3 Let no man deceiue you by any meanes: 3 for *that day ſhall not come*, except there come a departing firſt, and that [e] that man of ſinne be diſcloſed, *euen* the ſonne of perdition,

4 Which is an aduerſarie, and [f] exalteth himſelfe againſt all that is called God, or that is worſhipped: [4] ſo that he doeth ſit as God in the Temple of God, ſhewing himſelfe that he is God.

5 [5] Remember yee not, that when I was yet with you, I tolde you theſe things?

6 And now ye know [g] what withholdeth, that he might be reuealed in his time.

7 [6] For the myſterie of iniquitie doeth already worke: 7 onely he which now [h] withholdeth, *ſhall let* till he be taken out of the way.

8 [8] And then ſhall [i] that wicked man be reueiled, ✣ whom the Lord ſhall [k] conſume with the [l] Spirit of his mouth, and ſhall aboliſh with the brightneſſe of his comming,

9 [9] *Euen him* whoſe comming is by the effectuall working of Satan, with all his power, and ſignes, and [m] lying wonders,

10 And in all deceiueableneſſe of vnrighteouſneſſe, among them that periſh, becauſe they receiued not the loue of the trueth, that they might be ſaued.

11 And therefore God ſhall ſend them [n] ſtrong deluſion, that they ſhould beleeue lies,

12 That all they might be damned which beleeued not the trueth, but [o] had pleaſure in vnrighteouſneſſe.

13 [10] But wee ought to giue thankes alway to God for you, brethren, beloued of the Lord, becauſe that God bath from the beginning choſen you to ſaluation, through [p] ſanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto he called you by our [r] Goſpel, to obtaine the glory of our Lord Ieſus Chriſt.

15 [11] Therefore, brethren, ſtand faſt, and keepe the inſtructions, which ye haue beene taught, either by word, or by our Epiſtle.

16 Now the ſame Ieſus Chriſt our Lord, and our God, euen the Father, which hath loued vs, & hath giuen vs euerlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in euery word and good worke.

[1] The ſecond part of the Epiſtle, conteioing an excellent prophecie of the ſtate of the Church, which ſhall be from the Apoſtles times vnto the latter day of iudgement.

a If we thinke earneſtly vpon that vnmeaſurable glorie which we ſhall be partakers of with Chriſt, it will be an excellent remedie for vs againſt wauering, and impatience, ſo that neither the gliſtering of the world ſhall allure vs, nor the dreadfull ſights of the croſſe diſmay vs.

[2] We muſt take heed of falſe prophets, eſpecially in this matter, which go about to deceiue, & that for the moſt part, after three ſorts: for either they bragge of fained propheticall reuelations, or they bring coniectures and reaſons of their owne, or vſe counterfeit writings.

b By dreames & fables, which men pretend to be ſpirituall reuelations. c Either by word of mouth, or by bookes written. d Either by forged letters, or falſely gloſed vpon. [3] The Apoſtle foretelleth ther before the comming of the Lord, there ſhall be a throne ſet vp cleane contrary to Chriſtes glorie, wherein that wicked man ſhall ſit, and transferre all things that apperteine to God, to himſelfe, and many ſhall fall away from God to him. *e By ſpeaking of one, he pointeth out the body of the tyrannous and perſecuting Church. f All men know who he is that ſaith he can ſhut vp heauen & open it at his pleaſure, and tooke vpon him to be Lord and maſter aboue all Kings and Princes, before whom Kings and Princes fall downe and worſhip, honouring that Antichriſt as a god.*

[4] He foretelleth that Antichriſt, (that is, whatſoeuer he be that ſhall occupie that ſeate that falleth away from God) ſhall not reigne without the Church, but in the very boſome of the Church.

[5] This prophecie was continually declared to the Anncient Church, but it was neglected of them that followed.

g What hindreth and ſtayeth.

[6] Euen in the Apoſtles time the firſt foundations of the Apoſtaticall ſeate were layed, but yet ſo, that they deceiued men.

[7] He foretelleth that when the empire of Rome is taken away, the ſeate that falleth away from God ſhall ſucceede and ſhall hold his place, as the olde writers, Tertullian, Cateſtofone and Hieſome do expound it.

h He which is now in authoritie and ruleth all, ſe wot, the Romane Empire.

[8] That wickednes ſhall as leagth be detected by the word of the Lord, and vtterly be abolithed by Chriſtes comming.

i Word for word, that lawleſſe fellow: that is to ſay, he that ſhall tread Gods Law cleane vnder foote. ✣ *Iſa. 11. 4. k Bring to nought. l With his word: for the true Miniſters of the word are as a mouth, whereby the Lord breatheth out that mightie & euerlaſting word, which ſhall breake his enemies in ſunder, as it were an yron rodde.* [9] He foretelleth that Satan will vſe all his might and power, and vſe all falſe miracles that he can to eſtabliſh that ſeate, and that with great ſucceſſe, becauſe the wickednes of the world doeth ſo deſerue it: yet ſo, that onely the vnfaithfull ſhall periſh through his deceit. *m Which are partly falſe, and partly wrought to eſtabliſh a falſhood.* [10] *A moſt mightie working to deceiue them.* [11] *They liked lies ſo well, that they had pleaſure in them which is the greateſt madneſſe that may be.* [10] The elect ſhall ſtand ſtedfaſt and ſafe from all theſe miſchiefes. Now election is knowen by theſe teſtimonies: Faith is gathered by ſanctification: faith, by that that we accord vnto the trueth: trueth, by calling, through the preaching of the Goſpel: from whence we come at length to a certaine hope of glorification. *p To ſanctifie you. q Faith which layeth hold not vpon lies, but vpon the trueth of God, which is the Goſpel. r By our preaching.* [11] The concluſion remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth & writings of the Apoſtles, through the free good will of God, which comforteth vs with an inuincible hope, and alſo in all godlineſſe our whole life long.

CHAP. III.

a He deſireth them to further the preaching of the Goſpell with their prayers, 6 and to withdrawe themſelues from thoſe who through idlenes, 11 and curioſitie peruert good order. 14 Whom hee excludeth from the company of the faithfull.

FVrthermore, [1] brethren, ✣ pray for vs, that the word of the Lord may haue free paſſage & be glorified, euen as *it is* with you,

2 And that we may be deliuered from [a] vnreaſonable

[1] He addeth now conſequently according to his manner, diuers admonitions: the firſt of them is, that they make prayers for the increaſe and free paſſage of the Goſpel, & for the ſafetie of the faithfull miniſters of the ſame. ✣ *Epheſ. 6, 19. coloſ 4. 3. a Which have no care of their duetie.*

2 It is no maruele that the Gospel is hated of so many, seeing that faith is a singular gift of God. Notwithstanding the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded vpon the faithfull promise of God.
b From Satans snares, or from euill.
3 The second admonition is, that they following al wayes the doctrine of the Apostles as a rule of their life.
4 Thirdly he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God: to wit, of abstinie, and a watchfull minde to the comming of Christ.
5 Furthly, he saith, that idle and lasie persons ought not to be releeued of the Church, nay, that they are not to be suffered. 6 Least he might seeme to deale hardly with them, he setteth foorth himselfe for an example, who besides his trauaile in preaching, laboured with his handes, which he saith he was not simply bound to doe. ✣ 1. Corinth. 1. ✣ 1 Thes.
4 11. *c What shall we doe seeing with those idle bellied Monkes, and sacrificing Priests? A Monke (saith Socrates, booke 8. of his Tripartite history) which worketh not with his handes, is like a thiefe.*

fonable and euill men: for all men haue not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from *b* euill.

4 3 And we are perswaded of you through the Lord, that ye doe both doe, and will doe the things which we warne you of.

5 4 And the Lord guide your hearts to the loue of God and the waiting for of Christ.

6 5 We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the instruction, which he receiued of vs.

7 6 For ye your selues know, ✣ how ye ought to follow vs: ✣ for we behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but we wrought with labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not because we haue not authority, but that we might make our selues an example vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not eate.

11 For wee heare, that there are some which walke among 7 you inordinately, and worke not at all, 8 but are busie bodies.

12 9 Therefore them that are such, we warne & exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 10 And ye, brethren, be not wearie in well doing.

14 11 If any man obey not this our saying in this letter, note him, and haue no 12 companie with him, 13 that he may be ashamed.

15 14 Yet count him not as an enemie, but admonish him as a brother.

16 15 Now the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord *be* with you all.

17 16 The salutation of mee Paul, with mine owne hand, which is the token in euery Epistle: so I write.

18 The grace of our Lord Iesus Christ *be* with you all, Amen.

7 How great a fault idlenesse is, he declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whom he hath not allotted as it were a certaine standing and roome. Wherevpon it followeth, that the order which God hath appointed, is troubled by the idle, yea, bickeu which is great hate and wickednesse.
8 He reprehendeth a vice which is ioyned with the former, whereupon follow an infinite sort of mischiefes: to wit, that there are none more busie in other mens matters,

¶ The second *Epistle* to the Thessalonians, written from Athens.

then they which neglect their owne. 9 The Lord commande, and the Apostles pray in the Name of Christ, sir, that no man be idle, and next that euery man dee quietly and carefully fee to doe his duetie in that vocation and calling wherein the Lord hath placed him. 10 Wee must take heede that some man vnworthie the cause vs not to be slacke in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor fellowship with the excommunicate. 13 The end of the excommunication is not the destruction, but the saluation of the sinner that at least through shame he may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions & meanes that may be obiected them against him to the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, he teach thosse things; 5 which further charitie and faith: 12 and that his authoritie be not condemned, 14 he sheweth what an one he is made through the grace of God.

PAul 1 an Apostle of Iesus Christ, by the ‖ commandement of God our Sauiour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timotheus *my* naturall sonne in the faith: Grace, *a* mercy, *and* peace from God our Father, and *from* Christ Iesus our Lord.

3 2 As I besought thee to abide still in Ephesus, when I departed into Macedonia: *so doe*, that thou mayest warne some, that they teach none other doctrine,

4 3 Neither that they giue heede to fables and *b* genealogies *which are* endlesse, which breede questions rather then godly edifying which is by faith,

5 ✣ For the end of the *c* commandement is *d* loue out of a pure heart, and of a good conscience, and of faith vnfained,

6 5 From the which things some haue erred, and haue turned vnto vaine iangling,

7 6 They would be doctours of the Lawe, and yet vnderstande not what they speake, neither whereof they affirme.

8 7 And we knowe, that the Law is good, if a man vse it lawfully,

9 8 Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawlesse & disobedient, to the vngodly, and to sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to liers, to the periured, and if there be any other thing that is contrary to wholsome doctrine,

11 9 *Which is* according to the glorious Gospel of the blessed God, 10 which is committed vnto me.

2 First of all, he so inciteth his owne free vocation, and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolicall doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for.
‖ Or, ordinances.
a There is so much difference betweene mercy and grace, as is betweene the effect, and the cause.
For grace is that free good will of God, whereby he chose vs in Christ, and mercie is that free iustification which followeth it.
3 This whole Epistle consisteth in admonitions, wherein all the duetie of a faithfull Pastour are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith. *b He noteth out one kinde of vaine questions.* 4 The second admonition is, that the right vse & practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, & true faith. ✣ *Rom. 13, 10.* *c Of the Law.*

11 12 Therefore

d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.
5 That which he spake before generally of vaine and curious controuersies, he applieth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of foolish trifles
6 There are none more vnlearned, and more impudent to vsurping the name of boldnesse, then foolish sophisters.
7 He condemneth not the Law, but requireth the right vse and practise of it. 8 He indeede excepteth the curse of the Law, and therefore doeth not abhorre it, who so freeing and escheweing those things which the Law condemneth, vseth himselfe with a holy zeale to obserue it: and not he that maketh a vaine babbling of outward and curious matters. *e And such an one is he, whom the Lord hath instructed with true doctrine, & with the holy Ghost.* *f To such a one is nothing more profitable.* 9 He setteth against lond & vaine babling, not onely the Law, but the Gospel also, which condemneth not but greatly commendeth the wholesome doctrine contained in the commandements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God: the vse whereof these sacrificers know not. 10 A reason why neither any other Gospel is to be taught, then hee hath taught in the Church, neither a certaine other sort, because there is no other Gospell beside that, which God committed to him.

12 11 Therefore

11 He maintaineth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe, euen to hell, to aduance Christes onely mercie, wherewith he abolished all those his former doings.
g Which gaue me strength, not onely when I had no will to doe well, but also when I was wholly giuen to euill.
h These are the preparatiue workes which Paul braggeth of.
12 He prooueth this change by the effects, for that, that he that was a prophane man, is become a beleeuer: and he that did most outragiously persecute Christ, burneth now in loue towards him.
13 He turneth the reproach of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse of God, redoundeth to the commoditie of

12 11 Therefore I thanke him which hath made
me g strong, *that is*, Christ Iesus our Lord: for
hee counted mee faithfull, and put me in *his* ser-
uice:
13 When before I was a h blasphemer, and a
persecuter, and an oppresser: but I was receiued to
mercie: for I did it ignorantly through vnbeliefe.
14 But the grace of our Lord was exceeding
abundant 12 with faith & loue, which is in Christ
Iesus.
15 13 This *is* a i true saying, and by all meanes
worthie to be receiued, that ✣ Christ Iesus came
into the worlde to saue sinners, of whom I am
chiefe.
16 Notwithstanding for this cause was I recei-
ued to mercie, that Iesus Christ should first shewe
on me all long suffering vnto the ensimple of them,
which shall in time to come beleeue in him vnto
eternall life.
17 14 Now vnto the king euerlasting, immor-
tall, inuisible, vnto God k onely wise, *be* honour,
and glorie, for euer, and euer, Amen.
18 15 This commaundement commit I vnto
thee, sonne Timotheus, according to the prophe-
cies, which went before vpon thee, that thou l by
them shouldest fight a good fight,
19 Hauing m faith and a good conscience,
16 which some haue put away, and as concerning
faith, haue made shipwracke.
20 Of whom is Hymeneus, and Alexander,
✣ 17 whom I haue n deliuered vnto Satan, that
they might o learne not to blaspheme.

the whole Church. *i Worthie to be beleeued.* ✣ *Mat.4.13. mark 2.17.* 14 Hee breaketh out into an exclamation, euẽ for very zeale of minde, for that he cannot satisfie himselfe in amplyfying the grace of God. *k Looke Iohn 17.3.* 15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all lets, being called to the ministerie according to many prophecies which went before of him, should both maintaine the doctrine which he had receiued, and keepe also a good conscience. *l By the helpe of them. m Wholesome and sound doctrine.* 16 Whosoeuer keepe not a good conscience, doe loose also by little and little the gift of vnderstanding: which he prooueth by two most lamentable examples. ✣ *1.Cor.5.5.* 17 Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. *n Cast out of the Church, and so deliuered them to Satan. o That by their smart they might learne what it is to blaspheme.*

CHAP. II.

1 *He exhorteth them to make publike prayers for all men, 4.5 and that for two causes: 8 and therefore hee willeth all men in all places to pray, 9 and declareth in what apparell. 11 and with what modestie women ought to behaue themselues in holy assemblies.*

1 Hauing dispatched those things which pertaine to doctrine, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all declaring this question, for whome we ought to pray:

I 1 Exhort therefore, that first of all supplications,
prayers, intercessions, *and* giuing of thankes be
made for all men,
2 For Kings, and for all that are in authoritie,
2 that we may lead a quiet and a peaceable life, in
all godlinesse, and a honestie.
3 For this is good and acceptable in the sight
of God our Sauiour,
4 3 Who will that all men shall be saued, and
come vnto the acknowledging of the trueth.

he teacheth that we must pray for all men, and especially for all manner of magistrates which thing was at that time somewhat doubted of, seeing that kings, yea and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office. *a This word conteineth all kind of duetie, which is to be vsed amongst men in all their offices.* 3 Another argument why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea sometime those that are greatest enemies to the Gospell, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

5 4 For there is one God, and one Mediatour
betweene God and man, *which is* the b man Christ
Iesus,
6 Who gaue himselfe a ransome for all men,
5 *to be* that testimonie in due time,
7 ✣ Whereunto I am ordained a preacher and
an Apostle (I speake the trueth in Christ, and lye
not) *euen* a teacher of the Gentiles in c faith and
veritie.
8 6 I will therefore that the men pray, euerie
where d lifting vp pure hands without e wrath, or
f doubting.
9 ✣ 7 Likewise also the women, that they aray
themselues in comely apparell, with shamefastnesse
and modestie, not with broyded haire, or gold, or
pearles, or costly apparell,
10 But (as becommeth women that professe the
feare of God) with good works.
11 Let the woman learne in silence with all
subiection.
12 ✣ I permit not a woman to teach, 8 neither
to vsurpe authoritie ouer the man, but to be in si-
lence.
13 9 For ✣ Adam was first formed, then Eue.
14 ✣ 10 And Adam was not g deceiued, but the
woman was deceiued, and was in the transgres-
sion.
15 11 Notwithstanding, through bearing of
children she shall be saued, if they continue in
faith, and loue, and holinesse with modestie.

4 God should not else be manifested to be the onely God of all men, vnlesse he should shew his goodnes in sauing of all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God and all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sorts of men, and made intercession for all.
b Christ Iesus which was made man.
5 A confirmation, because that euen to the Gentiles in the secret of saluation now opened and made manifest, the Apostle himselfe being appointed properly to this office, which he doth faithfully and sincerely execute.
✣ *1.Tim.1.11.*
c Faithfully and sincerely: and by faith he meaneth wholesome and sound doctrine. and by trueth, an vpright & sincere handling of it. 6 He hath spoken of the persons for whome we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place came together to publike seruice: but now Churches or Congregations are gathered together euery where (orderly & decently) and men come together to serue God publikely with common prayer. neither must wee striue for the nation or for the purification of the bodie, or for the place. but for the mind to haue it cleane from all offense, and full of sure trust and confidence. *d Hee putteth the signe for the thing it selfe, the lifting vp of hands, for the calling vpon God. e Without these errors and offences of the mind, which hinder vs from calling vpon God with a good conscience. f Doubting which is against faith, Iam.1.6.* ✣ *1.Pet.3.3.* 7 Thirdly he appointeth women to learne in the publike assemblies with silence & modestie, being comely apparelled without any ryot or excesse in their apparell. ✣ *1.Cor.14.34.* 8 The first argument, why it is not lawful for women to teach in ẏ Congregation, because by this meanes they shoulde be placed aboue men, for they should be their masters: which is against Gods ordinance. 9 He prooueth this ordinance of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake. ✣ *Gen.1.27.and 27.21.* ✣ *Gen.3.6.* 10 Then because that after sinne God enioyned the woman this punishment, for that the man was deceiued by her. *g Adam was deceiued, but through his wiues meanes, & therefore she is worthily for this cause subiect to her husband, and vse it to be.* 11 He addeth a comfort by the way, that their subiection hindreth not but that women may be saued as well as men, if they behaue themselues in those burdens of mariage holily and modestly, with faith and charitie.

CHAP. III.

1 *Hee setteth out Bishops, 8 and Christian deacons with their wiues and children and familY, 15 hee calleth the Church the house of God.*

1 Hauing dispatched the treatise, as well of doctrine and of the manner of handling of it, as also of publike prayer, he now in

THis 1 *is* a true saying, 2 If any man a desire
the office of a Bishop, hee desireth a worthie
worke.
2 ✣ A Bishop therefore must be vnreprooueа-
ble, the husband of one b wife, watching, tempe-

the thirde place commeth to the persons themselues, speaking first of Pastours and afterward of Deacons, and he vseth a preface, that the Church may knowe that these be certaine and sure matters. *a* A bishopricke or the ministerie of the worde is not an idle dignitie but a worke and that an excellent worke: and therefore a Bishop must be furnished with many vertues both at home and abroad. Wherefore it is requisite before hee be chosen, to examine well his learning, his gifts, and abilitie and his life. *a Hee speaketh not here of ambitious seeking, than the which there cannot be a worse fault in the Church. but generally of the mind, and disposition of man, framed and disposed to helpe and edifie the Church of God, when and wheresoeuer it shall please the Lord.* ✣ *Titus 1.6.* *b Therefore hee that shutteth out married men from the office of Bishops, onely because they are married, is Antichrist.*

rate,

rate, no lest, barberous, apt to teach,

3 Not ᵉ giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any can not rule his owne house, how shall he care for the Church of God?

6 He may not be a yong scholler, least he being puffed vp fall into the ᵈ condemnation of the deuill,

7 Hee must also be well reported of, euen of them which are without, least he fall into rebuke, and the snare of the deuill.

8 ³ Likewise *must* ᵉ Deacons *be* graue, not double tonged, not giuen vnto much wine, neither to filthie lucre,

9 ✣ Hauing the ᶠ mysterie of the faith in pure conscience.

10 And let them first be prooued, then let them minister, if they be found blamelesse.

11 ⁴ Likewise their wiues *must be* honest, not euill speakers, *but* sober, *and* faithfull in all things.

12 ⁵ Let the Deacons be the husbandes of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a good ᵍ degree, and ʰ great libertie in the faith, which is in Christ Iesus.

14 ⁶ These thing write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou maiest yet know, howe thou oughtest to behaue thy selfe in the ⁷ house of God, which is the Church of the liuing God, the ⁱ pillar and ground of trueth.

16 ⁸ And without controuersie, great is the mysterie of godlinesse, *which is*, God is manifested in the flesh, ᵏ iustified in the spirite, seene of Angels, preached vnto the Gentiles, beleeued on in the world, *and* receiued vp in glorie.

ᵉ *A common tipler, and one that will sticke at.*
ᵈ *Least by reason that he is aduanced to that degree, hee take occasion to be proud, which will vndoo him, and so he fall into the same condemnation that the deuill himselfe is fallen into.*
3 Likewise the Deacons must first be proued that there may be a good triall of their honestie, tauth, fobriete, mind, void of couetousnesse, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integritie.
e These are they that had to see to the poore.
✣ *Chap. 1. 19.*
ᶠ *The doctrine of the Gospell, which is a mistery indeede for flesh and blood doe not reueale it.*
4 Regard must be had also to the Pastours and Deacons wiues.
5 They that haue more wiues then one at one time, must neither be called to be ministers, nor to be Deacons.
ᵍ *Honour and estimation*
ʰ *Bold and assured confidence against feare of*
6 Paul purposing to adde many peculiar things pertaining to the day ly office of a Pastour, ſ. ſeketh firſt a word or two concerning his coming to Timothie, that he ſhould be ſo much the more carefull, leaſt at his coming he might be reproued of negligence.
7 The Pastour hath always to thinke, how that he is occupied in the house of the liuing God, wherein the treasure of the trueth is kept.
i To wit, in reſpect of main: for the Church reſteth vpon that corner ſtone, Chriſt, and is the profeſſour of the trueth, but not the mother.
8 There is nothing more excellent then this trueth, whereof the Church is the keeper and profeſſour here amongſt vs, the miniſtery of the word being appointed to that ende and purpoſe: for it preacheth vs the greateſt matters that may be thought of, to wit, that God is become viſible in the perſon of Chriſt by taking our nature vpon him, whoſe Maieſtie not withſtanding in ſo great weakneſſe was manifeſted many wayes, inſomuch that the ſight of it pearced the very Angels: and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glorie vnſpeakeable.
k The power of the Godhead ſhewed it ſelfe ſo marueilouſly in that weake fleſh of Chriſt, that though he were a weake man, yet all the world knoweth hee was, and is God.

CHAP. IIII.

1 He condemneth as well falſe doctrines, 3 of mariage, and the choiſe of meates, 7 as alſo prophane fables: 8 and commendeth the godly exerciſe, 13 and the daily reading of the Scriptures.

NOw ¹ the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the ᵃ faith, and ſhall giue heed vnto ſpirits of errour, and doctrines of deuils,

2 ² Which ſpeake lyes through ᵇ hypocriſie, & haue their ᶜ conſciences burned with an hot yron,

3 ³ Forbidding to marry, *and commaunding* to obſtaine from meates ⁴ which God hath created ſ to be receiued ⁶ with giuing thanks of them which beleeue and know the trueth.

4 ⁷ For euery creature of God *is* good, and nothing *ought* to be refuſed, if it be receiued with thankſgiuing,

5 ⁸ For it is ᵈ ſanctified by the ᵉ word of God, and prayer.

6 ⁹ If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt beene nourished vp in the words of faith, and of good doctrine which thou haſt continually ᶠ followed.

7 ¹⁰ But caſt away prophane, and olde wiues fables, ᵍ and exerciſe thy ſelfe vnto ᵍ godlineſſe.

8 ¹¹ For bodily exerciſe profiteth little: but godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come:

9 ¹³ This *is a* true ſaying, and by all meanes worthie to be receiued.

10 For therefore wee labour and are rebuked, becauſe we truſt in the liuing God, which is the Sauiour of all men, ſpecially of thoſe that beleeue.

11 Theſe things warne and teach.

12 ¹⁴ Let no man deſpiſe thy youth, but be vnto them that beleeue, an enſample, in worde, in converſation, in loue, in ſpirit, in faith *and* in pureneſſe.

13 ¹⁵ Till I come, giue attendance to reading, to exhortation, *and* to doctrine.

14 Deſpiſe not the gifte that is in thee, which was giuen thee by prophecie with the laying on of the hands of the companie of the Elderſhip.

15 Theſe things exerciſe, *and* giue thy ſelfe vnto them, that it may be ſeene how thou profiteſt amongſt all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou ſhalt both ʰ ſaue thy ſelfe, and them that heare thee.

2 He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and *true doctrine of God* yet they haue no conſcience.
a Although hereſikes counterfeite holineſſe neuer ſo much,
b For they will as it were practiſe the arte of diſguiſed perſons and players, that you may not think they will be lurking in ſome one corner, or keepe any reſemblance of ſhamefaſtnes.
c Whoſe conſcience waxed ſo hard that there grew an hard ſkinne ouer it, and ſo became to haue a canker in it, & now at length required of very late ſhall to be burned with an hote yron.

3 He ſetteth downe two kindes of this falſe doctrine, to wit, the Lawe of ſome life, and difference of meates.
4 He prooueth that he iuſtly called ſuch doctrines deuiliſh, firſt, becauſe the teachers of them make lawes of things which are not their owne: for haue they created the meats?
5 Secondly, becauſe they ouerthrow with their decrees, the end whereforе they were created of God, to wit, that we ſhould vſe them.
6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the vſe of them. And herewithall the Apoſtle declareth that we muſt vſe the liberalitie of God ſoberly, and with a good conſcience.
7 He ſetteth an Apoſtolicall rule, for taking away the difference of meats, againſt that falſe doctrine.
8 He vſeth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and calleth vpon him.
d It is ſo made pure and holy in reſpect of vs, ſo that we may vſe it with a good conſcience, as receiued at the Lords hand.
e We confeſſe and acknowledge that God is the maker and giuer of thoſe creatures which wee vſe. Secondly, that we are of the number of thoſe, who through Chriſtes benefite haue recouered y right ouer al creatures, which Adam loſt by his fall. Thirdly, by our prayers we craue of the Lord, that we may vſe thoſe meates with a good conſcience, which we receiue at his handes. Fourthly, wee make an end of our eating and drinking, with thankeſgiuing and prayer: ſo are our meates ſanctified to vs.
9 The concluſion with an exhortation to Timothie, to propound theſe things diligently to the Churches, which hee had learned of the Apoſtle, euen in a manner from the teate
f Neuer departing from the ſide of it.
10 He ſetteth againe true doctrine not onely againſt that falſe and apoſtaricall doctrine, but alſo againſt all vaine and curious fubtilities.
11 It is not one'y requiſite that y miniſter of the word be found in doctrine, but alſo that his life be godly and religious.
g In the true ſeruing of God.
12 Godlineſſe conſiſteth in ſpirituall exerciſe, and not in outwarde auſterenеſſe of life, which though it be ſome thing to be accounted of, if it be rightly vſed, yet is it in no wiſe comparable with godlineſſe For it profiteth not of it ſelfe, but through the benefite of another, but this hath the promiſe both of the life preſent, and of that that is to come.
13 Hee goeth a little from his matter, and threweth that they which giue themſelues to godlineſſe, although they are afflicted and reproached, are nowithſtanding not to be counted miſerable as other men are, becauſe they are not afflicted for that cauſe that other men are, & the end of them both is farre different one from the other. For how can God forſake his, which is bountifull euen towards his enemie? And hee willeth that this doctrine be well braten into their heades.
14 Nowe hee returneth to that exhortation, ſhewing which are the vertues of a Paſtour, whereby hee may come to be reuerenced, although hee be but young, to wit, ſuch ſpeech and life as are witneſſes of charitie, zeale, faith, and puritie, but hee is no mention made of the croſier ſtaffe, ring, clothe, and ſuch other fooliſh and childiſh toyes.
15 The priuate exerciſe of Paſtours, is continuall reading of the Scriptures, whenceout they may draw matter of whole ſome doctrine and exhortation, both to themſelues and to other.
h Faith is by he aring, and hearing by preaching: and therefore the miniſters of the worde are ſo ſaide to ſaue themſelues and other, for that in them the Lord hath put the worde of reconciliation.

CHAP. V.

1 Hauing set downe a manner howe to rebuke all degrees, 5 Hee inuiteateth of widowes, who then were chosen for the seruice of the Church: 17 Then hee commeth to Elders, 23 and speaketh somewhat touching the health of the bodie.

REbuke [1] not an elder, but exhort him as a father, *and* the younger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureneſſe.

3 [2 a] Honour widowes, which are widowes indeede.

4 3 But if any widowe haue children or nephewes, let them learne firſt to ſhewe godlineſſe [4] toward their owne houſe, and [5] to recompenſe their kinred: [6] for that is an honeſt thing, and acceptable before God.

5 7 And ſhe that is a widowe in deede, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 [8] But ſhee that liueth in pleaſure, is dead, whiles ſhe liueth.

7 Theſe things therefore warne *them* of, that they may be blameleſſe.

8 If there be any that prouideth not for his owne, and namely for them of his houſeholde, hee denieth the faith, and is worſe then an infidell.

9 [9] Let not a widow be taken into the number vnder threeſcore yeere olde, that hath beene the wife of [b] one husband.

10 And well reported of for good workes: if ſhe haue nouriſhed her children, if ſhe haue lodged the ſtrangers, if ſhee haue [c] waſhed the Saints feete, if ſhe haue miniſtred vnto them which were in aduerſitie, if ſhee were continually giuen vnto euery good worke.

11 10 But [d] refuſe the yonger widowes: for when they haue begun to waxe wanton againſt Chriſt, they will marrie,

12 Hauing damnation, becauſe they haue broken the firſt faith.

13 [11] And likewiſe alſo being idle they learne to goe about from houſe to houſe: yea, *they are* not onely idle, but alſo prattlers and buſibodies, ſpeaking things which are not comely.

14 [12] I will therefore that the younger women marrie, and beare children, and gouerne the houſe, *and* giue none occaſion to the aduerſarie to ſpeake euill.

15 For certaine are alreadie turned backe after Satan.

16 [13] If any faithfull man or faithfull woman haue widowes, let them miniſter vnto them, and let not the Church be charged, that there may be ſufficient for them that are widowes in deed.

17 ¶ [14] The Elders that rule well, let them be had in [e] double honour, [f] ſpecially they which labour in the word and doctrine.

18 For the Scripture ſayth, [g] Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and, [h] The labourer is woorthie of his wages.

19 [15] Againſt an Elder receiue none accuſation, but vnder two or three witneſſes.

20 [16] Them that ſinne, rebuke openly, that the reſt alſo may feare.

21 ¶ [17] I charge *thee* before God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things, without preferring one to another, and doe nothing partially.

22 [18] Lay hands [i] ſuddenly on no man, neither be partaker of other mens ſinnes: keepe thy ſelfe pure.

23 [19] Drinke no longer water, but vſe a little wine for thy ſtomackes ſake, and thine often infirmities.

24 [20] Some mens ſinnes are open before hand, and goe before vnto iudgement: but ſome mens follow after.

25 [21] Likewiſe alſo the good workes are manifeſt before hand, and they that are otherwiſe, cannot be hid.

1 Of keeping meaſure in priuate reprehenſion according to the degrees of ages and kinds.
2 The Apoſtle giueth theſe rules touching the care of widowes.
a Haue care of thoſe widowes which haue need of helpe.
3 Widowes children and nephewes muſt take care for their parents, according to their abilitie.
4 The firſt reaſon, becauſe that, that which they beſtow vpon theirs, they beſtow it vpon themſelues.
5 Another, becauſe nature it ſelfe teacheth vs to recompenſe our parents.
6 The third: becauſe this duetifulnes pleaſeth God.
7 The ſecond rule: Let the Church haue care of ſuch as are widowes indeede, that is to ſay, ſuch as are poore and deſtitute of helpe of their own friends, and liue godly and religiouſly.
8 The third rule: Let widowes that liue in pleaſure, and neglect the care of their owne familie, be holden and accompted as ſtallers away from God and his religion, and worſe then very infidels.
9 The fourth rule: Let none vnder threeſcore yeeres olde, be taken into the number of widowes, to ſerue the Congregations or Churches, and ſuch as are free from all reproch of vnchaſtitie, and were well reported of for their diligence, charitie, and integritie. *b That hath had no more husbands, but one at one time.* *c This is ſpoken in reſpect of the hath had no more husbands, but one at one time.* *c This is ſpoken in reſpect of the manner of thoſe countries.* 10 The firſt reaſon why younger widowes are not to be admitted to this miniſterie, to wit, becauſe for the lightneſſe of their age, they will at length ſhake off the burden that Chriſt hath layed vpon them, and thinke rather vpon marrying againe: and ſo will forſake [y] miniſtery wherevnto they had bound themſelues. *d Take them not into the colledge of widowes.* 11 Another reaſon: becauſe they are for the moſt part prattlers and buſie bodies, and gadders vp and downe neglecting their charge and duetie. 12 The fifth rule: Let yonger widowes marrie and gouerne their houſes godly. 13 The ſixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with theſe expenſes.
14 Now he giueth rules, and ſheweth how he ought to behaue himſelfe with the Elders, that is to ſay, with the Paſtours and ſuch as haue the gouernance in the diſcipline of the Church, which is preſident of their company. The firſt rule: Let the Church or Congregation ſee vnto this eſpecially, as God himſelfe hath commanded, that the Elders that doe their duetie well be honeſtly maintained.
e Wee muſt be more carefull for them, then for the reſt.
f There were two kinds of Elders, the one attended vpon the gouernment onely, and lacked to

be maners of the Congregation, the other did beſide that, attende vpon preaching and prayers, to and for the Congregation. ✣ *Deuteronomie* 25 4 1 *Corinthians* 9 9. ✣ *Matthew* 10.10. *Luke* 10.7. 15 The ſecond rule: Let no accuſation be admitted againſt an Elder, but vnder two or three witneſſes. 16 The third rule: Let the Elders ſo conuicted be rebuked openly, that they may be an example to others. *y Chapter* 6.13. 17 The fourth rule: Let incentiue be vſed without any preiudice or reſpect of perſons in the Eccleſiaſticall proceedings, (eſpecially againſt the Elders) becauſe God himſelfe is there preſent, and the Lord Ieſus Chriſt with a multitude of Angels. 18 The fifth rule: Let the miniſter laye hands ſuddainely on no man. Let him not be faultie herein either by ſauouring any mans follie, or perueſe affection: If ought be done otherwiſe then well of his fellowes, let him keepe his conſcience pure. *g Asmuch as in thee lyeth doe not raſhly admit any whatſoeuer, to any Eccleſiaſticall function.* 19 The ſixth rule: Let the Elders haue indifferent conſideration of their health, in the manner of their dyet. 20 Becauſe hypocrites ſometimes creepe into the miniſterie, although they be neuer ſo great diligence vſed, the Apoſtle willeth the Paſtours not to be troubled therefore, or ſlacke any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcouer the faults of ſuch men, and it is our parts to take heede that we offende not therein.
21 Another comfort belonging to them, which ſometime are ſlaundred and miſreported of.

CHAP. VI.

1 He ſpeweth the duetie of ſeruants: 10 and what a miſchieuous euill couetouſneſſe is: 13 and hauing ſpoken ſomewhat of rich men, he once againe forbiddeth Timothie, 20 to cumber himſelfe with vaine babblings.

LEt [1] as many ſeruants as are vnder the yoke, count their maſters worthy of all honour, that the Name of God, and *his* doctrine be not euill ſpoken of.

2 [2] And they which haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſeruice, becauſe they are faithfull, and beloued, and partakers of the benefite. Theſe things teach and exhort.

1 Hee addeth alſo rules for the ſeruants duetie towardes their maſters: wherevpon no doubt there were many queſtions then moued ued by them, which tooke occaſion by the Goſpel to trouble the common ſtate. And this is the firſt rule: Let ſeruants that are come to the faith, and haue infidels to their maſters, ſerue them notwithſtanding with great fidelitie. 2 The reaſon: leaſt God ſhould be ſeeme by the Doctrine of the Goſpell to ſtirre vp men to rebellion and all wickednes. 3 The ſecond rule: Let not ſeruants that are come to the faith, and haue alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhoode, but let them ſo much the rather obey them. *4 Let this be ſufficient, that as touching theſe things which pertaine to euerlaſting life, they are partakers of the ſame good will & loue of God, as their maſters themſelues are.* 4 A generall concluſion, that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads.

5 He condemneth seuerely, and excommunicateth or casteth out of the Church as proud men, such as couetous not themselues with Christs doctrine, (that is to say, the doctrine of godlinesse) but weasie buto themselues and others in vaine questions, (for all other things are vaine) because they content not themselues in Christs doctrine: and as lying deceiuers, because they fauour or found of nothing but vanitie: as madde men, because they trouble themselues so much in matters of nothing: a most mischieuous plaguе, for that they cause great contentions, and corrupt mens mindes and iudgement: to be shott, as prophane and wicked, because they auoide his precious name of godlinesse and religion to filthy lucre. *b Strayings about words, and not about matter: and by words he meaneth all those things which haue no pith in them. & whereby we can reape no profite. c Such as we see in those silie soules. d Poperie, which are nothing else but vaine babbling and prating.*

6 He teacheth a way fully the name of gaine and lucre, confessing that godlinesse is great gaine, but farre after an other sort, to wit, because it bringeth true sufficiency. 7 How mocketh their follie, which desire greedily gaine after seuile things, that they can in no wise be faithe full, and yet note withstanding they cannot enioy that exceſſe. 8 He prayeth Timothe from couetousnesse after another sort, to wit, because it draweth with it an infinite sort of vices, and those very hurtfull, wherewith couetous men doe torment themselues so farre foorth, that in the ende they cast away from them their faith and saluation. *d Sorowe and griefe do as it were presse thorow the minde of man, and are the drunken and true fruits of couetousnesse.* 9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Pastours especially to be furnished. *e Whom the Spirit of God sanctifieth.*

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse,

4 Hee is puft vp and knoweth nothing, but doeth about questions and *b* strife of wordes, whereof commeth enuie, strife, railings, euill surmisings,

5 Froward *c* disputations of men of corrupt mindes and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 6 But godlinesse is great gaine, if a man be content with that hee hath.

7 7 For wee brought nothing into the world, *and* it is certaine, that we can catie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 8 For they that will be rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and *d* pearced themselues thorow with many sorowes.

11 9 But thou, O *e* man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, *and* meekenesse.

12 Fight the good fight of faith: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 ✣ 10 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate ✣ witnessed a good confession,

14 That thou keepe *this* commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is *f* blessed & Prince onely, the King of kings and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, ✣ whom neuer man sawe, neither can see, vnto whom *be* honour and power euerlasting, Amen.

17 11 Charge them that are rich in *g* this world, that they be not high minded, and that they ✣ trust not in vncertaine riches, but in the *h* liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, *and* be rich in good works, *and* be ready to distribute, & communicate,

19 * 12 Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.

20 13 O Timotheus, keepe that which is committed vnto thee, and auoide prophane *and* vaine babblings, and oppositions of science falsly so called,

21 Which while some *i* professe, they haue erred concerning the faith. Grace *be* with thee. Amen.

¶ The first *Epistle* to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

g To things pertaining to this life, with whom those men are compared which are rich in good workes. ✣ Marke 4. 19. Luke 12. 15. h Who onely is, and that euerlasting: for he setteth the feare in store of riches against God. ✣ Mat. 6. 24. The praise of liberalitie by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 He reheareth the chiefest of all the former exhortations, which ought to be deeply inprinted in the mindes of all ministers of the word, to wit, that they eschewe all vaine babblings of sophistrie, & continue in the simplicitie of sincere doctrine. *i Not onely in word, but also in conuersation and gesture: to be short, whatsoeuer behauiour was such that euen when they helde their peace, they would make men beleeue their heads were occupied about nothing but high and weighie matters, euen then they erred concerning the faith.*

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timotheus faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 and that neither for his bonds, 15 nor the reuolting of others, he faint. 11 He triumpheth of his Apostleship. 24 He willeth him to haue care of the things committed vnto him, 16 and prayeth for Onesiphorus.

a Sent of God to preach that life which he promised in Christ Iesus.

PAul an Apostle of Iesus Christ by the will of God, *a* according to the promise of life which is in Christ Iesus,

2 To Timotheus *my* beloued sonne: Grace, mercie *and* peace from God the Father, and *from* Iesus Christ our Lord.

3 1 I thanke God, ✣ whom I serue from *mine* *b* elders with pure conscience, that without ceasing I haue remembrance of thee in my prayer night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 2 Wherefore, I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of mine handes.

7 For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

8 3 Be not therefore ashamed of the testimo-

a He warneth vs to set the inuincible power of he Spirit, which God hath giuen vs against hote storms which may and doe come vpon vs. *c The gift of God is as it were a seruant lurely fure k nailed in our hearts, which the diuell and the deuill go about to put out: and therefore we on the contrary side must labour as much as we can to stirre and kepe it burning. d To teache vs thoroughly, and to rule vs. e A man whom the Lord will defend.*

the ignomi ie or shame of the crosse is not only not to be ashamed of, but all that it is given vs and more honourable: first, because the Gospel where vnto the godly are affected, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them,

nie

e For his sake. f The Gospel after a sort is sayd to be afflicted in them that preach it. g Through the power of God.

mie of our Lord, neither of me e his prisoner: but be partaker of the afflictions of the f Gospel according to the g power of God,

9 4 Who hath saued vs, and called vs with an ✣ holy calling, not accordíng to our ✣ works, but according to his owne purpose and grace, which was b giuen to vs through Christ Iesus i before the ᵛ world was,

10 But is now made manifest by that appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto k light through the Gospel.

11 ✣ 5 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 6 For the which cause I also suffer these things, 7 but I am not ashamed: for I know whom I haue beleeued, & I am perswaded that he is able to keepe that which I haue committed to him against that day.

13 8 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 9 That worthy thing which was committed to thee, keepe vp through the holy Ghost, which dwelleth in vs.

15 10 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt vnto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

i Before that course of yeeres, which hath runne on euer since the beginning of the world. ᵛ Rom. 16.25. Ephe. 1.4. col.1.26. tit. 1.2. k Hath caused life and immortality to appeare. ✣ 1. Tim. 1.7. That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore is persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be that we shall not be ashamed of ỹ crosse of Christ, to wit, if wee be sure that God both can & will keepe the saluation which he hath as it were layd vp in store by himselfe for vs against that day. 8 He sheweth wherein he ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith & charitie, and next in the manner of teachíng it, a liuely paterne and shape whereof Timothie knew in the Apostle. 9 An amplification, taken of the dignitie of so great a benefit committed of the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued vs with his vertue. 11 He preuenteth an offence which arose by the meanes of certaine that fell from God & the religion, & vttereth all of their names, that they might be knowen of all men. But he teacheth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.

CHAP. II.

1 The better to set out perseuerance in the Christian warfare, 3 he taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 Hee sheweth that his bonds are for the profit of the Saints: 15 Then hee warneth Timothie to diuide the word of trueth aright, 17 to beware of the examples of the wicked, as and to do all things modestly.

1 THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithfull men, which shallbe able to teach other also.

3 1 Thou therefore suffer affliction as a good

1 The conclusion of the former exhortation. which hath also added vnto it a declaration, how that they do not keepe that worthy thing that is committed vnto it & which keepe it to themselues, but they rather which do most freely communicate it with other, to the end that many may bee partakers of it without any mans losse or hinderance. A Where many were by which can bear witnesse of these things. 2 Another admonition: That the ministery of the word is a spirituall warfare, which no man can so trauell in, that he may please his captaine, vnlesse he forgoe and part with all hinderances which might draw him away from it.

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of b *this* life, because hee would please him that hath chosen him to be a souldier.

5 3 And if any man also striue for a masterie, he is not crowned, except he striue as he ought to doe.

6 4 The husbandman must labour before hee receiue the fruits.

7 5 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 6 Remember that Iesus Christ, *made* of the seed of Dauid, was raised againe from the dead according to my Gospel,

9 7 Wherein I suffer trouble as an euill doer, euen vnto bondes: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 8 *It is a* true saying, For if we be ✣ c dead together *with him*, we also shall liue together *with him*.

12 If we suffer, we shall also reigne together *with him*: ✣ If we deny *him*, he also will deny vs.

13 If ᵛ we beleeue not, *yet* abideth he faithfull: he cannot deny himselfe.

14 Of these things put them in remembrance, and d proteft before the Lord, that they striue not about words, which is to no profit, *but* to the peruerting of the hearers.

15 9 Studie to shew thy selfe approoued vnto God, a workman that needeth not to be ashamed, diuiding the word of trueth e aright.

16 f Stay profane and vaine bablings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred from the marke, saying that the resurrection is past alreadie, and doe destroy the faith of certaine.

19 11 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that g calleth on the Name of Christ, depart from iniquity.

b With affaires of household, or other things that belong to other seruice vnto him.

3 The third admonition: This ministerie is like to a game or iusting, wherein men striue for the victory, and no man is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painfull.

4 Another similitude tending to the same end: no man may looke for the harueft, vnlesse hee first take paines to plow and sowe his ground.

5 All these things cannot be vnderstood, and much lesse practised, vnlesse wee aske of God, and be giue vs vnderstanding.

6 He confirmeth plainly two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias made man of the seed of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead.

7 The taking away of an obiection: Trueth it is, that he is kept in prison, as an euill doer, yet there is no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that notwithstanding God did bleste his muiisterie, nay rather, that example of thirs his captiuitie and patience did sundrie wayes confirme the Church in the hope of a better life. 8 The fourth admonition: wee ought not to contend vpon words and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this how we may frame our selues to all maner of patience, and to doe alfo with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminiith no part of the trueth of God, although by such meanes they procure moit certaine destruction to themselues. ✣ *Rom. 6. 5. c If we be afflicted with Christ, & for Christes sake.* ✣ *Matth. 10. 33. marke 8. 38.* ᵛ *Rom. 3. 3. and 9. 6. d Call God to witnesse, or as a Iudge: as Moses, Iosua, Samuel & Paul himselfe did. Acts 20.* 9 The fifth admonition: A minister muit not be an idle disputer, but a faithfull labourer in dividing aright the word of trueth, insomuch that hee muit stop the mouthes of other vaine babblers *e By adding nothing to it, neither ouerstopping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but handling diligently what his hearers are able to beare, and what is fit to edifying. f Marke and watch, and see they creepe not on further.* 10 Hee discouereth the subtilitie of Satan, who beginning with these principles, drawech vs by little and little to vngodlinesse through the meanes of that wicked and profane babling, still creeping on: which he prooueth by the horrible example of them that taught, that the resurrection was alreadie past. 11 A digression: wherein he saueth that offence that rose by their falling away: the wing fift, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God & not to vs: & therefore it is no maruell if we count hypocrites oftentimes for true brethren: but we muit take heed that we be not like them, but rather that wee be in deed, such as we are sayd to be. *g That serueth and worshippeth him, and is as it were named of him, a faithfull man & Christian.*

20 12 Notwith-

12 The taking away of an obiection: it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sorte and for one seruice, but vse must looke to this, that we be found vessels prepared to honour.
✣ *Rom.9.21.*
b By these words is meant the execution of the matter, and not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely & wholly worketh in vs a good and an effectuall will.
13 Returning to the matter from whence he digressed, verse 16. hee warneth him to exercise himselfe in weighty matters, and such as perteine to godlinesse. 14 The first admonition: We must abone all things eschew all bitternes of minde both in teaching, all men, and also in calling them backe which haue gone out of the way.
✣ *1. Cor.12.4. 1 Tim 1.4. and 4.7. 1it.3.9.* *i To winne them through our patient bearing with them, but not to please them or excuse them in their wickednesse.* *k He meaneth such as doe not yet see the truth.*

20 14 Notwithstanding in a great house are not only vessels of gold and of siluer, but also of wood and of earth, ✣ and some for honour, and some vnto dishonour.
21 If any man therefore *b* purge himselfe from these, he shall be a vessell vnto honour, sanctified, and meet for the Lord, and prepared vnto euerie good worke.
22 13 Flee also from the lusts of youth, and follow after righteousnesse, faith, loue, *and* 14 peace, with them that ✣ call on the Lord with pure heart,
23 ✣ And put away foolish & vnlearned questions, knowing that they ingender strife.
24 But the seruant of the Lord must not striue, but *must* be gentle toward all men, apt to teach, 15 suffering the euill,
25 Instructing them with meekenesse that are *k* contrary minded, *prouing* if God at any time will giue them repentance, that they may acknowledge the true theuth,
26 And come to amendment out of that snare of the deuill, of whom they are taken prisoners, to *do* his will.

CHAP. III.

1 Here foretelleth the dangerous times that are to insue: 9 but with the certaine hope of vocation. 10 hee encourageth him to the combate, 14 setting out especially the triall of sound doctrine.

THis know also, that in the ✣ last dayes shall come perillous times.
2 For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, *a* vnholy,
3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers of all of them which are good,
4 Traitours, headie, high minded, louers of pleasures more then louers of God,
5 Hauing a shew of godlinesse, but haue denied the power thereof: ✣ from such turne away therefore.
6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts.
7 *Which women are* euer learning, and are neuer able to come to the acknowledging of the trueth.
8 ✣ And as Iannes and Iambres withstood Moses, so doe these also resist the trueth, men of corrupt minds, reprobate concerning the faith.
9 3 But they shall preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.
10 ✣ 4 But thou hast *b* fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,
11 Persecutions, *and* afflictions which came vnto me at *c* Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.
12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.
13 But the euill men and deceiuers shall waxe *d* worse and worse, deceiuing, and being deceiued.
14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned *them:*
15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.
16 ✣ 5 For the whole Scripture *is* giuen by inspiration of God, and *is* profitable to teach, to conuince, to correct, *and* to instruct in righteousnesse.
17 That the *e* man of God may be absolute, being made perfect vnto all good works.

CHAP. IIII.

1 He chargeth him to preach the Gospel with all diligence, 3 in that sunsorable a time: 6 that his death is hard at hand, 8 yet so, that as a conquerour he maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.

I Charge *thee* therefore before God, and *before* the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,
2 Preach the word: be instant, in season, and out of season, improoue, rebuke, exhort with all long suffering and doctrine.
3 For the time will come when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,
4 And shall turne their eares from the trueth, and shallbe giuen vnto ✣ fables.
5 3 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: *b* cause thy ministery to be thorowly liked of.
6 4 For I am now ready to be *c* offered, and the time of my departing is at hand.
7 I haue fought a good fight, and haue finished my course: I haue kept the faith.
8 *For* henceforth is layd vp for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue mee at that day: and not to mee onely, but vnto all them also that loue that his appearing.
9 5 Make speed to come vnto me at once:
10 For Demas hath forsaken me, and hath *d* embraced this present world, and is departed vnto Thessalonica. Crescens *is gone* to Galatia, Titus vnto Dalmatia.
11 ✣ Onely Luke is with me. Take Marke and bring him with thee: for hee is profitable vnto mee to ministers.
12 And Tychicus haue I sent to Ephesus.
13 The cloake that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchments.
14 Alexander the coppersmith hath done mee much euill: the Lord reward him according to his workes.

a Most wicked shall daily increase. ✣ *2. Pet.3.20.*
5 The eight admonition, which is most precious: A Pastour must be wife by the word of God onely: where in we haue perfectly deliuered vnto vs, whatsoeuer pertaineth either to diligence, know and establish true opinions, & to confute false, and furthermore, to correct euill maners, and to frame good.
e The Prophets and expounders of Gods will, are properly & peculiarly called, Men of God.

c The principall and chiefe of all admonitions, being therefore proposed with a most earnest charge, is this: That the word of God be propounded with a certaine holie importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be layd, and the vehemencie be tempered with all holy meekenesse.
a Faithfull Pastours in times past tooke all occasions they could, because men were very prompt and ready to returne to their fables.
a To false and vnprofitable doctrines, which the world is now so bewitched withall, that it had rather the open light of the trueth were vtterly put out, then it would come out of darknesse.
3 The wickednes and falling away of the world, ought to cause faithfull ministers to be so much the more carefull.
b Prooue and shew by good and substantiall proofe, that thou art the true minister of God.
4. Hee foreselleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie and sure hope. *c To be offered for a drinke offering: and he alludeth to the powring out of blood or wine which was vsed in sacrifices.* *5* The last part of the Epistle, setting forth grieuous complaints against certaine. and examples of singular godlinesse in euery place, and of a minde neuer wearied. *d Contented himselfe with this world.* ✣ *Colos.4.10.14.*

15 Of whom be thou ware also: for he withstood our preaching sore.

16 At my first answering no man assisted mee, but all forsooke me: *I pray God*, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened mee, that by me the preaching might be fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the e lyon.

18 And the Lord will deliuer mee from euery f euill worke, and will preserue me vnto his g heauenly kingdome: to whom *be* prayse for euer and euer. Amen.

19 Salute Prisca and Aquila, and the ✣ household of Onesiphorus.

20 Erastus aboade at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *Epistle* written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

e Of Nero.
f Preserue me pure from committing any thing vnworthy my Apostleship.
g To make me partaker of his kingdome.

✣ *Chap. 1. 16.*

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Ministers: 10 how vaine babblers mouthes should be stopped: 12 and through thes occasion hee toucheth the nature of the Cretians, 14 and the Iewes, who put holinesse in outward things.

1 He voucheth his Apostleship, (not for Titus, but for the Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world.
a Minister, as Christ himselfe, in that that he was a minister and head of the Prophets. 15 called, a seruant, Esa 42. 1.
b Of those whom God hath chosen.
2 The saith wherein all the elect consent, is the true and fiuere knowledge of God, tending to the ende, that worshipping God aright, they may at length obtaine life euerlasting according to the promise of God, who is true, which promise was exhibited to Christ in due time according to his eternall purpose.
c Hope is the ende of faith. d Freely, and of his meere liberalitie. ✣ Rom. 16. 25. Ephes 3. 9. colos. 1. 26. 2. tim. 1. 9. 1. peter 1. 20. e Luke 2. Tim. 1. 9.
3 This trueth is no other where to be fought, but in the preaching of the Apostles ✣ *Gal. 2. 1. f This word (Saueur) asetth not onely forth the preseruer of life, but also a giuer of life.* 4 The Apostle maketh the Cretenses to beare Titus, by setting forth his comfort and agreement with him in f faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastours and the flocke. 6 The first admonition, to ordeine Elders in euery citie. *✣ 1. Tim. 3. 2. g This word is proper to horses & oxen, which will not abide the yoke.* 7 The second admonition, what faults pastours (whom hee comprehended afore vnder the words Elders) ought to be free from. 8 The third admonition, what vertues they ought to haue. *h Whom the Lord hath appointed for vse of his gifts. i Not hard conditioned, and euill to please. k Circumspect, of a sound iudgement, and of a singular example of moderation.* 9 The third admonition: The Pastour must hold fast that doctrine, which the Apostles deliuered, and pertaineth to saluation, leauing all curious and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shew themselues apt to learne, and confuting the obstinate.

PAul *a* a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods *b* elect, *a* and the acknowledging of the trueth, which is according vnto godlines,

2 Vnto the *c* hope of eternall life, which God that cannot lye, hath *d* promised before ✣ ✣ world began;

3 3 But hath made his worde manifest in due time through the preaching, which is ✣ committed vnto mee according to the commandement of God our *e* Sauiour:

4 4 To Titus *my* naturall sonne according to the common faith, *f* Grace, mercy, *and* peace from God the Father, *and from* the Lord Iesus Christ our Sauiour.

5 6 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie as I appointed thee,

6 ✣ If any be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are *g* disobedient.

7 7 For a Bishop must be vnreprooueable, as Gods *h* steward, not *i* froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnesse, *k* wise, righteous, holy, temperate,

9 8 Holding fast that faithfull worde according to doctrine, *l* that hee also may be able to exhort with wholesome doctrine, and conuince them that say against it.

10 10 For there are many disobedient and vaine talkers and deceiuers of mindes, chi. fly they of the *l* Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for filthy lucres sake.

12 *m* One of themselues, *euen* one of their owne prophets said, The Cretians *are* alwayes lyars, euill beasts, slow bellies.

13 This witnesse is true: wherefore conuince them *n* sharply, that they may be found in the faith,

14 And not taking heed to ✣ Iewish fables, and commandements of men, that turne away from the trueth.

15 11 Vnto the pure ✣ *are* all things pure, but vnto them that are defiled, and vnbeleeuing *is* nothing pure, but euen their *o* mindes and consciences are defiled.

16 They professe that they know God, but by works they deny *him*, and are abominable, and disobedient, and vnto euery good worke reprobate.

10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehension: both because their mindes are naturally giuen to lies and slouthfulnesse, and also because of certaine couetous Iewes, which vnder a colour of godlinesse ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.
l Of the Iewes, or rather of these Iewes, which went about to ioyne Christ and the Law together.

m Epimenides, whom we counted a Prophet amongst them Laerte vpon Laertius and Cicero in his first booke of Diuination. n Roughly and plenarily, and go not about the bush with them. ✣ 1. Tim. 1. 4. 11 Hee likeweth in few words, that puritie consisteth not in any externall worship, and that that is according to the olde Law, (as in difference of meats, & washings, & other such things which are abolished) but in the minde & conscience: & who soeuer teach otherwise, know not what is true religion indeed, and also are nothing lesse then that they would seeme to be. ✣ *Rom. 14. 20. o If our mindes and consciences be vncleane, what is it cannot is there in vs before regeneration?*

CHAP. II.

a Hee setteth out the duelies of sundry persons and states, 6 and willeth him to instruct the Church in maners. 11 He draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

BVt *a* speake thou the things which become wholesome doctrine,

2 *a* That the elder men be watchfull, graue, temperate, found in the faith, in loue, *and* in patience:

3 The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not subiect to much wine, *but* teachers of honest things,

4 That they may instruct the young women to be sober minded, that they loue their husbands, that they loue their children,

5 *That they be* temperate, chaste, *b* keeping at home, good and ✣ subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 3 In all things shew thy selfe an example of

a Chap. 1. 10.

1 The first admonition: The doctrine must not onely be generally pure, but also be applied to all ages & orders of men, according to the diuersity of circumstances.
a What are the chiefest vertues for old and yong, both men & women: and how they ought to be stirred vp vnto them from inuility.
b No gadders vp and downe.
✣ *Ephes 5. 33.*
3 The first admonition: That both the Pastours life & doctrin must be found:

of good workes with vncorrupt doctrine, with [b] grauitie, integritie,

8 *And* with the wholesome word, which can not be condemned, that hee which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 ✣ Let seruants be subiect to their masters, & please *them* in al things, not answering again,

10 Neither pickers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.

11 ✣ For that grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs, that wee should denie vngodlinesse and [d] worldly lusts, and that we should liue soberly and righteously, and godly in this present world,

13 [e] Looking for that blessed hope, and appearing of that glorie of that mightie God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs *to be* a [f] peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and conuince with all [g] authoritie. See that no man despise thee.

[b] *Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.*
✣ *Ephe. 6 5. coll 3. 22. 1. pet. 2. 13.*
4 The seuenth admonition, of seruants duetie toward their maisters.
[c] *Which may be done without offence to God.*
✣ *1. Cor. 1. 2. colos. 1. 22.*
5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospell, and Christ hath so iustified vs, that he hath also sanctified vs, we must all of vs giue our selues to true godlinesse and righteousnesse, setting before vs a sure hope of that immeasurable glory which thing must in such sort be beaten into their heads, that their gainesayers also must be reproued by the authority of the mightie God.
[d] *Lustes of the flesh, which belong to the present state of this life and world.*
[e] *Christ is here most plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope.* [f] *As it were a thing peculiarly laid vp for himselfe.* [g] *With all authoritie possible.*

CHAP. III.

1 *Hee willeth that all generally be put in minde to reuerence such as be in authoritie:* 3 *Thus they remember, their former life, & attribute all iustification vnto grace.* 9 *And if any braules withstand these things, to hee willeth that he be resisted.*

PVt [a] them in remembrance that they ✣ be subiect to the principalities and powers, *and* that they be obedient, *and* ready to euery good worke.

2 That they speake euill of no man, that they be no fighters, *but* soft, shewing all meekenesse vnto all men.

3 [b] ✣ For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malicious nesse and enuie, hatefull, *and* hating one another.

4 But when that bountifulnesse and that loue of God our Sauiour toward man appeared,

5 ✣ Not by the works of righteousnes, which we had done, but according to his mercy he saued vs, by the washing of the new birth, and the renewing of the [c] holy Ghost,

6 Which hee shed on vs abundantly, through Iesus Christ our Sauiour,

7 That wee, being iustified by his grace, should be made heires according to the hope of eternall life.

8 [d] This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued God, might be carefull to shewe foorth [e] good workes. These things are good and profitable vnto men.

9 [f] But flay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 ✣ Reiect him that is an heretike, after once or twise admonition,

11 Knowing that hee that is such, is peruerted, and sinneth, being damned of his owne selfe.

12 [g] When I shall send Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace *be* with you all. Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

[a] He declareth particularly and seuerally, that which he had before generally, noting out certaine chiefe and principall duties, which men owe to men, and especially subiects to their Magistrates.
[b] *Rom. 15. 1. 1. pet. 4. 13.*

[a] He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptisme.
✣ *1. Cor. 6. 11.*
✣ *2. Tim. 1. 9.*
[c] *A Word for word, of works which are done in righteousnesse: and this place doth fully refute the doctrine of merits.*
[d] *Which the vertue of the holy Ghost worketh.*
3 Againe with great earnestnesse he beateth into our heads, how that we ought to giue our selues to true godlinesse, and eschew all vaine questions which serue to no thing but to moue strife and debate.
[e] *G we themselues earnestly vnto good workes.*
[f] *1. Tim. 1. 4. and 4. 7. 2. tim. 2. 23.*
4 The ministers of the word must at once cast off heresies, that is, such as stubburnely and seditiously disquiet the Church, and will giue no eare to Ecclesiasticall admonitions.
5 Last of all, hee writeth a word or two of priuate matters, and commendeth certaine men.

THE EPISTLE OF PAVL
TO PHILEMON.

[a] *Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God.* 8 *Sending againe to Philemon his vagabond and theeuish seruant, he intreateth pardon for him, and very grauely preacheth of Christian equitie.*

PAul a prisoner of Iesus Christ, and *our* brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to *our* deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 I ✣ giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the [a] fellowship of thy faith may be made effectuall, and that whatsoeuer good thing is in you through Christ Iesus, may be [b] knowen.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints [c] bowels are comforted.

8 Wherefore, though I be very bolde in Christ to command thee that which is conuenient,

9 [d] *Yet* for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne ✣ Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne [d] bowels,

✣ *1. Thess. 1. 2.*
a thess. 1. 3.
[a] *By fellowship of faith, hee meaneth those duelies of charitie which are bestowed vpon the Saints, & flow forth of an effectuall faith.*

[b] *That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charity, and all bountifulnesse.*
[c] *Because thou diddest so diuetifully and cheerefully refresh the Saints, that they concerned vnwardly & vnfeynedly for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that men haue one of anothers flate, but also of their hearts affection and compassion.*
[d] *Or, I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds.*

also that ioy and comfort which entreth into the very bowels, were refreshed and comforted. 8 An example of a Christian exercise and commendation for another man. ✣ *Col. 4. 9.* [d] *As mine owne sonne, and as if I had begotten him of mine owne body.*

13 Whom I would haue reteined with me, that in thy steade he might haue ministred vnto mee in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of a necessitie, but willingly.

15 It may be that he therefore c departed for a season, that thou shouldest receiue him for euer,

16 Not now as a seruant, but aboue a seruant, *euen as* a brother beloued, specially to mee: how much more then vnto thee, both in the d flesh and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written *this* with mine owne hand: I will recompease it, albeit I doe not say to thee, that thou owest moreouer vnto mee euen thine owne selfe.

20 1 Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing ỹ thou wilt do eᵉe more then I say.

22 Moreouer also prepare mee lodging: for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ, *be* with your spirit, Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a fernant.

a *That thou mightest not seeme to haue lent me thy seruant vpon constraint, but willingly.*

b *Because he is thy seruant, as other seruants are, and because he is the Lords seruant, so that thou must needs loue him both for the Lords sake, and for thine owne sake.*

c *That thou shouldest receiue him for a time.*

d *For a little time.*

e *God brother let me obteine this benefit at thine hand.*

THE EPISTLE TO THE HEBREWES.

THe drift & ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God & man, is that true eternall & onely Prophet, King, and high Priest, that was shadowed by the figures of the old Law, and is now indeed exhibited: of whom the whole Church ought to be taught, gouerned & sanctified.

CHAP. I.

2 *To shewe that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophesies, & he aduanceth him aboue the Angels: to* 4 *and prooueth by diuers testimonies of the Scripture, that he farre passeth all other.*

AT sundry times & in diuers maners God spake in the old time to our fathers by the Prophets: in these a last dayes hee hath spoken vnto vs by his b Sonne,

2 2 Whom he hath made c heire of all things, by whom also he made the d worldes,

3 ✣ Who being the e brightnesse of the glory, and the ingraued forme of his f person, and g bearing vp all things by his mightie word, 3 hath by himselfe purged our sinnes: and h sitteth at the right hand of the Maiestie in the highest places,

4 4 And is made so much more excellent then the Angels, in as much as hee hath obteined a more excellent i Name then they.

5 5 For vnto which of the Angels sayde he at any time, ✣ Thou art my Sonne, k this day begate I thee? 6 and againe, I k will be his Father, and he shalbe my Sonne:

6 7 And 1 againe, when he bringeth in *his* first begotten Sonne into the world, he sayeth, ✲ And let all the Angels of God worship him.

7 1 And of the Angels he saith, ✣ He maketh the spirits his m messengers, and his ministers a flame n of fire.

8 But vnto the Sonne *he sayth*, ✣ O God, thy o throne is for euer P and ener: the sceptre of thy kingdome *is* a q sceptre of righteousnesse.

9 Thou hast loued righteousnesse & r hated iniquitie. Wherefore God, *euen* thy God, hath s anointed thee ✣ with the cyle of gladnes, aboue thy r fellowes.

10 9 And, ✣ Thou, Lord, in the beginning hast t established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine, and they all shall waxe olde as doeth a garment,

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 10 Vnto which also of the Angels sayd hee at any time, ✲ Sit at my right hand, till I make thine enemies thy footestoole?

14 Are they not all u ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

a *The first part of the generall proposition of this Epistle: The Sonne of God is indeede that Prophet or teacher, which hath actually now performed that that God after a fort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the world.*

b *So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.*

c *Which one Sonne is God and man.*

2 *The second part of the same proposition: The same Sonne is appointed of the father to be the King and Lord, by whom also he made all things, and in whom onely he setteth foorth his glory, yea & himselfe also to be beholden of vs, who heareth vp and susteineth all things by his will and pleasure.* d *Poss. Sonne & equall companyner of all things with the Father. 4 That is, what soeuer hath bene at any time, is, or shalbe.* ✣ *Col. 1. 15. e Hee in whom that glory and Maiestie of the Father shineth, who is stewyse infinite, and cannot be beholden.* f *His fashers person. g Susteneth, defendeth and cherisheth.* 3 *The third part of the same proposition: The same Sonne executed the office of the hie Priest in offering vp himselfe, and is our onely and most mightie Mediatour in heauen.* h *This sheweth that the fauour of that his sacrifice is not onely most acceptable to the Father, but also is euerlasting, & further more how farre this high Priest passeth all* ỹ *other high Priests.* 4 *Before he commeth to declare the office of Christ, he setteth forth the excellencie of his person, & first of all he sheweth him to be man, ỹ therewithall hee is God also.* i *Dignitie and honour. 5, 6, 7, 8, 9, 10 He proueth & confirmeth the diuinitie of Christ manifested in ỹ flesh by these sixe euident testimonies, whereby it appeareth that he farre passeth all Angels in so much ỹ he is called both Sonne, & God, in verses 5, 6, 8, 10, 13.* ✣ *Psa. 2. 7 chap 5. 5. k The Father begat ỹ Sonne from euerlasting, but that euerlasting generation was made manifest and represented in the world in his time, & therefore he addeth this word (To day.)* ✲ *2. Sam 7. 14. 1. chro 22, 10. l The Lord was not content to haue spoken it once, but he repeateth it in another place,* ✲ *Psal. 97. 7.*

m *Heb. 1. 14.*

n *Cherub. Psa 18 11, Seraph. Esa. 6. 2.*

✣ *Psal. 45. 7.*

o *The throne is prepared to the Prince, & not to the seruant.*

p *For euerlasting, for this doubling of the word sheweth the signification of it beyond all measure.*

q *The gouernment of thy kingdome is righteous.*

r *This kinde of vehearsing which the Iewes vse by contraries, hath great force in it.*

s *In that, that the word became flesh, by powring the holy Ghost vpon him without measure.*

t *For he is the head and we are his members.*

✲ *Psal. 102. 25.*

u *Made of the earth.*

x *By that name by which the spirits.*

by the Lord, and *afterward* was confirmed vnto vs by d them that heard him,

4 ✣ God bearing witnesse thereto, both with e signes and wonders, and with diuers miracles, and gifts of ℌ Holy Ghost, according to his owne will?

5 ✣ For he hath not put in subiection vnto the Angels the f world to come, whereof we speake.

6 ✣ But g one in a certaine place witnessed, saying, ℌ What is man, that thou shouldest be mindefull of him? or the h sonne of man, that thou wouldest consider him?

7 Thou i madest him a little inferiour to the Angels: thou crownedst him with k glory and honour, and hast set him aboue the workes of thine hands.

8 ✣ Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. ✣ But wee yet see not all things subdued vnto him.

9 ✣ But wee l see Iesus crowned with glory and honour, ✣ which was made little m inferiour to the Angels, ✣ through the n suffering of death, that by Gods grace he might o taste death for ✣ all men.

10 ✣ For it became ✣ him, for whom *are* all these things, and by whom *are* all these things, in p seeing that hee brought many children vnto glory, ✣ that he should consecrate the q Prince of their saluation through afflictions.

11 ✣ For he that ✣ sanctifieth, and they which are sanctified, *are* all of ✣ one: wherefore he is not ashamed to call them brethren,

12 ✣ Saying, ✣ I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 ✣ And againe, ✣ I will put my r trust in him. And againe, ✣ Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are ✣ partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy ✣ through death, him that had ✣ y power of death, that is, the s deuill,

15 And that hee might deliuer all them, which for feare of a death were all their life time subiect to bondage.

16 ✣ For he in no sort tooke on *him* the t Angels *nature*, but hee tooke on *him* the u seede of Abraham.

17 ✣ Wherefore in d all things it behoued him to be made like vnto his brethren, that he might be x mercifull, and a ✣ faithfull hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was g tempted, he is able to succour them that are tempted.

d By the Apostles. ✣ Marke 16. 20. *e This is the true ende of miracles. Now they are called ſignes, because they appeare one thing, and represent another: and they are called wonders, because they represent ſome ſtrange and vnaccuſtomed things and vertues, because they giue vs a glimſe of Gods mightie power.*

f If it were an heinous matter to contemne the Angels which are but ſeruants, much more heinous is it to contemne that moſt mightie King of the reſtored world.

g The world to come, where of Chriſt is Father, Eſa. 9. 6. or the Church which as a new world, was to be gathered to, e-ſtabliſh the Goſpel

4 Hee ſheweth that the vſe of this kingly dignitie conſiſteth herein, that men might not onely in Chriſt recouer that dignitie which they haue loſt, but alſ might be aduanced aboue all things, which dignitie of o Dauid deſcribeth moſt excellently. ✣ Pſal 8,6. *h What is there an man that thou ſhouldeſt haue ſo great regard of him, and doe him that honour? i He calleth all the citizens of that he uenly kingdome as they are conſidered in themſelues, before that God giueth them the libertie of that title in Chriſt Man, and Son of man. i This is the firſt honour of the citizens of ℌ world to come, that they are next the Angels.* ✣ *For they ſhall be in very great honour, when they ſhalbe partakers of the kingdome. And he ſpeaketh of the thing that ſhalbe, as though it were already, becauſe it is ſo certaine.* 1. *Corinth. 15. 27.* ✣ An obiection: but where is this ſo great rule and dominion? ✣ The anſwere: This is already fulfilled in Ieſus Chriſt our head, who was for a time for our ſakes inferiour to the Angels, being made man: but nowe is aduanced into moſt high glory. *l By his vertue and power which appeareth manifeſtly in the Church.* ✣ *Phil. 2, 8. m Who abaſed himſelfe for a ſeaſon, and tooke vpon him the ſhape of a ſeruant.* 7 Hee ſheweth the cauſe of this ſubiection, to wit, to taſte of death for our ſakes, that ſo doing ℌ part of a redeemer, he might not onely be our Prophet & King, but alſo our high Priest. *n That hee might die.* *o Feele death.* ✣ Herein conſiſteth the force of the Argument: for were coulde not at length be glorified with him, vnleſſe hee had beene abaſed for vs euen all the faithfull. And by this occaſion ℌ Apoſtle commeth to the other part of the declaration of Chriſts perſon, wherein hee prooueth him to be in ſuch ſort God, that hee is alſo man. 9 Hee prooueth moreouer by other arguments, why it behooueth the Sonne of God, who is true God (as he prooueth a little before) to become man notwithſtanding, ſubiect to all miſeries, ſinne onely except. *p God.* 10 Firſt of all, becauſe the Father, to whoſe glory all theſe things are to be referred, purpoſed to bring many ſonnes vnto glory. And howe could he haue men for his ſonnes, vnleſſe his onely begotte Sonne had become brother to men? 11 Secondly, The Father determined to bring thoſe ſonnes to glory, to wit, out of the ſtate ignominie wherein they lay before. Therefore the Sonne ſhould not haue beene feene plainely to be made man, vnleſſe hee had beene made like vnto other men, that he might come to glory by the ſelfe ſame way by the which he ſhould bring other: yea rather it became him which was Prince of the ſaluation of other, to be conſecrated aboue other, through thoſe afflictions, Propher, King, & Prieſt, which are ℌ parties of that principalitie for the ſaluation of other. *q The Chiefetaine, who as he is cheefeſt in dignitie, ſo is hee the firſt begotten from among the dead, among many brethren.* 12 The ground of both the former argumentes: for neither ſhould wee be ſonnes through him, neither could he be conſecrated through afflictions, vnleſſe hee had beene made man like vnto vs. But becauſe this Sonne-hoode dependeth not vpon nature onely, & no man is accompted ℌ ſonne of God vnleſſe that beſides that he is a ſonne of a man, he be alſo Chriſts brother (which is by ſanctification, that is, by becomming one with Chriſt), who ſanctifieth vs through faith) therefore the Apoſtle maketh mention of the ſanctifier, to wit, of Chriſt, & of them that are ſanctified, to wit, of all the faithfull, whom therefore Chriſt vouchſafeth to call brethren. *r He vſeth the time that now is, to ſhew vs that we are yet ſtill going on, and increaſing in this ſanctification, and for ſanctification he meaneth our ſeparation from the reſt of the world, our cleanſing from ſinnes, and our dedication wholly vnto God, all which Chriſt alone worketh in vs.* ✣ *One, of one eſſe ſame nature of man.*

13 That which he taught before of the incarnation of the ſanctifier, he appliteth to the propheticall office.
✣ Pſal 22, 25.

14 He applieth the ſame to the kingly power of Chriſt in deliuering his from the power of the deuill and death.
✣ *Pſalme 18, 2.*
s I will commit my ſelfe to him, and to his defence.
✣ Eſai 8, 18.
✣ *This Eſay ſpeaketh of himſelfe & his diſciples, but betokening thereby all miniſters, as alſo his diſciples, ſignifie the whole Church. And therefore ſeeing Chriſt is the head of the Prophets & miniſters, theſe wordes are more rightly verified of him, as a ſtaffe & brittle*

of him. then of Eſay. *t Are made of ℌ ſame blood, which is nature.* ✣ *Hoſe. 13, 14. 1. Cor. 15. 55.* *u The deuill is ſayde to haue the power of death, becauſe he is the author of ſinne: & from ſinne commeth death, and for this cauſe he vſeth his tyranny to ſinne.* *x Hee ſpeaketh of one as of the Prince, ſaying to him ſecretly all his angels* (✣ *By ſtealth*) *thou muſt vnderſtand here, that death which is ioyned with the wrath of God, as it muſt needes be, as it is without Chriſt, then the which there can be nothing deuiſed more miſerable.*
15 Hee expoundeth thoſe words of fleſh and blood, ſhewing that Chriſt is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behelfe.
y The nature of Angels. *z The very nature of man.* 16 Hee appliethe the ſame to the Priefthood, for which he ſhould not haue benefit, vnleſſe he had became man, and that like vnto vs in all things, ſinne onely except. *a Not onely as touching nature, but qualities alſo.* *b That he might be truely touched with the feeling of our miſeries.* ✣ *Doing his office ſincerely.*
17 That which he taught before of the incarnation of the Sauiour, he appliteth to the propheticall office.
✣ Pſal 22, 25.
18 He applieth the ſame to the kingly power of Chriſt in deliuering his from the power of the deuill and death.
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CHAP. III.

1 *Now hee ſheweth how farre ſuperiour Moſes is to Chriſt, 5, 6 euen ſo much as the ſeruant to the Maſter: and ſo hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 againſt ſuch as either ſtubbernely reſiſt, 12 or els are very ſlowe to obey.*

1 Hauing layde the foundation, that is to ſay, declared and prooued both the natures of one ſelfe ſame Chriſt, hee giueth him three offices, to wit, the office of a Prophet, King, and Prieſt: and as touching the office of teaching and gouerning, compareth them with Moſes and

THerefore, *a* holy brethren, partakers of the heauenly vocation, conſider the ✣ Apoſtle and high Priеſt of our ✣ profeſſion Chriſt Ieſus:

2 *a* Who was faithfull to him that hath ✣ appointed him, euen as ✣ Moſes *was* in al his houſe.

3 ✣ For this man is counted worthy of more glory then Moſes, inaſmuch as he which had builded the houſe, hath more honour then the houſe.

4 For euery houſe is builded of ſome man, and he that hath built all things, *is* God.

5 ✣ Nowe Moſes verely was faithfull in all his houſe, as a ſeruant, for a witneſſe of the things

Ioſhua, vnto the 14 verſe of the next Chapter, & with Aaron touching the Prieſthood. And he propoundeth ✣ which he purpoſeth to ſpeake of, with a moſt graue exhortation, that all our faith may tend to Chriſt, as to the onely euerlaſting teacher, gouernour, & high Prieſt. *a The Emphaſis or vſe of the word, or meſſenger, as Rom. 15. he is called the miniſter of circumciſion.* *b Of the doctrine of the Goſpell which we profeſſe.* 2 He confirmeth this exhortation with two reaſons, firſt of al, becauſe Chriſt Ieſus was appointed ſuch an one of God: ſecondly, becauſe he throughly executed the offices that his Father enioyned him. *c Aeſchil. and high Prieſt.*
3 Nowe hee commeth to the compariſon with Moſes, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods houſe, and executed faithfully their office: but by and by after hee ſheweth that there is great volikelineſſe in that ſimilitude. *Num. 12, 7.* 4 The firſt compariſon: The builder of the houſe is better then the houſe it ſelfe, therefore is Chriſt better then Moſes. The reaſon of the conſequent is this: becauſe the builder of this houſe is God, which cannot be attributed to Moſes: and therefore Moſes was not properly the builder, but a part of the houſe: But Chriſt as Lord and God, made all this houſe. 5 Another compariſon: Moſes was a faithfull ſeruant in this houſe, that is in the Church, ſeruing the Lord that was to come, but Chriſt ruleth and gouerneth his houſe as Lord,

which

which should be spoken after.

6 But Christ *is* as the Sonne, ouer his owne house, [6] whose [d] house we are, if we hold fast that [e] confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, ✣ To day if ye [f] shall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernesse.

9 Where your fathers tempted me, prooued me, and saw my works fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They [h] erre euer in *their* heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 [7] Take heed, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, [i] while it is called to day, least any of you be hardened through the deceitfulnesse of sinne.

14 [8] For we are made partakers of Christ, if we keepe sure vnto the end that [k] beginning, wherewith we are vpholden,

15 [l] So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, [k] whose carkeises fell in the wildernesse?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

6 He applieth the former doctrine to this end, exhorting all men by the words of Dauid to heare the Sonne, himselfe speake, and to giue full credit to his wordes, seeing that otherwise they cannot enter into that eternall rest.

d To wit, Christs.

e He calleth that excellent effect of faith (whereby we crie, Abba, that is, Father) confidence, and to confidence he ioyneth hope.

✣ *Psal. 95. 8.*

chap. 4. 7.

f So that God was to speake once againe after Moses.

g In the day that they vexed the Lord, or prouoked him.

h They are brutish and madde.

7 Now weying the words of Dauid, he sheweth first by this word, *To day*, that we must not neglect the occasion while we haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs.

i While to day lasteth, that is to say, so long as the Gospel is offered to vs.

8 Now he confidereth these words, *If you heare his voyce, &c.* as spoken & meant of the hearing of faith, against which he sheweth hardening through vnbeliefe. *k That beginning of trust and confidence* setteth hardening through vnbeliefe. *k That beginning, which is chiefest.*

l So long as this voyce soundeth out. ✣ *Num. 14. 37.*

CHAP. IV.

1 He ioyneth exhortation with threatning, lest they, euen as their fathers were be depriued of the rest offered vnto them, it but that they endeuour to enter into it. 11. 14 And so he beginneth to intreate of Christes Priesthood.

LEt vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued.

2 [1] For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.

3 [2] For we which haue beleeued, doe enter into rest, as he said *to the other*, ✣ As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, ✣ And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein to, and they to whom it was first preached, entred not therein for vnbeliefs sake:

7 Againe hee appointed in Dauid a certaine day, by To day, after so long a time, (as I said before) saying, as it is said, [v] This day, if ye heare his voyce, harden not your hearts.

8 For if [b] Iesus had giuen them rest, then would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 [c] For he that is entred into his rest, hath also ceased from his owne works, as God *did* from his.

11 [3] Let vs studie therefore to enter into that rest, least [d] any man fall after the same ensample of disobedience.

12 [4] For the [e] word of God *is* liuely, & mightie in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the diuiding asunder of the [f] soule and the [g] spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in [h] his sight: but all things *are* naked and open vnto his eyes, with whom we haue to doe.

14 [5] Seeing then that we haue a great hie Priest, which is entred into heauen, *euen* Iesus the Sonne of God, let vs [k] hold fast our profession.

15 [6] For we haue not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.

1 By these words, *His voyce*, he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.

2 Least any man should obiect, that those words *lest any should come short*, were meant of the land of Canaan, and of Moses deliuerie, and therefore cannot well be drawen to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one, of y seuenth day, wherein God is said to haue rested from all his works: another is said to be y same, wherein God is said to haue rested from all his workes, and therefore into which the people but that rest is not y last rest wherevnto we are called, & that he prooueth by two reasons. For seeing that Dauid so long time after, speaketh of another rest, which was to be placed in y land of Canaan, when these words, *To day*, and threatneth them still y they shal not enter into the rest of God, which refused the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is that euerlasting rest, wherein we begin to liue to God, after that the race of this life ceaseth: as God rested the seuenth day from all his workes, that is to say, from making the world. Moreouer, the Apostle there wil hall signifieth that the way to this rest, which Moses and the land of Canaan & all that orders of the Law did shadow, it opened in the Gospel onely.

3 The first part of the first comparision of Christes high Priesthood, with Aaron & her hie Priests are taken from among men, and are called

4 ✣ *Psal. 95. 11.*

✣ *Gene. 2. 2. sent. 5. 14.*

v Chap 3. 7.

b He speaketh of Iesus the sonne of Nun: and as the land of Canaan was a figure of our soule rest, so was Iesus a figure of Christ.

c As God rested the seuenth day, so must we rest from our workes, that is, from such as proceede from our corrupte nature.

5 He returneth to an exhortation.

d Least any man become a like example of infidelitie.

6 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth euen to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborne, & plainly quickening the beleeuers.

e The doctrine of God which is preached both in the Law and in the Gospel.

f He calleth the word of God liuely, by reason of the effects it worketh in them, to whom it is preached.

g He calleth that the soule, which both the affections resideth in.

h By the spirit, he meaneth that noblest part which is called the minde.

i In Gods sight.

7 Now hee entreth into the comparison of Christs Priesthoode with Aarons, and declareth euen in the very beginning the marueilous excellence of his Priesthood, calling him the Sonne of God and placing him in the seat of God in heauen, plainly and euidently setting him against Aarons Priests, and the transitorie tabernacle: which comparison he prooueth forth afterward more at large. *k And let it not goe out of your hands.* 8 Least he might seeme by his great glory of our high Priest, to slay and stoppe vs from going vnto him, he addeth straight wayes after, y he is notwithstanding our brother in deede (as he prooued it also before) and that hee accounteth all our miseries, his owne, to call vs boldly to him.

CHAP V.

1 First he sheweth the duetie of the hie Priest. 5 Secondly, that Christ is appointed of God to be our hie Priest. 7 & that he hath fulfilled all things belonging thereunto.

FOr [1] euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, [2] that he may offer both [a] gifts and [b] sacrifices for sinnes.

2 Which is [c] able sufficiently to haue compassion of on them that are ignorant, and that are

after the order of men. 3 The first part of the second comparison, Others are weake, are made hie Priests, to the end that feeling the same infirmitie in [d] himselfe, which is in all the rest of the people, they should in their owne name offer for the same offer gifts and sacrifices, which are wemedies of common sacrifice, to wit, ignorance. *a Offering of things without life. b Beasles which were sacrificed.*

c Especially in the sacrifices for sinnes and offences. d Fit and meete. e Which are sinfull: for in the Hebrew tongue, vnder ignorance is meant, euen that sinne that is voluntarie.

e *For that he himselfe beareth about with him a nature subiect to the same diseases, infirmities and vices.*
* 1. Chro. 13, 10. and 23, 13.
3 The third comparison which is whole. The others are called of Gods, and so was Christ, but in another order then Aaron: for Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchisedec.
‡ Psal. 2, 7. chap. 1, 5.
† Psal. 110, 4. chap. 7, 17.
f *After the likenes or manner as it as afterward declared,* Chap. 7, 15.
4 The other part of the second comparison: Christ being exceedingly afflicted and exceedingly mercifull, asked, not for his sinnes, for he had none, but for his fesue, and obteined his request, and offered himselfe for all his.
g *While he liued here with vs, in our weake and fraile nature.*
h *To deliuer him frō death; He learned*

out of the way, because that he also is e compassed with infirmitie,
3 And for the same sake he is bound to offer for sinnes, aswel for his owne part, as for ỹ peoples.
4 ‡ 3 And no man taketh this honor vnto himselfe, but he that is called of God, as *was* Aaron.
5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but he that sayd vnto him, ✠ Thou art my sonne, this day begate I thee, *gaue it him.*
6 As he also in another place speaketh, † Thou art a Priest for euer, after the f order of Melchi-sedec.
7 4 Who in the g dayes of his flesh did offer vp prayers and supplications, with strong cry ing and teares vnto him, that was able to h saue him from death, and was also heard in that which he feared.
8 And though he were the Sonne, yet i learned he obedience, by the things which he suffered.
9 5 And being k consecrate, was made the author of eternall saluation vnto all them that obey him:
10 And is called of God an high Priest after the order of Melchi-sedec.
11 6 Of whom wee haue many things to say, which are hard to be vttered, because yee are dull of hearing.
12 7 For when as concerning the time, ye ought to be teachers, yet haue ye neede against that wee teach you what *are* the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.
13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.
14 But strong meate belongeth to them that are of age, which through long custome haue their m wits exercised, to discerne both good and euill.

indeed what it is to haue a Father, whom a man must obey.
i The other part of the first comparison: Christ was conuersant with God the Father as the author of our saluation, & in his Priest for euer, & therefore he is a man, that notwithstanding he is far above all men k *Luke* chap. 1, 10. 6 A digression, vntill he come to the begioning of the seuenth chap ter: wherein bee partly holdeth the Hebrewes in the diligent consideration of those things which he hath sayd & partly prepareth them to ỹ vnderstanding of those things whereof he will speake. 7 An example of an Apostolike chiding. l *In the word which teacheth righteousnes, m All their power whereby they vnderstand and iudge.*

CHAP. VI.

1 He brieflly toucheth the childish slouthfulnesse of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 He stirreth them vp to endeauour in time to go forward: 9 He hopeth well of them: 13 He alledgeth Abrahams example: 17 and compareth faith that taketh holde on the word, 19 vnto an anchor.

THerefore, leauing the doctrine of the a beginning of Christ, let vs be led forward vnto perfection, not laying againe ỹ foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.
3 And this will we doe if God permit,
4 ‡ ✠ For it is b impossible that they which were once lightened, and haue c tasted of the heauenly gift, and were made partakers of the holy Ghost,
5 And haue tasted of the good word of God, and of the powers of the world to come,
6 If they fall away, should be renued againe by repentance; seeing they d crucifie againe to themselues the Sonne of God, & make a mocke of him.
7 ✠ For the earth which drinketh in the raine that commeth oft vpon it, & bringeth forth herbs meete for them by whom it is dressed, receiueth blessing of God.
8 But that which beareth thornes and briars, is reproued, and is neere vnto curling, whose end *is* to be burned.
9 4 But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.
10 5 For God *is* not vnrighteous, that he should forget your worke, and labour of loue, which yee shewed toward his Name, in that ye haue ministred vnto the Saints, and *yet* minister.
11 And wee desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end,
12 6 That ye be not slouthfull, but followers of them, which through faith and patience, inherit the promises.
13 7 For when God made the promise to Abraham, because he had no greater to sweare by, hee sware by himselfe,
14 Saying, ✠ Surely I will e abundantly blesse thee, and multiply thee marueilously.
15 And so after that he had tarried patiently, he enioyed the promise.
16 For men verely sweare by him that is greater *then themselues*, and an oathe for confirmation is among them an end c fall strife.
17 So God, willing more f abundantly to shew vnto the heires of promise the stablenesse of his counsell, bound himselfe by an oathe,
18 That by two immutable things, wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs,
19 8 Which *hope* wee haue, as an ancre of the soule, but sure and stedfast, and it entreth into that which is within the vaile,
20 9 Whither the forerunner is for vs entred in, *euen* Iesus that is made an h high Priest for euer after the order of Melchi sedec.

needfull, were it not for the wicked nesse of men which hinder vs. c *But God, no though he sweare.* 8 He likeneth hope to an ancre: because that turn as an ancre being cast into the bottome of the sea, ỹ eth the whole ship. So doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuary, alluding to the old tabernacle, & by this meanes returneth to the comparisons of the Priesthood of Christ with the Leuitical. 9 Hee repeateth Dauids wordes, wherein all those comparisons whereof he hath before made mention, are signified as he declareth in all the next chapter.

CHAP. VII.

1 He hath hitherto stirred them vp, to make diligently what things are to be considered in Melchi-sedec, 3 Wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

FOr this i Melchi-sedec k *was* King of Salem, the Priest of the most high God, who met Abraham, as hee returned from ỹ slaughter of ỹ Kings, and l blessed him:
2 To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse; after that, *he is* also King of Salem, that is, King of peace,

figure of Christ, and these are the heades of that comparison. Melchisedec was a King and a Priest: and such an one in deede is Christ alone. He was a King of peace and righteousnesse: such an one in deede is Christ alone. ✠ Gene. 14, 18.

a *The first principles of Christian religion, which we call the Catechisme.*
2 Ce rtaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were the giuen in fewe words, and briefly of o to the rude and ignorant, to wit, the confession of repentance and faith in God: the articles of the which doctrine, were demanded of them which were not as yet receiued members of the Church, at the dayes appointed for Baptisme: and of the which when baptized in their infancie, when bandes the children of the faithfull which were baptized in their infancie, when were layed vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement. 7 He addeth a vehemencie to his threatning, ỹ a most sharpe threatning of ỹ certaine destruction that shall come the faithfull, which fall from God and his religion. * Chapter 10, 26. matth. 12, 45. *the time that now is.* 8 He speaketh of a *generall backsliding, and such as doe altogether this function stand.* 9 And of *sinnes which are committed through the frailtie of the world, our cleauing first and the second table.* c *We must marke the force of which Christ alone worketh the thing to beleeue as Lydia did, whose heart God opened, let this to haue some taste.*

b *As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata or Backslider did.*
3 He setteth fourth the former threatning with a similitude.
4 Hee mitigateth and aswageth all that sharpnesse, hoping better of them to whom he writeth.
5 He praiseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the ende.
6 Hee bindeth with what vertues chiefly they haue neede of to goe forward constantly, and also to profite in wit, of charitie, and patience: and least any man should obiect, and say, that these things are impossible to be done, he willeth them to set before themselues the examples of their ancestors, and to follow them.
7 Another prickle to pricke them forward: Because the hope of the inheritance is certaine, if we continue to the end, for God hath not onely promised it, but also confirmed it with an oathe.
✠ Gene. 12, 2 and 17, 2. and 22, 17.
c *I will heape vp benefits most plentifully vpon thee.*
f *More then was needfull, were it not for the wicked nesse of men which hinder vs.*

i Declaring those words, *According to the order of Melchi-sedec*, whereupon that comparison standeth of the Priesthood of Christ with the Leuiticall: first Melchisedec himselfe is c nsidered as he
k *As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata or Backslider did.*
l *With a solemne and Priestly blessing.*

a An other figure: Melchisedec, of before vs to be considered as one without beginning and without ending, for neither his father, nor his mother nor his ancester, nor his death are written of, and such an one indeede is the Sonne of God, to wit, an euerlasting Priest: as hee is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.

b An other figure: Melchisedec in consideration of his Priesthood was above Abraham, for hee tooke tenths of him, and blessed him as a Priest: Such an one in deed is Christ, vpon whom dependeth euen Abrahams sanctification, and all the beleeuers, and whom all men ought to worship and reuerence as the author of all. ✣ *Num.* 18, 21. *b Were begotten of Abraham.*

c *He speaketh of the priestlie blessing which the Preists vsed.*

4 A double amplification: The first, that Melchisedec tooke the tenthes, as one immortall (to wit, in respect that he is the figure of Christ, for his death is no place made mention of, and Dauid setteth him fourth as an euerlasting Priest) but the Leuiticall Priests, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melcai-sedec (that is, Christes, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuiticall.

5 The third treatise of this Epistle, wherein after hee hath prooued Christ to be a King, a Prophet, and a Priest, hee nowe handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in al other, but in Christ they are true & perfect. And hee beginneth with the Priesthoode, wherein with also the former treatise ended, that by this meanes all the parts and members of this disputation, may better hang together. And first of all hee prooueth that the Leuiticall Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another maner of rule and fashion. *d If the Priesthood of Leui could haue made any man perfite.* 6 Hee sheweth how that by the institution of the new Priesthood, not onely the imperfection of ỹ Priesthood of Leui was declared, but also that is was changed for this: for these two cannot stand together, because ỹ first appointment of the tribe of Leui, did shut fourth the tribe of Iuda and made it also inferiour to Leui: and this latter doeth place the Priesthood in the tribe of Iuda. e *Of the institution of Aaron.* f *Had any thing to doe about the altar.*

7 Least any man might obiect, that ỹ Priesthood indeed was translated from Leui to Iuda, but yet notwithstanding the same remaineth still, hee both weigheth and expoundeth the seruants of Dauid, *for euer, according to ỹ order of Melchi-sedec*, whereby also a diuers institution of Priesthood is well perceiued. 8 He prooueth the diuersitie and excellencie of the institution of Melchi-sedecs Priesthood, by this, that the Priesthood of the Law did stand vpon the outward and bodily appointing: but the sacrifice of Melchi-sedec is set out to be euerlasting and more spirituall. g *Not after the ordination, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthood.* ✣ *Psalme 110, 4. chap. 5, 6.*

2 a Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 3 Nowe consider how great this man *was*, vnto whom euen the Pattriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a ✣ commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they b came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And c without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he *receiueth them*, of whom it is witnessed, that he liueth.

9 4 And to say as the thing is, Leui also which receiueth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father *Abraham*, when Melchi-sedec met him.

11 5 If therefore d perfection had beene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 6 For if the Priesthood be changed, then of necessitie must there be a charge of the e Law.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 7 And it is yet a more euident thing, because that after the similitude of Melchi-sedec there is risen vp another Priest,

16 8 Which is not made *Priest* after the e Law of the carnall commandement, but after the power of the endlesse life.

17 For hee testifieth *thus*, ✣ Thou art a Priest for euer, after the order of Melchisedec.

18 9 For the b commandement that went afore, is disanulled, because of the weaknesse thereof, and vnprofitablenesse.

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we draw neere vnto God.

20 10 And forasmuch as it is not without an oathe (for these are made Priests without an oathe:

21 But this *is made* with an oathe by him that sayd vnto him, ✣ The Lord hath sworne, and will not repent, Thou are a Priest for euer, after the order of Melchi-sedec)

22 By so much is Iesus made a suerty of a better Testament.

23 11 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath a Priesthood, which i cannot passe from one to another.

25 Wherefore, hee is k able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.

26 12 For such an hie Priest it became vs to haue, *which is* holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those hie Priests to offer vp sacrifice, ✣ first for his owne sinnes, and then for the peoples: 13 for l that did hee m once, when he offered vp himselfe.

28 For the Law maketh men hie Priests, which haue infirmitie: but the n word of the oathe, 14 that o was since the Lawe, *maketh* the Sonne, who is consecrated for euermore.

9 Againe, that no man might obiect that the last Priesthood was added to make a perfite one, by the coupling of them both together, hee prouoketh that the first was abrogated by the latter, as vnprofitable, and that by the nature of them both. For how could those corporall and transitorie things sanctifie vs, either of themselues, or being ioyned with another?

b *The ceremoniall lawe.*

10 Another argument whereby hee prooueth that the Priesthoode of Christ is better then the Priesthood of Leui, because is was established with an oathe, but theirs was not so. ✣ Psal. 110, 4.

11 An other argument tending to the same purpose. The Leuiticall Priests (as mortall men) could not be euerlasting: but Christ as he is euerlasting, so hath he also an euerlasting Priesthood, making most effectuall intercession for them which by him come vnto God. *i Which cannot passe away. k Hee is fit and meet.* 12 An other argument: There are required in an hie Priest innocencie, and perfect pureneſſe, which may separate him from sinners for whom hee offereth. But the Leui ticall hie Priestes shall not be found to be such, for they offer first for their owne sinnes: But Christ onely is such a one, and therefore the true and onely hie Priest. ✣ *Leuiticus* 16, 11. 13 An other argument which notwithstanding hee handleth afterward: The Leuiticall Priestes offered sacrifice after sacrifice, first for themselues, and then for the people But Christ offered not for himself, but for others, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, saying he is so, for as much as they are weake, but this man is consecrated an euerlasting Priest, and that by an oathe. *l That sacrifice which hee offered.* *m It was so done, that it needeth not to be repeated or offered againe any more.* *n The commandement of God which was bound with an oathe.* 14 Another argument taken of the time: former things are taken away by the latter. *o Exhibited.*

CHAP. VIII.

1 To prooue more certainely that the ceremonies of the Law are abrogated, 5 hee sheweth that they were appointed to serue the heauenly patterne. 8 He bringeth in the place of Ieremie. 15 to prooue the amendment of the olde couenant.

NOwe of the things which wee haue spoken, *this is* the summe, that wee haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 a And *is* a minister of the a Sanctuary, 3 and of that b true Tabernacle which the Lord pight, and not man.

3 4 For euery high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

1 Hee briefly recapitulateth that, where vnto all these things are to be referred, to wit, that wee haue a farre other high Priest then those Leuiticall high Priests are, euen such an one as sitteth at the right hand of the most high God in heauen.

a They of Leui were high Priestes in an earthly sanctuary heauenly. a *Of heauen.* 3 They of Leui exercised their tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, body which God himselfe made to be euerlasting, as it shall afterward be declared, chap. 9, 11. *Bvt hit built.* 4 He bringeth a reason why it must needes be no Christ should haue a bodie (which he calleth a tabernacle which ỹ Lord pight, not man) to wit, that he might haue what to offer: for other wise he could not an high Priest. And the selfe same body it both the tabernacle and the sacrifice

4 5 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle, ✣ See, sayd he, that thou make al things according to the paterne, shewed to thee in the mount.

6 6 But nowe *our hie Priest* hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises.

7 7 For if that first *Testament* had beene vnblameable, no place should haue beene sought for the second.

8 For in rebuking them hee saith, ✣ Beholde, the dayes will come, saith the Lord, when I shall make with c the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 8 In that he saith a new *Testament*, hee hath abrogate the olde: now that which is disanulled and waxed old, is ready to vanish away.

4 5 *Hee giueth a reason why he said that our hie Priest is in the heauenly sanctuary, and not in the earthly: because, saith he, if he were now on the earth hee could not minister in the earthly sanctuarie, seeing, there are yet Leuiticall Priestes, which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serue when the true and originall example is present.*

✣ Exod. 25. 40. Actes 7.44.

6 *He entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, whereof the Leuiticall Priests were mediatours, with the new, the euerlasting Mediatour whereof is Christ, to shew that this is not only better then that in all respects, but also that that was abrogated by this.*

7 *He prooueth by the testimonie of Ieremie, that there is a second Testament or couenant, and therefore that the first was not perfite.*

a *Iere. 31, 31, 32, 33, 34. vom. 11. 27. chap 10, 16.* b *He calleth it an house, as if were one famuie of the whole kingdome: for whereas the kingdome of Dauid was diuided into two factions, the Prophet giueth vs to vnderstand that through the new Testament they shalbe ioyned together againe in one.* 8 *The conclusion: Therefore by the latter and the newer, the first and olde is taken away, for it could not be called new if it differed not from y old. And againe that same is at length taken away, which is subiect to corruption, an therefore imperfect.*

CHAP. IX.

a *Comparing the forme of the Tabernacle, to and the ceremonies of the Law, 11 vnto the truethi set out in Christ, 15 he concludeth that how there is no more need of an other Priest, 24 because Christ himselfe had fulfilled these duelies vnder the new couenant.*

THen a the first *Testament* had also ordinances of religion, and a b worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestticke, and the table, and the shewbread, which *Tabernacle* is called the Holy places,

3 And after the b second vaile *was* the Tabernacle, which is called the c Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlaid round about with gold, wherein the golden pot, wh'ch had Manna *was*, and ✣ Aarons rod that had budded, and the ✲ tables of the Testament.

5 ✣ And ouer the Arke were the glorious Cherubims, shadowing the d mercie seate: of which things we will not now speake particularly.

a A diuision of the first Tabernacle, which hee calleth worldly, that is to say, transitorie and earthly into two parts, to wit, tabernacle he'pplacees and the Holiest of all.

b *An earthly and a flitting.*

c *He calleth it the second vaile, not because there were two vailes, but because it was betweene the Sanctuarie and the other the Tabernacle.*

d *The Hebrewes call the couer of the Arke of the couenant, the mercie Seate, when both the Greekins and we follow.*

6 2 Now when these things were thus ordined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the ✣ hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the e ignorances of the people.

8 3 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

9 4 Which was a figure f for the present time, wherein were offered gifts & sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 5 Which onely stood in meates and drinkes, and diuers washings, and carnall rites, & which were enioyned, vntill the time of reformation.

11 6 But Christ being come an high Priest of good things to come, by a a b greater and a more perfect Tabernacle, not made with handes, that is, not of this building.

12 8 Neither by the blood of i goates and calues: but by his owne blood entred hee in once vnto the holy place, & obteined eternall redemption *for vs*.

13 ✣ 9 For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the k purifying of the flesh,

14 How much more shall the ✲ blood of Christ which through the eternall Spirit offered himselfe without fault to God, ✲ purge your conscience from l dead workes, to serue the liuing God?

15 And for this cause is he the Mediatour of

2 *Now he commeth to the sacrifices which he diuideth into those dayly sacrifices, and that yeerely and solemne sacrifice, with the which the high Priest onely, but once euery yeere entring into the Holiest of all with blood, offered for himselfe and the people.*

✣ Exod. 30, 10. Leuit. 16, 2.

e *For the funes. Looke Chap. 5. 2.*

3 *Of that yeerely rite and ceremonie hee gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after did shut the Holiest of all against?*

4 *An obiection: If the way were not opened into*

heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? to wit, they might be called backe to that spirituall example, that is to say, to Christ, who should correct all those things at his comming. f *For that same that that figure had to last.*

5 *An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall ordinances, g For they were as you would say a burden, from which Christ deliuered vs.* 6 *Now hee entreth into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto.* 7 *An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of GOD entred, as the Leuiticall high Priestes into the other which was made and transitorie.* h *By a more excellent and better.* 8 *An other comparison of the blood of the sacrifices with Christ's: the Leuiticall high Priestes entring by those their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entring into that holy bodie of his, entredby it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings themselues, as the truethi to the figures, so that Christ is both the high Priest, and Tabernacle, & Sacrifice, yea, all these both truely and for euer.* i *For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.* ✣ *Leuiticus 16, 14. numbers 19, 4.* 9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall figure of purifying and cleansing, how much more shall the doing it selfe and the truethi being perfect, which in times past was shadowed by those external Sacraments, that is to say, his blood, which is i such for mans blood, that is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, doe it? k *He considereth the figures apart, being separate from the thing it selfe.* ✲ 1 *Peter 1, 19.* 1 *iohn 1, 7. translation 5.* ✲ *Luke 1, 74.* l *From sinnes which proceede from death, and bring fourth nothing but death* 10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the newe testament which was before time promised, wherevnto those outward things had respect, is now indeede established, by the vertue whereof all transgressions might be taken away, and heauen indeede opened vnto vs: whereof it followeth that Christ shed his blood so for the Fathers' For hee was shadowed by those olde ceremonies, otherwise, vnlesse they had respected to represent him, they had beene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (but to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was suffered, that is to say, wherein Christ was indeede exhibited to the worlde, & fulfilled all things which were necessary to our saluation.

the

✠ Rom. 5. 6. 2. Pet. 3. 18.

the new Testament, that through ✠ death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 11 For where a Testament *is*, there must be the death of him that made the Testament.

17 ✠ For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 12 Wherefore, neither was the first ordeined without bloud.

19 For when Moses had spoken euery precept to the people, m according to the Law, he tooke the bloud of calues and of goates, with water and purple woull and hyssope, and o sprinkled both the booke, and all the people,

20 o Saying, This is the bloud of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with bloud also, and all the ministring vessels.

22 And almost all things are by the Law purged with bloud, and without shedding of bloud is no remission.

23 It was then necessarie, that the p similitudes of heauenly things should be purified with such things: but the heauenly things themselues *are purified* with better sacrifices then are these.

24 13 For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the sight of God for vs.

25 14 Not that he should offer himselfe often, as the high Priest entred into the Holy place euery yeere with other bloud.

26 15 (For then must he haue often suffred since the foundation of the world) but now in the P end of the world hath he bene made manifest, once to put away ¶ sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall r once die, and after that *commeth* the iudgement:

28 So ✠ Christ was once offered to take away the sinnes of r many, 16 and vnto them that

✠ A reason why the Testament must be establisshed by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might be effectuall, it must needes be that he that made the Testament, should die.

✠ Gal. 3. 15.

12 There must be a proportion betweene those things which purifie, and those which are purified: Vnder the Law all those figures were earthly, the Tabernacle, the booke, the vessels, & the sacrifices, although they were the signes of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, woull, hyssope. But vnder Christ all things are heauenly, and therefore they could not but be sanctified with the offering of his liuely bloud. 13 Another double comparison. The Leuitical hie Priest entred into the Sanctuarie, which was made indeede by ✠ commandement of God, but yet with mens handes, that it might be a paterne of another more excellent, to wit, of the heauenly place. But Christ entred euen into heauen it selfe. Againe, he appeareth before the Arke, but Christ before God the Father himselfe. 14 Another double comparison: The Leuitical hie Priest offred no other bloud, but Christ offered his owne: the euery yeare once iterated his offering: Christ offering himselfe but once, abolished sinne altogether both of the former ages and of the ages to come. 15 An argument to proue that Christs offring ought not to be repeated: Seeing that sinne were to be purged from the beginning of the world, and it is proued that sinne can not be purged, but by the only bood of Christ: he must needs haue died oftentimes since the beginning of the world. But a man can die but once: therefore Christes oblation which was once done in ¶ latter dayes, neither could, nor can be iterated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his comming. p *That whole rout of sinne. q He speaketh of the naturall state and condition of man: For as for Enoch & certaine other that died twise, that was no vsuall thing, but extraordinarie, and as for them that shall be changed, their changing is a kinde of death, 1. Cor. 15. 51. ✠ Rom. 5. 8. 1. pet. 3. 18. r Thus the generall promise is reiterated to the elect onely: and we haue to seeke ¶ testimonie of our election: not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be mouued.* 16 Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which do not rest themselues in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe,

looke for him, shall hee appeare the second time without sinne vnto saluation.

CHAP. X.

1 *He proueth that the sacrifices of the Law were imperfit,* 2 *because they were yeerely renewed.* 5 *But that the sacrifice of Christ is one, and perpetuall.* 8 *he proueth by Dauids testimonie:* 19 *Then he addeth an exhortation.* 29 *and feareth threatneth them that vtterly the grace of Christ.* 36 *In the end he praiseth patience,* 38 *that commeth of faith.*

FOr t the law hauing the shadow of good things to a come, & not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers therevnto.

2 For would they not then haue ceased to haue bene offred, because that the offerers once purged should haue had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euery yeere.

4 For it is impossible that the bloode of bulles and goates should take away sinnes.

5 2 Wherefore when he b commeth into the world, he saith, ✠ Sacrifice and offering thou wouldest not: but a c bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Aboue, when he said, Sacrifice and offering, and burnt offerings, and sione offrings, thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then said hee, Loe, I come to doe thy will, O God, he taketh away the d first, that he may establish the second.

10 By the which will we are sanctified, *euen* by the offring of the body of Iesus Christ once *made*.

11 3 And euery Priest e standeth dayly ministring, and oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, ✠ sitteth for euer at the right hand of God.

13 4 And from henceforth tarrieth ¶ till his enemies be made his foote stoole.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 ✠ For the holy Ghost also beareth vs record: for after that he had said before,

16 ✠ This *is* the Testament that I will make

1 Hee prouenteth a priuy obiection, Why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be iterated againe, and wherefore should new ones come to be repeated euery yeere, if those sacrifices did abolish sinne?

t *Of things which are excellent, which were promised to the Fathers, and exhibited in Christ.*

a A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth euidently that it is not in the sacrifices, but in the obedience of his Sonne our high Priest, in which

b *The Sonne of God.*

✠ *Psal. 40. 7. c It is a word for word in the Hebrew text, Thou hast pearced mine eares: thou, that is, thou hast made me obedient, and willing to heare. d That is, the sacrifices, to establish the second, that is, the will of God.* 3 A conclusion, with the cause of the comparison. The Leuitical hie Priest repeateth the same sacrifices dayly in his sanctuarie: Wherevpon it followeth that neither those sacrifices, neither those offrings, neither those hie Priests could take away sinnes. But Christ, hauing offered one sacrifice once for the sinnes of all men, & hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his handes. e *At the altar.* ✠ Chap. 1. 13. psal. 110. 1. 1. cor. 15. 25. 4 He preuenteth a priuie obiection, to wit, that yet notwithstanding we are subiect to sinne & death, wherevnto the Apostle answereth, that the full efficacie of Christs vertue hath not yet bene effected, but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet we striue. ¶ *Chapter 2. 13.* 5 Although there deer yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shall be repeated: and that the Apostle prooueth by alledging againe ✠ testimonies of Ieremie, those Since is taken away by the new Testament, seeing the Lord saith that it shal come to passe, that according to the forme of it, he will no more remember our sinnes. Therefore we needs owe no purgig sacrifice to take away that which is already taken away, but we must rather take paines, that we may now through faith be partakers of that sacrifice. ✠ *Jer. 31. 33. rom. 11. 27. chap. 8. 8.*

vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember no more.

18 Nowe where remission of these things is, there is no more offering for sinne.

19 6 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 *And seeing we haue* an high Priest, *which* is ouer the house of God.

22 7 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience.

23 And washed in our bodies with pure water, let vs keepe the profession of our hope, without wauering, (*for he is* faithfull that promised,)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues, as the maner of some is: but let vs exhort *one another*, & that so much the more, because ye see that the day draweth neere.

26 ✣ For if we sinne wilfully after that wee haue receiued and acknowledged that trueth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 9 He that despiseth Moses Law, dieth without mercy vnder two, or three witnesses:

29 Of how much sorer punishment suppose yee shall hee be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith hee was sanctified, and doeth despite the Spirit of grace?

30 10 For we know him that hath said, Vengeance *belongeth* vnto mee: I will recompense, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 11 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye indured a great fight in afflictions,

33 Partly while ye were made a gazing stock both by reproches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

34 For both yee sorrowed with mee for my bondes, and suffered with ioy the spoyling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye haue neede of patience, that after yee haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarie.

38 ✣ 12 Now the iust shall liue by faith: but if *any* withdraw himselfe, my soule shall haue no pleasure in him.

39 But wee are not they which withdrawe our selues vnto perdition, but *follow* faith vnto the conseruation of the soule.

CHAP. XI.

1 *Hee declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approued of God, attained saluation no other way then by faith, that the Iewes may know that by the same onely, they are knit vnto the Fathers in an holy vnion*

NOwe faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 1 For by it *our* elders were well reported of.

3 ✣ 2 Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which we see, are not made of things which did appeare.

4 3 By faith Abel offered vnto God a greater sacrifice then Cain, by which he obtained witnesse that he was righteous, God testifying of his gifts: by the which *faith* also he being dead, yet speaketh.

5 4 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please *him*: for he that commeth to God, must beleeue that *God* is, and that he is a rewarder of them that seeke him,

7 5 By faith Noe being warned of God of the things which were as yet not seene, mooued with reuerence, prepared the Arke to the saueing of his housholde, through which *Arke* he condemned the world, and was made heire of the righteousnesse, which is by faith.

8 6 By faith Abraham, when he was called, obeyed *God*, to goe out into a place, which he should afterward receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a city having a foundation, whose builder and maker is God.

11 Through faith & Sara also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang thereof one, euen of one which was dead, *so many* as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in g faith, and receiued not

f Why then, where is the fire of Purgatorie, and that Popish distinction of the fault and the punishment?

g He said well, for sinne: for there remaineth another offering, to wit, of thanksgiuing.

6 The summe of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood not of beasts, but of Iesus. Neither as in times past, doeth the high Priest shut vs out by letting the vaile against vs, but through the vaile, which is his flesh, hee hath brought vs into heauen: seeing he being present with vs, in that wee haue now truely an high Priest, which is ouer the house of God.

h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnes of it.

7 A most graue exhortation, wherein he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one another to saluation, through the loue that is in vs one towards another.

i Were no double and counterfeit heart, but with such an heart as is truely and indeede giuen to God. *k That is it which the Lord saith, Be yee holy, for I am holy.* *l With the grace of the holy Ghost.* 8 Hauing mentioned the last comming of Christ, he striueth vp the godly to the meditation of an holy life, and citeth the faithlesse fallers from God, to the fearefull iudgement feare of the iudge, because they wickedly refected him in whom onely saluation consisteth. ✣ *Chap. 6.4.* *m Without any cause or occasion, or shew of occasion.* *n For it is another matter to sinne through the frailtie of mans nature, & another thing to proclaime warre as it were to God as to an enemie.* 9 If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ? ✣ Deut. 19.15 Mat. 18.16 Ioh. 8.17. 2. cor. 13.1. 10 The reason of all these things is, because God is a reuenger of such as dispise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God. ✣ Deut. 32.35. Rom. 12.19. *o Role or gouerne.* 11 As he terrifieth the fallers away from God, so doeth hee now comfort them that are constant and stand stroogly, setting before them the successe of their former fights, so stirring them vp to a sure hope of a full and readie victorie. *p You were brought forth to be shamed.* *q In taking their miseries, to be your miseries.*

r Goods and riches.

s He will come within this very little while.

1 Hebr. 2.4. Rom. 1.17. 2. Gal. 3.11. 2 He commendeth the excellency of a sure faith by the effects, because it is the onely way to life, which sentence he setteth foorth and amplifieth by setting be contrary against it.

1 An excellent description of faith by the effects, because it represenseth things which are but yet in hope and seeth as it were before our eyes things that are inuisible.

2 He sheweth that the Fathers ought to be accounted of, by this vertue.

a That is, those Fathers of whom we came: and whose authoritie and example ought to moue vs very much.

3 Gen. 1.1. Iohn 1.1. 3 He sheweth the propriety of faith, by setting out vnto vs most liked examples of such as from the beginning of the world excelled in the Church.

b So that the world which we see, was not made of any matter that appeared, or was before, but of nothing.

4 Abel.
5 Gen. 4.4.
✣ Mat. 23.35.
6 Enoch.
Gen. 5.24.
c That hee should not die.
d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull. Rom. 4.4.
6 Noe.
✣ Gen. 6.13.
7 Abraham and Sara.
✣ Gen. 12.4.
✣ Gen. 17.1. and 21.2.
e This foundation is set against their tabernacles.
f As vnlikely to beare children, as if she had beene sterile.
g In faith dead, which they had while they liued, and followed them euen to their graue.

b This is the figure Metonymie, for the things promised
i For the Patriarks were wont when they receiued the promises, to prefixe their religion, by building of altars, and calling on the name of the Lord.

✣ Gen. 22.10.
k Tried of the Lord.
l Although the promises of vse were made in that onely begotten Sonne Isaac, yet he ap pointed him to die, and so aga-inst hope he beleeued in hope.
✣ Gen. 22.12. rom. 9.7.
m From which death
n For there was not the true and verie death of Isaac, but as it were the death, by meanes whereof hee feemed also as it were to haue risen againe.
o Isaac.
✣ Gen. 27.28.39.
p Iacob.
✣ Gen. 48.15.
✣ Gen. 47.31.
q Ioseph.
* Gen. 50.25.
r Moses.
✣ Exod. 2.6. Act. 7.22.
s They were not afraid to bring him vp.
✣ Exod. 1.16.
✣ Exod. 2.11.
t Such pleasures as he could not enioy, but he must needs prouoke Gods wrath against him.
✣ Exod. 12.32.
u The red sea.
✣ Exod. 14.22.
x Iericho.
* Ios. 6 20.
✣ Iosh. 6.
y A notable example of Gods goodnesse.
✣ Ios. 6.23.
✣ Iosh. 2.1.
z Courteously and friendly, so that she did not onely not hurt them but also kept them safe.
a Gideon, Barac, and other iudges and Prophets.
✣ Iudg 6.11.
✣ Iudg 4.6.
✣ Iudg. 13.24.
* Iudg. 11.1. and 21.7.
b The fruit of the promises.
c He seemeth to meane the storie of that woman of Sarepta, whose sonne Elias raised againe from death: and the Shunamite, whose sonne Elizeus restored to his mother.

the [b] promises, but sawe them afarre off, and beleeued *them*, and [i] receiued *them* thankefully, and confessed that they were straungers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had beene mindfull of that *countrey*, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offered vp Isaac, when he was tryed, and he that had receiued the promises, offered his onely begotten sonne.

18 (To whom it was said, ✣ In Isaac shall thy seed be called.)

19 For hee considered that God was able to raise *him* vp euen from the dead: from [m] whence he receiued him also after [n] a sort

20 [o] By faith ✣ Isaac blessed Iacob and Esau, concerning things to come.

21 [p] By faith ✣ Iacob when he was a dying blessed both the sonnes of Ioseph, and ✣ *leaning* on the end of his staffe, worshipped God.

22 [q] By faith * Ioseph when hee dyed, made mention of the departing of the children of Israel, and gaue commandement of his bones.

23 [r] ✣ By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper childe, neither [s] feared they the kings ✣ commaundement.

24 By faith ✣ Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to [t] suffer aduersitie with the people of God, then to enioy the [p] pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect vnto the recompence of the reward

27 By faith he forsooke Egypt, and feared not the [c] fiercenesse of the king: for he endured, as hee that saw him which is inuisible.

28 Through faith he ordained the ✣ Passeouer and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 [u] By faith they ✣ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp.

30 [x] By faith the * walls of Iericho fell downe after they were compassed about seuen dayes.

31 [y] By faith the [q] harlot ✣ Rahab perished not with them which obeyed not, when ✣ she had receiued the spies [r] peaceably.

32 [z] And what shall I more say? for the time would be too short for me to tell of ✣ Gedeon, of ✣ Barac, and of ✣ Sampson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the [f] promises, stopped the mouthes of lyons,

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The [c] women receiued their dead raised to

a He meaneth that perfection which Antiochus wrought.
x In vile and rough clothing, so were the saints brought to extreame penuritie, and constrained to liue like beasts in wildernesse.
16 An application taken of the circumstance of the time: their faith is so much the more to be marueiled at, by how much the promises of things to come were more darke, yet at length were in deed exhibited to vs, so that there faith and ours is as one, as is also their confectation and ours.
y That saw Christ afarre off.
z For their saluation, and hang vpon Christ, who was exhibited in our dayes.

✣ Rom. 6.4. Colos. 3.3. ephe. 4.24. 1. pet. 2.11.
t An applying of the former examples, whereby we ought to be stirred vp to runne the whole race, casting away all stops and impediments.
u For sinne beseeeth vs on all sides, so that we cannot escape out.
2 He setteth before vs, as the marke of this race, Iesus himselfe our captaine, who willingly ouercame all the roughnesse of the same way.
b As it were vpon the marke of our faith.
c Whereas he had all kind of blessednes in his hand and power, yet suffered willingly the ignominie of the crosse.
3 An amplification taken of the circumstance of the person, and the things themselues, which he compareth betweixt themselues: for how great is Iesus in comparison of vs, and how farre more grieuous things did he suffer then wee? 4 Hee taketh an argument of the profit which commeth to vs by Gods chastisements, vnlesse wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meanes turned. 5 Secondly, because they are testimonies of his fatherly good will towardes vs, in so much as they shew themselues to be bastards, which cannot abide so be chastened of God ✣ Prou 3 11 6 Thirdly, if all men yeeld this right to fathers, to whom next after God wee owe this life, that they may rightfully correct their children, shall wee not be much more subiect to the eternall Father, who is the Author of the spirituall and euerlasting life? 7 An amplification of the same argument: Those fathers haue corrected vs after their fansie, for some fraile and transitorie profites but God chasteneth and instructeth vs for our singular profite, to make vs partakers of his holinesse: which thing although these our seuses doe not presently perceiue, yet the end of the matter prooueth it.

1 The conclusion, we must goe forward courageiously and keepe alwayes a right course, and (as farre forth as we may) without any staggering or stumbling.
d *The description of a man that is on af heart and cleane discouraged.*
e *Keepe a right course, and so, thou shalt shew example of good life for others to follow.*
✣ *Rom.12.18.*
9 We must liue in peace, and holinesse with all men.
10 We must studie to edifie one another, both in doctrine and example of life.
f *That no heresie, or backsliding be an offence.*
11 We must eschew fornication, and a prophane mind, that is, such a mind, as giueth not to God his due honour, which wickednesse how seuerely God will at length punish, the horrible example of Esau teacheth vs.
✣ *Gen.25 33.*
✣ *Gen.27 38.*
g *There was no place left for his repentance: and it appeareth by the effects, what hisrepentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.*
12 Now he applieth the same exhortation, to the Prophetical and kingly office of Christ compared with Moses, after this sort, If the maiestie of the Lawe was so great, how great thinke you that the glorie of Christ and the Gospel is? And this comparison he declareth also particularly.
✣ *Exod.19 16.*
h *Which might be touched with handes, which was of a grosse and earthly matter.*
i ✣ *Exod.20.19.* ✣ *Exod.19.12.*
i *The sight and forme which he saw, which was no counterfeit and forged shape, but a true one.*
k *So he calleth them that are taken vp into heauen, although one part of them doeth steepe in the earth.*
13 The applying of the former comparison. If it were not lawfull to contemne his worde which spake on the earth, how much lesse his voice which is from heauen? 14 He comparech the stedfast maiestie of the Gospel, where with the whole world was shaken, and euen the verie frame of heauen was as it were astonished, with the small and rauishing sound of the gouernance by the Lawe. ✣ *Agge.2.7.*
l *It appeareth euidently in this that the Prophet speaketh of the ceasing of the Gentiles, that these wordes must be referred to the kingdome of Christ.*
15 A generall exhortation to liue reuerently and religiously vnder the most pappie subiection of so mightie a king, who as he bleseth his most mightily, so doeth he most seuerely reuenge the rebellious. And this is the summe of a Christian life, respecting the first table.

vs after their owne pleasure, but he *chastened vs* for our profite, that we might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.

12 [3] Wherefore lift vp *your* hands which [d] hang downe, and *your* weake knees,

13 And make [e] straight steps vnto your feete, lest that which *is* halting, be turned out of the way, but let it rather be healed.

14 ✣ [9] Follow peace with all men, and holinesse, without the which no man shall see the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no roote of bitternes spring vp, and trouble *you*, least thereby many be defiled.

16 [11] Let there be no fornicator, or prophane person as ✣ Esau, which for one portion of meate sold his birthright.

17 ∵ For ye know how that afterward also when he would haue inherited the blessing, he was reiected: for he found no [g] place to repentance, though he sought *that blessing* with teares.

18 [12] For yee are not come vnto the ✲ mount that might be [h] touched, nor vnto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voice of wordes, which they that heard it, excused themselues, ✣ that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, * yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:

21 And so terrible was the [i] sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to the companie of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and k perfite men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 [13] See that ye despise not him that speaketh: for if they escaped not which refused him, ✣ spake on earth: much more shall we *not escape*, if wee turne away from him that *speaketh* from heauen.

26 [14] Whose voice then shooke the earth, and now hath declared, saying, ✣ Yet [l] once more will I shake, not the earth onely, but also heauen.

27 And this *worde*, Yet once more, signifieth the remouing of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remaine.

28 [15] Wherefore seeing wee receiue a kingdome, which cannot be shaken, let vs haue grace whereby we may so serue God, that we may please him with [m] reuerence and [n] feare.

29 For ✣ euen our God *is* a consuming fire.

CHAP. XIII.

1 *Hee giueth good lessons not onely for manners,* 7 *but also for doctrine.*

LEt [c] brotherly loue continue.

2 ∵ Be not forgetfull to entertaine strangers: for thereby some haue * receiued Angels into their houses vnawares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as [a] if ye were also *afflicted* in the bodies.

4 [a] Mariage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 [3] Let your conuersation be without couetousnesse, and be content with those things that ye haue, for [b] he hath said,

6 ✣ I will not faile thee, neither forsake thee:

7 So that wee may boldly say, * The Lord *is* mine helper, I will not feare what man can doe vnto me.

8 [4] Remember them which haue the ouersight of you, which haue declared vnto you the [c] word of God: whose faith follow, considering what [d] oath beene the end of their conuersation. [5] Iesus Christ yesterday, and to day, the same also *is* for euer.

9 Be not caried about with diuers *and* strange doctrines: [6] for it is a good thing that the heart be stablished with grace, *and* not with [d] meats, which haue not profited them that haue beene [e] occupied therein.

10 [7] Wee haue an [f] altar, whereof they haue no authoritie to eate, which [g] serue in the Tabernacle.

11 ✣ For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 [8] Let vs goe foorth to him therefore out of the campe, bearing his reproach.

14 ✣ For here haue we no continuing citie: but we seeke one to come.

15 [9] Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the ∵ fruite of the lips, which confesse his Name.

1 *Hee giueth good lessons not onely for manners,* 7 *but also for doctrine.*
[c] *By reuerence is meant that honest shamefastnes which keepeth them in their duetues.*
[n] *Religious and godly feare.*
✣ *Deuter.4.24.*

✣ *Rom.12.10.*
2 He commeth to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.
✣ *1. Pet.4.9.*
✲ *Gen.18.3.* *and 19.3.*
a *Be so much touched, as if these miseries were yours.*
3 He commendeth chaft matrimonie in all sorts of men, and threatneth vtter destruction from God, against whoremongers and adulterers.
3 Couetousnesse is condemned, against which is set a contented mind with that which the Lord hath giuen.
b *Euen the Lord himselfe.*
✣ *Iosh.1.5.9.*
✣ *Psalm 118.6.*
c *He setteth man against God.*
4 We haue to set before vs the examples of valiant Captaines, whom we ought diligently to follow.
5 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of manners, and that is this: That we ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without the knowledge of him, neither is it this day saued, neither shall be saued hereafter. 6 He toucheth them which mixed an external worship, and especially the difference of meates, with the Gospel, which doctrine hee plainely condemneth as cleane repugnant to the benefite of Christ.
d *By* [e] *is one kind which concerneth the differences of cleane and vncleane meates, we haue to vnderstand all the ceremoniall worships.*
e *Which obserued the difference of them superstitiously.* 7 He refuteth their errour by an apt and fit comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreouer these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand to the seruice of the Law: but let not vs be ashamed to follow him out of Hierusalem, from whence hee was cast out & suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate
f *By the Altar, he meaneth the offerings.* g *Whereof they cannot be partakers which stubbornly reteine the rites of the Law.* ✣ *Leuit.4.11. and 6.30. and 16.27.* 8 He goeth on further in this comparison, and sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the world, bearing his crosse. ✣ *Matth.2.10.* 9 Now that those corporall sacrifices are taken away, he teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thanker, and partly in liberalitie, with which sacrifices indeed God is now delighted. ✣ *Hose.14.3.*

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs, for wee are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may bee restored to you more quickely.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you b perfect in all good workes, to doe his will, i working in you that which is pleasant in his sight through Iesus Christ, to whom bee praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrewes from Italie, *and sent* by Timotheus.

[10] We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salnation of the soules which are committed vnto them.
[11] The last part of this Epistle, wherein he commendeth his ministery to the Hebrewes, and witheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed but few words to comfort them, hauing spent the Epistle in disputing: and saluteth certaine brethren familiarly and friendly.

b Make you fit or meete.
i Because commeth that saying of the Fathers, that God worketh his workes in vs.

THE [a] GENERAL EPISTLE OF IAMES.

CHAP. I.

4 He entreateth of patience, 6 of faith, to vse of lowlinesse of minde in rich men. 13 That tentations come not of God for euill, 17 because hee is the authour of all goodnesse. 21 In what maner the word of life must be receiued.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are [b] scattered abroad, salutation.

2 [1] My brethren, [c] count it exceeding ioy, when yee fall into diuers tentations,

3 [2] Knowing that the [d] trying of your faith bringeth forth patience.

4 [3] And let patience haue *her* perfect worke, that ye may be perfect & entire, lacking nothing.

5 [4] If any of you lacke [e] wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall be giuen him.

6 But let him aske in faith, and [f] wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 A double minded man *is* vnstable in [g] all his wayes.

9 [7] Let the brother of [h] lowe degree reioyce in that he is exalted:

10 [8] Againe, he that is [i] rich, in that hee is made low: for as the floure of the grasse, shall he [k] vanish away.

11 For [l] *when* the sunne riseth with heat, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in *all* his [k] wayes.

12 [9] Blessed *is* the man, that endureth tentation: for when he is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 [11] Let no man say when hee is [m] tempted, I am tempted of God: [12] for God cannot be tempted with euill, neither tempteth he any man.

14 But euerie man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth [n] sinne, and sinne when it is finished, bringeth forth death.

16 [13] Erre not my deare brethren.

17 Euery good giuing and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, with whom is no variablenesse, neither [p] shadow of turning.

18 [14] Of his owne [q] will begate he vs with the word of trueth, that we should be as the [r] first fruits of his creatures.

19 Wherefore my deare brethren, [v] let euery

a That is, written to no one man, sieue or couuiuey, but to all the Iewes generally, being now dispersed.
b To all the beleeuing Iewes, of what Tribe soeuer they be, and are dispersed through the whole world.
c The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.
d Seeing their condition was miserable in that scattering abroad, hee doeth well to begin as he doeth.
e The first argument, because our faith is tried through afflictions: which bought to be most pure, for so it is behoueable for vs.
✠ Rom. 5. 3.
3 The second, Because patience, a fayre passing an [illegible] most excellent vertue, is by this means ingendred in vs.
f That wherewith your faith is tryed, to wit, those manifolde temptations.
6 The third argument propounded in maner of an exhortation, that true & constant patience may be deliuered from fained and for a time. The crosse is as it were [illegible] instrument wherewith God doeth polish and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ.
5 An answere to a priuy obiection: It is easily sayd, but it is not so easy done. He answereth that we need in this case a farre other maner of wisdome, then the wisdome of man, to iudge these things heft for vs, which are most contrary to the flesh: but yet we shall easily obtaine the gift of wisedome if we aske it highly, that is, with a sure confidence of God, who is most bountifull and liberall.
e By wisdome he meaneth the knowledge of that doctrine wherof mention was made before, to wit, wherefore we are afflicted of God, and what we haue to reape of affliction. ✠ Matth. 7. 7. Iohn 11. 22. Luke 11. 10. 1 Iohn 3. 22 & 16. 23.
f Why then, what needs other Mediatour. ✠ A digression or going aside frō his matter, against prayers which are conceiued with a doubting minde, wherein we haue a certaine promise of God. & this is y second part of the Epistle.
g In all his thoughts and his deeds.
7 He returneth to his purpose, repeating the proposition, which is, that we shall reioyce in the crosse, for it doeth not perfect vs do we, but exalt vs.
h Who is afflicted with pouertie, or contempt, or with any kinde of calamitie.
8 Before he conclude, he giueth a declaration contrary to the same: to wit, how we ought to vse prosperitie, which is plenty & welth: for so to vse, is that woman best to please him selfe, but be so much the more voide of pride,
i Who hath all things at his will,
9 An argument taken of the verie nature of the things themselues, for that they are most vaine and vncertaine.
✠ Esa. 40. 6. 1. Pet. 1. 24.
k Whatsoeuer he either purposeth in his mind, or doeth.
10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.
✠ Iob 5 17. 1 Pet. 5. 10.
l A similitude where by the Lord tryeth him.
11 The third part of this Epistle, wherein he defendeth from outward tentation, that is, from afflictions wherby God trieth vs, to inwarde, that is, to those lusts whereby we are stirred vp to doe euill. The summe is this: Euery man is the author of these tentations to himselfe, & not God: for wee beare about in our bodyes that wicked corruption, which taketh occasion by what meanes soeuer, to stirre vp euill motions in vs, whereof as long a proceed wicked doings, and in conclusion followeth death & iust reward of them.
m Whom he is prouoked vnto euill.
12 Here in a reason sheweth, why God cannot bee the authour of euill doing in vs, because hee disireth not euill.
n By sinne is meant in this place actual sinne.
13 Another reason taken of contraries: God is the authour of all goodnes, & so that hee is alwayes like himselfe: how then can he be thought to be authour of euill?
o From him who is the fountaine and authour of all goodnesse.
p He goeth on in the metaphore: for the sunne by his manifold and sundrie kindes of turning, causeth howres, dayes, months, yeares, light and darknesse.
14 The fourth part concerning the excellencie and fruite of the worde of God. The summe is that we are the worde of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe: picking vs out of the number of his creatures. And the Apostle condemneth two faultes, which doe greatly trouble vs in this matter, to wit, for that we so please our selues, that wee had rather speake our selues then heare God speaking: yea, we snuffe and are angrie when wee are reprehended: against which faults hee setteth a peaceable & quiet mind, and soeth on one as it were to destroy our pride.
q This is it which Paul calleth gracious, fauour, and good will, which is the fountaine of our saluation.
r All of vs were as it were [illegible] taken out of the masse of men,

man be swift to heare, slowe to speake, *and* slowe to wrath.

20 For the wrath of man doeth not accomplish the [f] righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, *and* receiue with [t] meekenesse the word that is graffed in you, which is able to saue your soules.

22 ✣ 15 And be ye doers of the word, and not hearers onely, [16] deceiuing your owne selues.

23 [17] For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect lawe of liberti[e], and continueth *therein*, hee not being a forgetfull hearer, but a doer of the worke, shallbe blessed in his [x] deed.

26 [18] If any man among you seeme religious, and refraineth not his tongue, but deceiueth his [y] owne heart, this mans religion *is* vaine.

27 [19] Pure religion and vndefiled before God, euen the Father, is this, to [z] visit the fatherlesse, and widowes in their aduersitie, *and* to keepe himselfe vnspotted of the world.

f That which God appointeth.

t By meekenesse, he meaneth modestie, and whatsoeuer is contrary to an hastie and proude stomacke.

✣ *Mat.7.21. rom.2.13.*

15 Another admonition. Therefore is God's word heard, that wee may frame our liues according to the prescript thereof.

16 He addeth reasons, and those most [w]eighty: first, because they that doe otherwise, doe very much hurt themselues.

17 Secondly, because they lose the chiefest vse of Gods worde, which correcteth not by it the faults that they know.

u Hee vseth where vnto we Lat. x Behauing himselfe so: for workes doe shew faith.

18 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well. *y The fountaine of all brabling, and cursed speaking, and yawe nesse, is this, that men knew not themselues.*

16 The fourth: the true seruice of God standeth in charitie toward our neighbours (especially such as needy others helpe, as the fatherlesse and widowes) and puritie of life.

z To haue a care of them, and to helpe them as much as we can.

alludeth to that naturall spot, to which is contrary that pure borne againe, the liuely image whereof we behold in the

1 The fifth: Charitie which proceedeth from a true faith, cannot stand with the accepting of persons: which hee prooueth plainely by setting foorth their example, who with the reproach or disdaine of the poore, honour the rich.

a For if we knew what Christs glory is, & esteemed it as we ought to doe, there would not be such respect of persons as there is.

✣ *Leuit.19.15. deut.1.17 and 16.19. pro.24.23. b In a worshipfull and honourable place.*

c Hane yee not (which you ought not to doe) by this fore another?

a Hee calleth the rich before the poore, because they that are peruerse and naughtie iudges, which preferre the rich before the poore, by that time God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich. *d The needie and wretched, and (if we measure it after the opinion of the world) the wretchedest abiects of all men.*

3 Secondly, he prooueth them to be madde men: for that the rich men are rather to be holden execrable and curssed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue beene alwayes, against whom hee setteth the poore and abiect.

e Word for word, which is called vpon of you.

8 ✣ But if ye fulfill the [y] royall Law according to the Scripture, *which saieth*, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee [z]regard the persons, yee commit sinne, and are rebuked of the Law, as [a] transgressours.

10 ✣ For whosoeuer shall keepe the whole Lawe, *and* yet faileth in one *point*, he is guiltie of all.

11 [b] For he that said, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 [c] So speake ye, and so doe, as they that shall be iudged by the Law of liberti[e].

13 For there shall be condemnation mercilesse to him that sheweth not [d] mercie, and mercie reioyceth against condemnation.

14 [e] What auaileth it my brethren, though a man saith, he hath faith, when he hath no workes? can that faith saue him?

15 [f] For if a brother or a sister be naked and destitute of daily food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things, which are needfull to the bodie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But [g] some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 [h] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 [i] But wilt thou vnderstand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our father [k] iustified through workes, ✣ when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes? and through the workes was the faith made [m] perfect?

23 And the Scripture was [n] fulfilled which saieth, ✣ Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

4 The conclusion: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that we muit walke in the kings high way.

f The Law is said to be royall and like the Kings high way, for that it is plaine and without turnings, and that the Law calleth every one our neighbour, without respect, whom we may helpe by any kind of duetie.

5 A neeve argument to prooue the same conclusion: They do not loue their neighbours, which neglect some, and audaciously bost about other: for he doeth not obey God, which cutteth off from the commandements of God that, that is not so commodious for him, nay he is rather guiltie generally for the breaking of the whole Lawe, although he wil reserue the residue.

g Not that all sinnes are equall, but because he that breaketh one title of the Law, offendeth the maiestie of the Lawe giuer.

6 A proofe: because the Lawemaker is alwayes one and the selfe same, and the bodie of the Law cannot be deuided.

7 The conclusion of the whole treatise: wee are vpon this condition debtours [to] the curse of the Law by the mercie of God, that in like me towardes another, *b he that is hard*

for we should maintaine & cherish charitie and good will and who so doeth not so, shall not taste of the grace of God. and curreth against his neighbour, or else helpeth him not, he shall find God an hard and rough Iudge to himselfe ward.

8 The fifth place which hangeth verie well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: faith which bringeth not foorth workes, is not that faith whereby wee are iustified, but an image of faith: or else this, they are not iustified by faith, which shewe not the effects of faith.

9 The fifth reason taken of a similitude: If a man say to one that is hungrie: Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a vaine dead thing set out with the name of faith, whereof no man hath to brag, vnlesse he will openly in curre reprehension, seeing that the cause is vnderstood by the effects. *i May thus may euery man beate downe thy pride* to Another reason taken of an absurditie: If such a faith were the true faith whereby wee are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, is not that faith a true faith.

11 The third reason from the example of Abraham, who no doubt had a true faith: but he in offering his sonne, shewed himselfe to haue that faith which was not void of workes, and therefore he recieued a true testimonie when it was said, that faith was imputed to him for righteousnesse. *k Was he not by his workes knowen and found to be iustified? for he speaketh not here of the causes of iustification, but by what effects we may know that a man is iustified.* ✣ *Genes.22.10. l Was effectuall and fruitfull with good workes. m That the faith was declared to be a true faith and that by workes. n Then was the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham.* ✣ *Gen.15.6. rom.4.3. galat.3.6.*

12 The conclusion: he is onely iustified that hath that faith which hath workes following it.
* *It is pronued to be so.*
† *Of that dead and frutles faith which you boast of.* 13 A fourth reason taked from a like exemple of Rahab y harlot, who also pronued by her workes that she was iustified by a true faith. ✣ *Iosu.2.1.* 14 The conclusion repeated againe: faith which bringeth not forth fruits and works, is not faith, but a dead carcase.

24 12 Ye see then how that of workes a man is
o iustified, and not of p faith onely.
25 13 Likewise also was not ✣ Rahab the harlot iustified through workes, when she had receiued the messengers, & sent them out another way?
26 14 For as the body without ✣ spirit is dead, euen so the faith without works is dead.

CHAP. III.

3 To shewe that a Christian man must governe his tongue with the bridle of faith and charitie, 6 he declareth the commodities and mischiefes that insue thereof: 15 and how much mans wisedome 17 differeth from heauenly.

MY brethren, be not many masters, 2 knowing that wee shall receiue the greater condemnation.
2 For in many things wee ✣ sinne all. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body.
3 4 Beholde, wee put bittes into the horses mouthes, that they should obey vs, and wee turne about all their bodie.
4 Behold also the shippes, which though they be so great, and are driuen of fierce winds, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.
5 Euen so the tongue is a litle member, & boasteth of great things; 5 beholde, howe great a thing a litle fire kindleth.
6 And the tongue is fire, *yea*, a b worlde of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and c setteth on fire the course of nature, and it is set on fire of hell.
7 For the whole nature of beasts, & of birdes, and of creeping things, and things of the sea is tamed, and hath beene tamed of the nature of man.
8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.
9 6 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the 7 similitude of God.
10 8 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.
11 Doeth a fountaine send foorth at one place sweete *water* and bitter?
12 Can the figge tree, my brethren, bring forth oliues, either a vine figges? so can no fountaine make both salt water and sweete.
13 9 Who is a wise man & endued with knowledge among you? let him shew by good conuersation his works in meekenesse of wisedome.
14 But if ye haue bitter enuying and ſtrife in your hearts, reioyce not, neither be lyars against the trueth.

3 The first part or place: Let no man vsurpe (as most men ambitiously doe) authority to iudge and censure others rigorously.
2 A reason: Because they prouoke Gods seueritie against themselues, which do so curiously and rigorously condemne others, being themselues guiltie and faulte.
a Valeſie we forceasse from this masterlike and proud finding fault with others.
§ Or, *stumble.*
3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly be found fault withal, seeing it is a rare vertue to bridle the tongue.
4 He illeweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole world, to the ende that men may so much the more diligently giue themselues to moderate it. *b An heape of all mischefes. c It is able to set the whole worlde on fire.*
6 Amongst other faults of the tongue, the Apostle chiefly reprooueth cursing & speaking euill of our neighbours, euen in them especially which there liue well religious. 7 He denieth by two reasons that God can be seene godly and religious. 8 That wherin cursed speaking, or to backbite in it because man is praised by that man, that wherin cursed speaking, or to backbite in it because man is the image of God, which whosoeuer reuerenceth not, doth not honour God himselfe. 9 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other. 9 The eight part which hangeth with the former, speaking of meekenesse of minde, against which he setteth enuie and contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischefes, to beginning he stoppeth the mouth of the chiefe fountaine of all these mischefes, to wit, a false perswasion of wisedome, wherein notwithstanding there is no true wisedome, but that is heauenly, and frameth our mindes to all kinde of true moderation and simplicitie.

15 This wisedome descendeth not from heauen, but *is* earthly, sensuall, and deuilish.
16 For where enuying and ſtrife *is*, there *is* confusion, and all maner of euill works.
17 But the wisedome that *is* from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of good mercie and good fruites, without iudging, and without hypocrisie.
18 10 And the fruite of righteousnesse is sowen in peace, of them that make peace.

d *He setteth mercy against the fierce and cruell nature of man, and sheweth that heauenly wisedome bringeth forth good fruits, for he that is heauenly wise, referreth all things to Gods glory, and the profit of his neighbour.*
10 Because he speaketh of peace & simply: world perswadeth it selfe that they are miserable which liue not in peace, on the contrary side the Apostle pronounceth that they shall at the length reape the barueſt of peaceable righteousnes.

CHAP. IV.

1 Hee reckoneth vp the mischiefes that procede of the workes of the flesh. 7 Hee exhorteth to humilitie, 11 and to purge the heart 13 from pride, 16 backbiting, 14 and the forgetfulnesse of our owne infirmitie.

FRom whence *are* warres and contentions among you? are they not hence, *euen* of your pleasures, that fight in your members?
2 Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, because ye aske not.
3 Ye aske, and receiue not, because ye aske amisse, that yee might lay the same on your pleasures.
4 3 Ye adulterers and adulteresses, know ye not that the amitie of the worlde is the enimitie of God? Whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.
5 4 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after ennie?
6 But *the Scripture* offereth more grace, *and* therefore saith, ✣ God resisteth the proude, and giueth grace to the humble.
7 ✣ 5 Submit your selues to God: resist the deuill, and he will flee from you.
8 Drawe neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.
9 6 Suffer afflictions, and sorow ye, and weepe: let your laughter be turned into mourning, and *your* ioy into a heauinesse.
10 ✣ Cast downe your selues before the Lord, and he will lift you vp.
11 7 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Law, but a iudge.

1 Hee goeth on forward in the same argument, condemning certaine other causes of warres & contentions, to wit, vnbridled pleasures, and immoderate lustes, by their effects, for so much as the Lord doth worthily make them voyd, so that they bring nothing els to them in whom they are, but inexcusable tormentes.
a He reprehendeth them by name, which are not ashamed to proue about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselues vnlawfull, or being lawfull, aske them to wicked purposes and vses.
3 An other reason why such vnbridled lustes and pleasures are vtterly to be condemned, to wit, because that he that gineth himselfe to the world, diuorceth himselfe from God, and breaketh the band of an obiection. Indeede our mindes ruone headlong into these vices, but wee ought to resist the more diligently take heede of them: which care and studie shall not be in vaine, if we be modeſt and humble ✣ *Epheſ 4.27.* ✣ *Iames 4.6.* ✣ *Prou.3.34.* ✣ *1.peter.5.5.*
5 The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our selues to God, and resist the deuill, with a certaine and assured hope of victorie: for so much as God is ready to receiue vs, if we be truely humbled.
6 He goeth on in the same comparison of contraries, & setteth sinceritie of life. 6 He goeth on in the same comparison of contraries, & setteth sincerity of life. 6 He goeth on in the same comparison of contraries, & setteth sincerity of life. 7 He reprehendeth euill most sharpely another double mischiefe of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will & pleasure, and therefore they doe moſt arrogantly condemne whatsoeuer displeaseth them: the other is, that they doe nothing lesse then iudge to our onely Lawe-maker, for by this meanes his lawes are found fault withall, as not circumspectly enough written, and men challenge that vote themselues which properly belongeth to God alone, in that they lay a Law vpon mens consciences.

✣ *Rom.14.4.*
8 The other fault is this: that men doe so confidently determine vpon theese and those matters and businesses, as though that euery moment of their life did not depend of God.
✣ *1.Cor.4.19.*
9 The conclusion of all the former treatise: The knowledge of the will of God doeth not onely nothing at all profite, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

WE 1 There is one Lawgiuer, which is able to saue, and to destroy. ✣ Who art thou that iudgest another man?

13 2 Goe to now, ye that say, To day or to morrow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what *shalbe* to morrowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, ✣ If the Lord will, and, If we liue, we will doe this or that.

16 But now yee reioyce in your boastings: all such reioycing is euill.

17 9 Therefore to him that knoweth how to do well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the rich with Gods seuere iudgement, for their pride, 7 that the poore hearing the miserable ende of the rich, 8 may patiently beare afflictions, 12 as Iob did, 14 euen in their distresses.

GOe 1 to nowe, ye rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your gold and siluer is cankered, and the rust of them shalbe a witnesse against you, and shall eat your flesh, as *it were* fire. Ye haue heaped vp treasure for the last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are entred into the [a] eares of the Lord of hoastes.

5 Yee haue liued in pleasure on the earth, and in wantonnesse. Ye haue [b] nourished your hearts, as in a [c] day of slaughter.

6 Yee haue condemned, *and* haue killed the iust, and he hath not resisted you.

7 2 Bee patient therefore, brethren, vnto the comming of the Lord. 3 Behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of ✣ Lord draweth neere.

9 4 d Grudge not one against another, brethren, least yee be condemned: 5 behold, the iudge standeth before the doore.

10 6 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what e end the Lord *made*. For the Lord is very pitifull and mercifull.

12 7 But before all things, my brethren, ✣ sweare not, neither by hauen, nor by earth, nor by any other oathe: but let f your yea, be yea, and *your* nay, nay, least ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 9 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with ✣ oyle in the [h] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shal raise him vp: and if he haue committed [i] sinnes, they shallbe forgiuen him.

16 10 Acknowledge your faultes one to another, and pray one for another, that ye may be healed: [k] for the prayer of a righteous man auaileth much, if it be feruent.

17 ✣ Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, & it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe: and the heauen gaue rayne, and the earth brought forth her fruit.

19 12 Brethren, ✣ if any of you bath erred from the trueth, and some man hath [l] conuerted him,

20 Let him know that hee which hath conuerted the sinner from going astray out of [m] his way, shall saue a soule from death, and shall hide a multitude of sinnes.

1 He denounceth vtter destruction to the wicked and prophane rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing indeed more vaine then such things.
a The Lord who is more mightie then ye are, hath heard them.
b Yee haue pampered vp your selues.
c The Hebrewes call a day that is appointed to solemne banketing, a day of slaughter or feasting.
2 He appiieth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.
3 The taking away of an obiection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 Hee commendeth Christian patience, so that whereas other through impatience vse to accuse one another, the faithfull on the contrary side complaine not, although they receiue iniurie. *d By grudging, hee meaneth a certaine inward complaining which betokeneth impatience.* 5 The conclusion: The Lord is at the doore, who will defend his owne, and reuenge his enemies, and therefore we need not to trouble our selues.

6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, neuer forsaketh his.
e What end the Lord gaue.
7 Because euen the best men sometimes through impatience breake out into oathes, sometime lesse, sometimes greater, the Apostle warneth vs to detest such wickednesse, and to accustome our tongues to simple and true talke.
✣ *Matth.5.34.*
f That that you haue to say or affirme, speake or affirme it simply, and without an oathe: and that that you will denie, denie it simply and flatly.
8 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorrow and ioy.
9 He sheweth peculiarly, to what physicians especially wee must goe, when wee are diseased, to wit, to the prayers of the Elders, which then also couple cure the bodie, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their prayers and exhortations, remission of sinnes. ✣ *Marke 6.13.*
g This was a signe of the gift of healing: and now seeing wee haue the gift no more, the signe is no longer necessary.
h By calling on the Name of the Lord.
i Hee hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.
10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to conferre one with another touching those inwarde diseases, that wee may helpe one another with our prayers.
k 11 Hee commendeth prayers by the effecter that come of them, that all men may vnderstand that there is nothing more effectuall then they are, so that they proceede from a pure minde. ✣ *1.Kings 17.1. and 18.45. Iuke 4.25.*
12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to call into the way a brother that was wandring out of the way. ✣ *Matth.18.15.*
l Hath called him backe from his way.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hee extolleth Gods mercie shewed in Christ, which wee lay holde on by faith, 6 perswadeth through hope, 10 whereof the Prophets foretolde. 13 Hee exhorteth 15 to renounce the world, 23 and their former life, and so wholly yeeld themselues to God.

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 1 Elect according to the [a] foreknowledge of God the Father vnto [b] sanctification of the Spirit,

1 Peter purposing to speake of the dueties of a Christian life, resteneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, & carrying vs also farre aboue the same. For he sheweth y wee which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in Christ his only begotten, by whose Spirit wee are inwardly changed, & by whose blood we also are reconciled, to y end, that as Christ himselfe rose againe from the dead, we also might be receiued into that same heauenly & euerlasting glory. *a Or according to the purpose of God, who neuer altereth nor changeth the same. b That being set apart from the vile of the wicked world, through the working of the holy Ghost, they should be conferrate to God, Ephe.1.5.*

through

through obedience and sprinkeling of the blood of Iesus Christ. Grace and peace be multiplied vnto you:

3 Blessed *be* God, euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a [c] liuely hope, by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [d] last time.

6 Wherein ye reioyce, though now for a season (if needle require) ye are in heauineſſe, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto *your* praiſe, and honour and glory at the [e] appearing of Iesus Christ:

8 Whome yee haue not seene, and yet loue *him*, in whom now, though yee see him not, yet doe you beleeue, and reioyce with ioy vnſpeakeable and glorious,

9 Receiuing the [f] ende of your faith, *euen* the saluation of *your* soules.

10 [1] Of the which saluation the Prophets haue inquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the ſufferings *that should come* vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that not vnto themſelues, but vnto vs they shoulde miniſter the things which are shewed vnto you by them which haue preached vnto you the Goſpell by the holy Ghoſt [g] sent downe from heauen, the which things the Angels deſire to behold.

13 [4] Wherefore [h] girde vp the loynes of your minde: be ſobes, [i] and truſt [k] perfectly on that grace [6] that is brought vnto you, [7] in the reuelation of Iesus Christ,

14 [8] As obedient children, not faſhioning your ſelues vnto the former luſtes of your ignorance:

15 But as he which hath called you, is holy, ſo be ye holy in [*] all maner of conuerſation,

16 [9] Becauſe it is written, [‡] Be ye holy, for I am holy.

17 [10] And if yee [l] call him Father, which without [m] reſpect of perſon iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare,

18 [11] Knowing that yee were not redeemed with corruptible things, *as* ſiluer and golde, from your vaine conuerſation, receiued by the traditions of the fathers,

19 [‡] But with the precious blood of Christ, as of a Lambe vndefiled, and without ſpot.

20 [12] Which was [n] ordeined before the [k] foundation of the world, but was declared in the laſt times for your ſakes,

21 Which by his meanes doe beleeue in God that raiſed him from the dead, and gaue him glorie, that your faith and hope might be in God.

22 [13] Hauing purified your ſoules in obeying the trueth through the Spirit, to [*] loue brotherly without faining, loue one another with a pure heart feruently:

23 Being borne anew, not of mortall ſeede, but of immortall, by the word of God, who liueth and endureth for ever.

24 [14] For all [‡] flesh *is* as graſſe, & all the glorie of man *is* as the floure of graſſe. The graſſe withereth, and the floure falleth away.

25 [15] But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

[c] *Euerlasting hope.*

[2] Howe hee sheweth by what way wee come vnto that glory, to wit, through all kinde of afflictions, wherein notwithſtanding faith maketh vs ſo ſecure, that wee are not onely not ouercome with ſorowe, but alſo through the beholding of God himſelfe (who other wiſe is inuiſible) with the eyes of faith are vnſpeakably ioyfull: becauſe all ſuch things, as they are but for a time, ſo are they not applied vnto vs to deſtroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obtaine ſaluation.

[d] *This is that time which Daniel calleth the time of the ende, when as that great reſtoring of all things ſhalbe, which all creatures looke for.* Rom. 8.19.

[e] *He ſpeaketh of the ſecond comming of Chriſt.* ‖ *Or, reward.* 3 He putteth a difference betweene true faith, that is to ſay, that faith which only hath an eye to the doctrine of the Prophets and Apoſtles, and falſe faith: Afterward hee maketh two degrees of one and the ſelfe ſame faith, according to the maner of the diuers reuelations, when as indeede it is but one onely faith: Thirdly, he ſaith, y the preaching of the Apoſtles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for: the very Angels. [f] *He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecoſt, as the Apoſtles, as it were in the firſt fruits of the holy Ghoſt, whiche this ſame our Peter declareth.* Act. 2. 6.

4 Hee goeth from faith to hope, which is indeede a compoſition that can not be ſundred from faith: and ho we ſhe in argument taken of compariſon. We ought not to be wearie in looking for ſo excellent a thing, which the very Angels wake for with great deſire. ‖ *This is a borrowed ſpeach, taken of a common vſage among ſt them: for by reaſon that they wore long garments, they could not trauaile vnleſſe they girded vp themſelues: and hence it is that Chriſt ſayde, Let your loynes be girded vp.* 5 He ſetteth forth very briefly what maner of hope ours ought to be, to wit, continuall, vn till we enioy the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free ſaluation) reuealed [o] vnto the Goſpell, and not that, that men doe raſhly and fondly promiſe to themſelues. [h] *Soundly and ſincerely.* 6 An argument to ſtirre vp our mindes, ſeeing that God doeth not wait till wee ſeeke him, but cauſeth ſo great a benefit to be brought euen vnto vs. 7 He ſetteth out the ende of faith, leaſt any man ſhould promiſe himſelfe, either ſooner or later that full ſaluation, to wit, the latter commiog of Chriſt: and therewithall warneth vs, not to meaſure the dignitie of the Goſpel according to the preſent ſtate, ſeeing that that which we are now, is not yet reuealed.

8 Hee paſſeth from faith and hope, to the fruites of them both, which are vnderſtoode in the name of obedience: And it conſiſteth in two things, in renouncing our luſtes, and liuing godly: which luſtes haue their beginning of that blindneſſe wherein all men are borne: but holineſſe proceedeth from the grace and fauour of GOD, which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one diſpoſition.

[‡] *Luke 1.75.*

9 Hee sheweth that ſanctification doeth neceſſarily follow adoption.

[‡] *Leuit. 11.44. and 19.2. and 20.7.*

10 As before he diſtinguiſhed true faith and hope from falſe, ſo doeth hee now obedience, ſeeing the quicke and ſharpe ſight of God, againſt an outward maske, and earneſt reuerence againſt vaine ſecuritie.

[i] *If you will be called the ſonnes of that Father.*

[*] *Deuter. 10.17. rom. 2.11 galat. 2.6.* 11 An exhortation, wherein hee ſetteth foorth the excellencie and greatneſſe of the God the Father, in ſacrificing vs by the death of his owne Sonne. And hee partly ſetteth the puriſyings of the Lawe againſt the shing it ſelfe, that is, againſt the blood of Chriſt, and partly alſo mens traditions which hee condemneth as vtterly vaine and ſuperſtitious, bee they neuer ſo olde & aucient. [‡] 1. *Cor. 6.20. And 7 23. hebr. 9.14. 1. iohn. 1.7. reuel. 1.5.* 12 The taking away of an obiection: what was done to the world before that Chriſt was ſent into the worlde? was there no holineſſe before, and was there no Church? The Apoſtle anſwereth, that Chriſt was ordeined & appointed to redeeme & deliuer mankinde, before that mankinde was: much leſſe was there any Church without him before his comming into the fleſh: yet we are happieſt aboue the reſt, to whome Chriſt was exhibited indeede, in his that hee hauing ſuffered and ouercome death for vs, doeth now moſt effectually worke in vs by the vertue of his Spirite, to create in vs faith, hope, and charitie. [‡] *Rom. 16 25. Ephes. 3.9. col. 1.26 1 timoth. 1.9. titus 1.2.* [k] *From everlaſting.* 13 Hee commendeth the practiſe of obedience, that is, charitie: earneſtly beating into their heads againe, that he ſpeaketh not of any common charitie, & ſuch as proceedeth from that our corrupt nature, but of that whoſe beginning is the Spirit of God, which purifieth our ſoules through the worde layed holde on by faith, and begendreth alſo in vs a ſpirituall and euerlaſting life, as God is milde pure and truely liuing. [*] *Chap 2 17. roman. 2.10. ephes 4.2.* 14 A reaſon why wee haue needs of this heauenly generation, to wit, becauſe that men, bea their glorie neuer ſo great, are of nature voyde of all true and ſound goodneſſe. [‡] *Eſai 40.6 iames 1.10* [l] *The worde (fleſh) ſignifieth the weakeneſſe of our nature, which is chiefly to bee conſidered in the fleſh it ſelfe* 15 Againe, leaſt any man ſhould ſeeke that ſpirituall force and vertue in fained imaginations, the Apoſtle caſteth vs backe to y word of God: teaching vs furthermore, that there is no other worde of the Lord to bee looked for, then this which is preached, in which onely wee muſt truſt.

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CHAP. CHAP

CHAP. II.

1 *He exhorteth the newe borne in faith, to leade their liues answerable to the same: 6 and leait their faith should flagger, he bringeth in that which was foretolde touching Christ.* 11 *Then hee willeth them to be obedient to Magistrates,* 21 *and that they patiently beare aduersitie after Christs example.*

WHerfore, ✣ [1] laying aside all maliciousneſſe, and all guile, and diſſimulation, and enuie, and all euill ſpeaking,

2 [2] As a newe borne babes deſire that ſincere milke of the worde, that yee may growe thereby,

3 [3] Becauſe yee ‖ haue taſted that the Lord *is* bounti-ſull.

4 [4] To whome comming as vnto a liuing ſtone, diſallowed of men, but choſen of God *and* precious,

5 Yee alſo as linely ſtones, be made a ſpirituall houſe, [a] an holy ✣ Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.

6 [6] Wherefore alſo it is conteyned in the Scripture, ❦ Beholde, I put in Sion a chiefe corner-ſtone, elect and precious: and hee that beleeueth therein, ſhall not be aſhamed.

7 [7] Vnto you therefore which beleeue, it is precious: but vnto them which be diſobedient, the ✣ ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a ✣ ſtone to ſtumble at, and a rocke of offence, euen *to them* which ſtumble at the worde, being diſobedient, vnto the which thing they were euen ordained.

9 [8] But yee are a choſen generation, a royall

✣ Rom 6.4. ephes.4.23. col.3.8. hebr.12.1.

1 Hauing laid for the foundation the Spirit of God effectually working by the word, and hauing built therevpon three vertues which are the grounds of all Chriſtian actions, to wit, faith, hope and charitie: now he proceedeth to a generall exhortation, the firſt member whereof is, that wee flee all ſhewe, both of ſecret and alſo open malice.

2 The ſecond is, that being newly begotten and borne of the new ſeede of the vncorrupt word, drawing and ſucking greedily the ſame word as milke, we ſhould more and more as it were growe vp in that ſpirituall life. And he calleth it, Syncere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take heede of them which corrupt it.

a *As becommeth new men.* 3 He commendeth that ſpirituall nouriſhment for the ſweetneſſe and profite of it. ‖ *Or, dee taſte.*

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✣ Prieſthood, an holy nation, a people ſet at libertie, that ye ſhould ſhew foorth the vertues of him that hath called you out of darkneſſe into his marueilous light,

10 ✣ Which in time paſt were not a people, yet *are* now the people of God: which in time paſt were not vnder mercy, but now haue obteined mercie,

11 [9] Dearely beloued, [10] I beſeech you, as ſtrangers and pilgrims, ❦ [11] abſteine from fleſhly luſts [12] which fight againſt the ſoule,

12 [13] ✣ And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, [14] may by *your* good ✣ workes which they ſhall ſee, glorifie God in the day of [b] viſitation.

13 [15] * Therefore ſubmit your ſelues vnto [c] all manner ordinance of man [16] for the Lordes ſake, [17] whether it be vnto the King, as vnto the ſuperiour,

14 Or vnto gouernours, as vnto them that are ſent of him, [18] for the puniſhment of euill doers, and for the praiſe of them that doe well.

15 [19] For ſo is the will of God, that by well doing yee may put to ſilence the ignorance of the foolith men,

16 As free, and not as hauing the libertie for a cloake of maliciouſneſſe, but as the ſeruants of God.

17 [20] Honour all men: ✣ loue [e] brotherly felowſhip: feare God: honour the King.

18 ✣ [21] Seruants, be ſubiect to your maſters with all feare, not onely to the good and courteous, but alſo to the froward.

19 ❦ [22] For this is thanke worthie, if a man

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✣ *Heb.2.3.* *1.pet.2.3.*

9 He returneth to that generall exhortation.

10 A reaſon why we ought to liue holily, to wit, becauſe we are citizens of heauen, and therefore we ought to liue according to the Lawe, not of this world, which is moſt corrupt, but of the heauenly citie, although we be ſtrangers in the world.

❦ *Rom.13.1.14. galat.5.16.*

11 Another argument: The children of God liue not accordding to the fleſh, that is, according to that corrupt nature, but according to the ſpirit. Therefore fleſhly motions ought not to beare rule in vs.

12 The third argument: for although thoſe luſtes flatter vs, yet they ceaſe not to fight againſt our ſaluation. 13 The fourth argument, taken of the profit of ſo doing: for by this meanes alſo wee prouide for our good name and eſtimation, whileſt wee compell them at length to change their minds, which ſpeake euill of vs. ✣ *Chap.3.16.* 14 The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet foorth by that meanes, whileſt by example of our honeſt life, euen the moſt prophane men are brought vnto God, and ſubmit themſelues vnto him. ✣ *Matth.5.16.* *b When God ſhall alſo haue mercy on them.* 15 That which he ſpake generally, he now expoundeth by parts deſcribing ſeuerally euery mans duety. And firſt of all he ſpeaketh of obedience which is due both to the Lawes, and alſo to the Magiſtrates both higher & lower. ✣ *Rom.13.1.* *c By ordinances, is meant the framing & ordering of ciuill gouernment: which he calleth ordinance of man, not becauſe man inuented it, but becauſe it is proper to men.* 16 The firſt argument: becauſe the Lord is the authour and reuenger of the policie of men, tha. is, which is ſet amongſt men: and therefore the true ſeruants of the Lord muſt abeare all others be diligent obſeruers of this order. 17 He preſenteth a ciuill which is made by ſome, ❦ ſay they will obey Kings & the higher Magiſtrates, and yet contemne their miniſters: as though their miniſters were not armed with their authoritie which ſent them. 18 The ſecond argument taken of the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this meanes vertue is rewarded, and vice puniſhed: wherein ✣ quietneſſe and happineſſe of this life conſiſteth. 19 Hee declareth the firſt argument more amply, ſhewing that Chriſtian libertie doeth amongſt all things leaſt, or not at all conſiſt herein, to wit, to caſt off the bridle of Lawes, (as at that time ſome altogether vnkilfull in the kingdome of God reported) but rather in this, ❦ but liuing holily according to the will of God, wee ſhould make manifeſt to all men, that the Goſpel is not a cloake for ſinne & wickednes, ſeeing we are in ſuch ſort free, that yet we are ſtill the ſeruants of God, and not of ſinne. 20 He diuideth the ciuill life of man, by occaſion of thoſe things which he ſpake into two generall parts: to wit, into thoſe duties which priuate men owe to priuate men, and eſpecially the faithfull to the faithfull, & into that ſubiection whereby inferiours are bound to their ſuperiours: but ſo, that Kings be not made equal to God, ſeeing that feare is due to God, and honour to Kings. *d Be charitable and dutifull towardes all men.* ✣ *Chap.1.22. rom.12.10. e The aſſemblie & fellowſhip of the brethren, as Zac.11.14.* ✣ *Ephe.5.6 coloſ.3.22.* 21 He goe's to the duetie of ſeruants towards their maſters, which he deſcribeth with theſe bounds, that ſeruants ſubmit themſelues willingly and not by conſtraint, not onely to the good and courteous, but alſo to the froward and ſhrape maſters. ✣ *2.Cor 7.10.* 22 The taking away of an obiection indeed the condition of ſeruants is hard, eſpecially if they haue froward maſters: but this their ſubiection ſhall be ſo much the more acceptable to God, if his will preuaile more with ſeruants, then the maſters iniuries.

for

for f conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently? but and if when ye doe well, ye suffer *wrong* and take it patiently, this is acceptable to God.

21 23 For herevnto ye are called: for Christ also suffered for von, leauing you an g example that ye should follow his steps,

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not again: when hee suffered, he threatned not, but 24 committed it to him 25 that iudgeth righteously.

24 * 26 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousnesse, by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the Shepheard and Bishop of your soules.

f *Because he maketh a conscience of it to offend God. by whose good will and appointment, he knoweth this burden is layd vpon him.*

23 He mittigateth the grieuousnesse of sercumstances, while he sheweth plainely that Christ died also for servants, that they should beare so much the more patiently this inequality betwixt men which are of one selfe same nature, moreouer setting before them Christ that Lord of Lords for an ensample, he signifieth that they cannot but seeme too delicate, which flieth from themselues more grieued in bearing of iniuries, then Christ himselfe who was most iust, & most sharply of all afflicted, and yet was most patient. g *A borrowed kinde of speech taken of painters and schoolmasters.* * *Esai.53.9. 1.John 3.5.* 24 He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the ensample of Christ. 25 Hee seemeth now to turne his speech to masters, which haue also themselues a master and iudge in heauen: who will iustly reuenge the iniuries that are done to seruants without any respect of persons. * *Esai.53.5. matt.8.17.26.* He calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnesse, and the end of the benefite receiued of Christ.

CHAP. III.

1 That Christian women should not contemne their husbandes, though they be infidels. 3 Hee bringeth in examples of godly Women. 8 Generall exhortations, 14 patiently to beare perfections, 15 and boldly to yeeld a reason of their faith. 18 Christes example.

LIkewise * 1 let the wiues be subiect to their husbands, 2 that euen they which obey not the word, may without the word be won by the conuersation of the wiues.

2 While they behold your pure conuersation which is with feare:

3 * 3 Whose apparelling let it not bee that outward, with broidered haire, and gold put about, or in putting on of apparell:

4 But let it bee the a hidden man of the heart, *which consisteth* in the incorruption of a meeke and quiet spirit, which is b before God a thing much set by.

5 4 For euen after this manner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands.

6 As Sara obeyed Abraham, and * called him Sir: whose daughters ye are, while ye doe well, 5 not being afraid of any terrour.

7 * 6 Likewise ye husbands, c dwell with them as men of d knowledge, 7 giuing e honour vnto

the woman, as vnto the weaker f vessell, 8 euen as they which are heires together of the g grace of life, 9 that your prayers be not interrupted.

8 10 Finally, be ye all of one mind: one suffer with another: loue as brethren, *be* pittifull, *be* courteous.

9 * 11 Not rendring euill for euill, neither reuile for rebuke: but contrariwise blesse, 12 knowing that ye are therevnto called, that ye should be heires of blessing.

10 * 13 For if any man long after life, and to h see good dayes, let him refraine his tongue from euill, and his lips that they speake no guile.

11 * Let him eschew euill and doe good: let him seeke peace and follow after it.

12 For the eyes of the Lord *are* ouer the righteous, and his eares *are open* vnto their prayers: and the i face of the Lord *is* against them that do euill.

13 14 And who is it that will harme you, if ye follow that which is good?

14 * Notwithstanding blessed *are ye*, if ye suffer for righteousnesse sake. 15 Yea, * feare not their k feare, neither be troubled.

15 But l sanctifie the Lord God in your hearts, 16 and be ready always to giue an answere to euery man that asketh you a reason of the hope that is in you, with meeknesse and reuerence.

16 Hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed which slander your good conuersation in Christ.

17 17 For *it is* better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 * 18 For Christ also hath once suffered for sinnes, 19 the iust for the vniust, 20 that he might

f *The woman is called a vessell after the manner of the Hebrewes, because the husband vseth her at his fellow & helper to liue faithfully before God.*

8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefit of eternall life) which otherwise are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be despised although they be weake.

g *Of that gracious and free benefite whereby we haue euerlasting life ginen vs.*

9 The fourth argument. All brawlings and chidings must be eschewed, because they hinder prayers, and the whole seruice of God wherevnto both the husband and the wife are equally called.

10 He returneth to common exhortations and commendeth concord and whatsoeuer things pertaine to the mutuall entertainement of peace and mutuall

* *Colos.3.18. ephes.5.22.*

† *Ye* the third place he setteth forth the mutuall duetie to their husbands, commanding them to be obedient.

a He speaketh namely of them which had husbandes that were not Christians, which ought so much the more be subiect to their husbands, that by their honest and chaste conuersation they may gaine them to the Lord.

* *1.Tim.2.9.*

b He condemneth the riot and excesse of women and setteth foorth their true apparelling, such as is precious before God: to wit, inward & incorruptible which consisteth in a meeke and quiet spirit. c Who hath his feare fastened in his heart: so that the hid man is set against ouward decking of the body. d Precious indeed, and so taken of God. 4 An argument taken of the example of women, and especially of Sara, who was the mother of all beleeuers. * *Gen.18.12.* 5 Be.safe women are of nature fearefull, hee giueth them to vnderstand, that he requireth of them that subiection, which is not wrung out of them either by force or feare.

† *1 Cor.7.3.* 6 He teacheth husbands also their duelies, to wit, that they more vnderstanding and wisedome they haue, the more wisely and circumspectly they behaue themselues. e Doe all the dueties of wedlocke. d The more wisedome the husband hath, the more circumspectly hee must behaue himselfe in bearing those discommodities, which through ỹ womans weaknesse oft times cause trouble both to the husband & the wife. 7 The second argument, because ỹ wife notwithstanding that she is weaker by nature than the man, is anexcellent instrument of the man made to farre more excellent vses: wherevpon it followeth that she is not therefore to be neglected because she is weake, but on the contrarie part shee ought to be so much the more cared for. e Hauing an honest care of her.

* *1.Pet.3.7.*

f *The husband vseth her at his fellow & helper to liue faithfully before God.*

8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefit of eternall life) which otherwise are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be despised although they be weake.

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† *1.Thes.5.15.* 11 We must not onely not recompence iniurie for iniurie, but wee must also recompence them with benefites. 12 An argument taken of comparison: Seeing that wee our selues are called of God whom we offend so often, to giue great a benefite (so farre is hee from reuenging the iniuries which we doe vnto him) shall we rather make our selues vnworthy of so great bountifulnesse, then forgiue one anothers faults? And from this verse to the end of the chapter, there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. * *Psal. 34.13.* 13 A secret obiection. But this our patience shall be nothing els but a fleshing & hardening of ỹ wicked to their wickednesse, to make them to set vpon vs more boldly, and to destroy vs. (Nay saith the Apostle by the words of Dauid) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to the happie and quiet peace. And if so be any man be afflicted for doing iustly, the Lord maketh all things, and will in his time deliuer the godly, which cry vnto him, and will destroy the wicked. h *Leade a iust and happy life.* * *Esai.11.6. 1 This word (Feare) is the manner of the Hebrewes, it takes for (anger.)* 14 The second argument: when the wicked are prouoked, they are more wayward: therefore they must rather be ouercome with good turnes: And if they cannot be gotten by that meanes also, yet notwithstanding wee shall be blessed, if we suffer for righteousnesse sake. * *Matth.5.10.* 15 A most certaine counsell in afflictions, be they neuer so terrible, to be of a constant minde, and to stand fast. But how shall we attaine vnto it? If wee sanctifie God to our minds & hearts, that is to say, if wee rest vpon him, as one that is Almighty, that loueth mankinde, that is good and true indeed. * *Esai.8.12, 13. He is not ashamed as they vse. 1 Gaue him all praise and glory, and hang onely on him.* 16 Hee will haue vs when wee are afflicted for righteousnesse sake, to be carefull not for redeeming of our life, either with denying, or renouncing the trueth, or with like violence, or any such meanes: but rather to giue an account of our faith boldly, & yet with a meeke spirit, & full of godly reuerence, that the enemies may not haue any thing iustly to obiect, but may rather be ashamed of themselues. 17 A reason which standeth vpon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if wee must needs suffer afflictions, it is better to suffer wrongfully then rightfully: ỹ other is this, because wee are so afflicted, not by happe, but by the will of our God. * *Rom 5.6. Hebr.9.15.* 18 A proofe of either of the rules, by the example of Christ himselfe our chiefe parerne who was afflicted, not for his owne sins (which were none) but for ours, & that accordig to his Fathers decree. 19 An argument taken of comparison: Christ the iust suffered for vs that are vniust, and shall it grieue vs that are vniust to suffer for the iustes cause? 20 Another argument being partly taken of things coupled together, to wit, because Christ brought vs to his Father: but some way that he were himselfe, and partly from the cause & efficiencie: to wit, because Christ is not only set before vs for an example to follow, but also hee holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father.

bring vs to God, [21] and was put to death concerning the ‖ flesh, but was quickened by the spirit.

19 [22] By ‖ the which he also went, and preached vnto the ‖ spirits that *are* in prison.

20 Which were in time past disobedient, when [n] once the long suffering of God abode in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight [o] soules were saued in the water.

21 [23] Whereof the baptisme *that* now *is*, answering that figure, (*which is* not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to [P] God) saueth vs also [24] by the resurrection of Iesus Christ.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

21 Another Argument taken of the happy end of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered moft grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature, but yet became conquerour by the vertue of his diuinity. *m As touching his manhood, for his body was dead, and his soule fest the sorowes of death.*

22 A secret obiection: Christ indeed might do this, but what is, that to vs? yet (saith the Apostle) for Christ hath shewed toorth this vertue in all ages both to the preseruation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience expected a time of repentance to the worke) was present not in corporall presence, but by his diuine vertue, preaching repentance euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saued those fewe (that is, eight onely persons) in the water. ‖ By the vertue of which Spirit, that is to say of the diuinity: therefore this word, Spirit, cannot in this place taken for the soule, vnlesse we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ‖ He called them spirits, in respect of his time, not in respect of the time that they were in the flesh. n This word (once) sheweth that there was a furthermoft day appointed, and if that were once past, there should be no more. * Gen.6.14. mat 24.33. luke 17.26. o Men. 13 A proportionall applying of the former example to the times which followed the comming of Christ: for that preseruation of Noe in the waters was a figure of our Baptisme, not as though that materiall water of Baptisme sauethvs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preserueth vs being washed, so that wee may call vpon God with a good conscience. *p The conscience being sanctified may freely call vpon God.* 24 That selfesame vertue, whereby Christ rose again, and now being carried vnto heauen, hath received all power, death at this day defend and preserue vs.

CHAP. IV.

1 He bringeth in Christs example and applieth it 6 to the mortifying of the flesh, especially commending Charity. 12 And so intreateth of patience. 17 That it is necessary that correction begin at the Church.

FOrasmuch [1] then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind, *which is*, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as [2] remaineth in the flesh) not after the lusts of men, but after the will of God.

3 * [2] For it is sufficient for vs that we haue spent the time past of the life, after the lust [b] of the Gentiles walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 3 Wherein it seemeth to them [c] strange, that ye runne not with them vnto the same excesse of riot: *therefore* speake they euill *of you*.

5 Which shall giue account to him, that is ready to iudge quicke and dead.

6 4 For vnto this purpose was the Gospell preached also vnto the dead, that they might be condemned according to men in the flesh, but might liue according to God in the spirit.

7 5 Now the end of all things is at hand. Bee ye therefore sober, and watching in prayer.

8 6 But aboue all things haue feruent loue among you: * for loue shall couer the multitude of sinnes.

9 7 Be ye * harberous one to another, without grudging.

10 [8] * Let euery man as he hath receiued the gift, minister the same one to another, [9] as good disposers of the manifold grace of God.

11 10 If any man speake, *let him speake* as the words of God. If any man minister, *let him doe it* as of the ability which God ministreth, that God in all things may bee glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 [11] Dearely beloued, thinke it not [d] strange [12] concerning the fiery triall, which is among you to proone you as though some strange thing were come vnto you.

13 [13] But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce.

14 * [14] If ye be railed vpon for the Name of Christ, blessed *are ye*: for the [e] spirit of glorie and of God resteth vpon you: *which* on their part is euill spoken of, but on your part is glorified.

15 [15] But let none of you suffer as a murtherer, or *as a* thiefe, or an euill doer, or as a busiebody in other mens matters.

16 But if *any man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 [16] For the time *is come* that iudgement must begin at the house of God. [17] If it first *begin* at vs, what shall the end be of them which obey not the Gospel of God?

18 * And if the [f] righteous scarcely bee saued,

a Hauing ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death, and resurrection of Christ, so defining our sanctification, that in the sanctified, is all one as to suffer in the flesh, that is to say: to leaue off from our wickednesse and vicionsnesse: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost, that wee may lead the rest of our life which remaineth, after the will of God, *As much of this present life as remaineth yet to be passed ouer.* * *Ephes* 4.22. 2 By putting vs in minde of the dishonesty of our former life led in the filth of sinne, he calleth vs to earnest repentance. *b Wickedly and incontinently after the maner of the Gentiles.* 3 That wee be not mooued with the enemies peruerse and thoorough iudgement of vs, wee haue to set against them that last iudgement of God which remaineth for them, for none, whether they bee then found liuing, or were dead before, shall escape it. *c They thinke it a new and strange matter* 4 A digression because hee made mention of the last generall iudgement. And he preuenteth an obiection, that seeing Christ came very lately, they may seeme to be excusable which died before. But this ‖ Apostle denieth for (saith he) this selfe same Gospell was preached vnto them also: (for he speaketh vnto the Iewes) and that to the same end that I now preach it vnto you, to wit, that the flesh being abolished & put away (that is to say, that wicked & naughtie corruption which reigneth in vs) they should suffer themselues to be gouerned by the vertue of the Spirit of God.

f He returneth to his purpose, vsing an argument taken from the circumstance of the time, because the last end is at hand, and therefore we haue so much the more diligently to watch and pray with true sobriety of minde.

6 He commendeth charity of one toward another, because it doth as it were bury a multitude of sinnes, and therefore preferreth and maintaineth peace and concord: for they that loue one another, doe easily forgiue one another their offences. * *Prou.*10.12.

7 Of all the duties of charity, he commendeth one, namely, which was at that time most necessary, to wit, hospitality, which he will haue to be voluntary and most curteous and bountifull. * *Rom.*12,13. *Heb.*13,2.

8 He sheweth the vse of charity, to wit, that euery man beitow that gift which he hath receiued to the profit of his neighbour. * Rom.12,6. phil 3,14. 9 A reason, because that haue, wee haue receiued it of God vpon this condition, to be his disposers & stewards. 10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things especially are to be obserued, to wit, that the pure word of God bee taught, and whatsoeuer is done, be referred to the glorie of God the Father, in Christ as to the proper marke. 11 Because the crosse is ioyned with the sincere profession of Religion, the Apostle stilly repeateth that which bee touched before touching vs not to be troubled at perfections and afflictions, as a newe and strange thing. *d As though some new thing had befallen you, whiech you neuer thought of before.* 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse, and make vs perfite. 13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * *Matth.*5.10. 14 Secondly, because that although the infidels thinke fare otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with true spirituall glory, and their adoption sealed in them by the Spirit of God. *e By Spirit hee meaneth the gifts of the Spirit.* 15 The third difference: for the godly are not afflicted for their euill doings, but for righteousnesse sake as Christians: whereby it commeth to passe, that the Crosse, seeing it is a testimonie vnto them of faith and righteousnesse, minister vnto them not an occasion of sorrow, but of vnspeakeable ioy: now the Apostle propoundeth y third difference vnder y forme of an exhortation. 16 The third reason because the Lord of all the world being especially carefull for them of his household, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest seuerities: And as he hath alwayes vied to do heretofore, so doth he now specially whē as he exhibited himselfe in person to his Church. 17 Least the godly should be offended and stumble at that vaine shadow of felicitie of the wicked, as though God were not y gouernour of the world, for that the wicked are in good case, & the godly in euil, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nurtureth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vtter destruction. * *Proverbs.*11,31.

where

where shall the vngodly and the sinner appeare?

18 The conclusion, Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire, but goe forward, notwithstanding in the way of holinesse and well doing, commending themselues to God their faithfull Creator, that is to say, their Father.

19 18 Wherefore let them that suffer according to the will of God, commit their soules *to him* in well doing, as vnto a faithfull Creator.

CHAP. V.

1 *Hee warneth the Elders not to vsurpe authoritie ouer the Church, 5 willing the yonger fort to be willing to be taught, and to be modest, 8 to be sober and watchfull to resist the cruell aduersarie.*

1 He describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

a He vseth a preface touching the circumstance of his owne person: to wit, that he as their companion, communeth with them not of matters which hee knoweth not, but wherein he is as well experienced as any, and propounded vnto them no other condition, but that which he himselfe hath susteined before them, & doeth still take the same paines, and also hath one selfe same hope together with them. 3 The first rule: Hee that is a shepherd let him feed the flocke. *a He saith not, Offer for the quicke and dead, and sing patched psalmes in a strange tongue, but Feed.*) 4 The second. Let the shepherd consider, that the flocke is not his, but Gods: 5 The third: Let not the shepherds inuade other mens flockes, but let them feed that which God hath committed vnto them. 6 Let the shepherds goueme the Church with the word and example of godly & vnblameable life, not by constraint but willingly, not for filthie lucre, but of a ready minde, not as lords ouer Gods portion & heritage, but as his ministers. *b Which is the Christian people.* 7 That the shepherd: minde be not ouercome either with the wickednesse of men, or their crueltie, be warneth them to cast their eyes continually vpon that chiefe Shepherd, & Feeder of his flocke, which is layd vp for them in heauen. 8 Hee commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in need of, but especially the yonger sort, by reason of the vntowardnesse and pride of that age.

1 THe [1] Elders which are among you, [a] I beseech who am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shalbe reuealed,

2 [2] [a] Feed the flocke of God, [3] which dependeth vpon you; [b] caring for it not by constraint, but willingly: not for filthie lucre, but of a ready minde:

3 Not as though yee were Lords ouer *Gods* [b] heritage, but that yee may be ensamples to the flocke.

4 7 And when that chiefe Shepheard shall appeare, ye shall receiue an incorruptible crowne of glory.

5 [8] Likewise yee yonger submit your selues vnto the Elders, and subiect your selues euery man one to another: * decke your selues inwardly in lowlinesse of minde: 9 for * God resisteth the proud, and giueth grace to the humble.

6 Humble * your selues therefore vnder the mighty hand of God, that hee may exalt you in due time.

7 * Cast all your care on him: for hee careth for you.

8 [11] Be sober, and watch: for *your aduersary the deuill as a roaring lyon walketh about, seeking whom he may deuoure:

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a little, make you perfite, confirme, strengthen, and stablish *you*.

11 To him *be* glory and dominion for euer and euer, Amen.

12 [14] By Siluanus a faithfull brother vnto you as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 [15] *The Church* that is at[d] Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete yee one another with the * kisse of loue. Peace *be* with you all which are in Christ Iesus, Amen.

* Rom. 13, 10.
9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.
* Iames 4. 6.
* Iames 4, 10.
10 Because these proud and lofte spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholly vpon his prouidence.
* Psal. 55, 23. matth 6, 25. luke 12, 22.
11 The crueltie of Satan, who seeketh by all meanes to deuoure vs, is ouercome by watchfulnesse and faith.
* Luke 22, 31.
12 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue such & so many fellowes of our conflicte & combates. *c Amongst your brethren which are dispersed throughout the world.*
13 Hee sealeth vp as it were with a seale, the former exhortation with a solemne prayer, against willing them to take increase of strength at his hands, of whom they had the beginning, and hope to haue the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life.
14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God. *e Familiar saluations.*
15 Famous in the Apostles time. *d In that famous citie of Assyria, where Peter the Apostle of the circumsision* *then was.* * Rom. 16, 16. 1. cor. 16, 20. 2. cor. 13, 12.

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

3 *Hauing spoken of the bountifulnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to holinesse of life. 12 And that his counsell may be the more effectuall, 14 He sheweth that his death is at hand, 16 & that himselfe did see the power of Christ, which he opened vnto them.*

a A salutation wherein he giueth them to vnderstand that he dealeth with them as Christs ambassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnesse of Iesus Christ our God and Sauiour.
a In that that God standing to his promises, shewed himselfe faithfull, and therefore iust vnto vs.
2 Faith is the acknowledging of God and Christ, from whence all our blessednesse ariseth and flowed. 3 Christ setteth foorth himselfe to vs plainely in the Gospel, and that by his onely power, and giueth vs all things which are requisite both to eternall life, wherein hee hath appointed to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertue. *b He speaketh of Christ, whom hee maketh God, and the onely Sauiour.* *c Vnto saluation.* *d This is the summe of true Religion, to be tied by Christ to the Father, as it were by the hand.*

SImon * Peter a seruant & an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the [a] righteousnesse of our God and Sauiour Iesus Christ.

2 Grace and peace bee multiplied to you, [a] through the acknowledging of God, and of Iesus Christ our Lord,

3 [3] According as his [b] diuine power hath giuen vnto vs all things that *pertaine* vnto [c] life and godlinesse, through the [d] acknowledging of him that hath called vs vnto glory and vertue.

4 [4] Whereby most great and precious promises are giuen vnto vs, that by them yee should be partakers of the [e] diuine nature, in that ye flee the corruption, which is in the [f] world through [g] lust.

5 [5] Therefore giue euen all diligence thereto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

* Rom. 1, 1. tit. 1, 1.
* Dan. 9, 24.

3 According vnto his diuine power, &c. Hee sheweth that the Christian life is not in vs, but in Christ, and that we are not of our selues able to thinke a good thought, but that all our sufficiencie is of God, and that we are not to seeke for it in our selues, but in Christ.
a By the diuine nature, hee meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs. *f In men.* *g For lust is the seate of corruption, and hath his seate euen in our very bowels and inmost parts.* 5 Hauing layd the foundation (that is, hauing declared that all our saluation & especially of our sanctification) now he beginneth to exhort vs to giue our mindes wholly to the true vse of this grace. And he beginneth with faith without which nothing can please God, & hee weareth vs to haue it full fraught with vertue (that is to say) with good & godly maners, being ioyned with the knowledge of Gods will, without which there is neither faith neither any true vertue. *h Supply also, and support or aide.* 6 He reckoneth vp certaine other principall vertues, whereof some pertaine to the first Table of the Law, others to the last.

4 An explication of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise, from whence all these benefits proceed. I say, these most excellent benefits, whereby we are deliuered from the corruption of the world, (that is, made, after a sort, like vnto God himselfe. *e By the diuine nature, hee meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs.* *f In men.* *g For lust is the seate of corruption, and hath his seate euen in our very bowels and inmost parts.* 5 Hauing layd the foundation (that is, hauing declared that all our saluation & especially of our sanctification) now he beginneth to exhort vs to giue our mindes wholly to the true vse of this grace. And he beginneth with faith without which nothing can please God, & hee weareth vs to haue it full fraught with vertue (that is to say) with good & godly maners, being ioyned with the knowledge of Gods will, without which there is neither faith neither any true vertue. *h Supply also, and support or aide.* 6 He reckoneth vp certaine other principall vertues, whereof some pertaine to the first Table of the Law, others to the last.

7 And with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, loue.

8 7 For if theſe things be among you, and abound, they will make you that ye neither ſhallbe idle, nor vnfruitfull in the acknowledging of our Lord Ieſus Chriſt:

9 For he that hath not theſe things, is blinde, and i cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and election ſure: for if yee doe theſe things, ye ſhall neuer fall.

11 For by this meanes an entring ſhallbe miniſtred vnto you abundantly into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye haue knowledge, and be eſtabliſhed in the preſent trueth.

13 For I thinke it meet as long as I am in this k tabernacle, to ſtirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lord Ieſus Chriſt hath * ſhewed me.

15 * I will endeauour therefore alwayes, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 * 10 For we followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſaw his maieſtie.

17 For he receiued of God the Father honour and glory, when there came ſuch a voyce to him from that excellent Glory, * This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 11 We haue alſo a moſt ſure word of the Prophets, 12 to the which ye doe well that yee take heed, as vnto a light that ſhineth in a darke place, vntill the l day dawne, and the m day-ſtarre ariſe in your hearts.

20 * 13 So that ye firſt know this, that no prophecie of the n Scripture is of any o priuate interpretation:

21 For the prophecie came not in old time by the will of man: but p holy men of God ſpake as they were q mooued by the holy Ghoſt.

7 As thoſe fruits doe ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelfe is fottered, and groweth by bringing forth ſuch fruits, inſomuch that he that is vnfruitfull did either neuer know the true light, or hath forgotten the gift of ſanctification which hee hath receiued.

i *He that hath not an effectuall knowledge of God in him, is blind as touching the kingdome of God, for he cannot ſee things that are afarre off, that is to ſay, heauenly things.*

k The concluſion: Therefore ſeeing our calling and election is approoued by thoſe fruits, and is confirmed in vs, and moreouer ſeeing this is the onely way to the euerlaſting kingdome of Chriſt, it remaineth that we caſt our minds wholly that way.

9 An amplifying of the concluſion ioyned with a modeſt exceſe, wherein he declareth his loue towards them, and foreſheweth them of his death, which is at hand.

k *In this body.*

* *Iohn 21,18.*

* 1. *Cor.1,17. and 2.1.*

10 Another amplification taken both of the great certaintie and alſo excellencie of this doctrine, as whereof our Lord Ieſus Chriſt the ſonne of God is authour, whoſe glory & Apoſtle himſelfe both ſaw and heard.

* *Matth. 17,5.* 11 The trueth of the Goſpel is hereby alſo manifeſted, in y it agreeth wholly with the foreſeilings of the Prophets.

12 The doctrine of the Apoſtles doeth not ſhut out the doctrine of the Prophets, for they confirme each other by each others teſtimonies, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightneſſe of the Goſpell began to ſhine.

l *A more full and open knowledge then was vnder the ſhadowes of the Law.* m *That cleerer doctrine of the Goſpel.*

* 2 *Tim.3,16.* 13 The Prophets are to be read, but ſo, that we aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is alſo the interpreter of them.

n *He is neith the Scripture and prophecie together, to diſtinguiſh true Prophecies from falſe.* o *For all interpretation commeth from God.* p *The godly interpreters and meſſengers.* q *Inſpired of God: and theſe their motions were in very good order, and not ſuch as were the motions of the prophane ſouthſayers and foretellers of things to come.*

CHAP. II.

a *Hee foretelleth them of falſe teachers,* 3 *whoſe wicked ſleights and deſtruction hee declareth.* 12 *Hee compareth them to brute beaſtes,* 17 *and to welles without water,* 20 *becauſe they ſeeke to withdraw men from God to their olde filthineſſe.*

BVt there were falſe prophets alſo among the a people, euen as there ſhallbe falſe teachers among you: which priuily ſhall bring in damnable hereſies, euen denying the Lord, that hath bought them, and bring vpon themſelues ſwift damnation.

2 1 And many ſhall follow their deſtructions, by whom the way of trueth ſhall bee euill ſpoken of,

3 2 And through couetouſnes ſhall they with faine words make b merchandiſe of you, & whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbreth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them downe into c hell, and deliuered them into d chaines of darkeneſſe, to bee kept vnto damnation:

5 Neither hath ſpared the e old world, but ſaued * Noe the eight *perſon* a f preacher of righteouſneſſe, and brought in the Flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them and ouerthrew them, and made them an enſample vnto them that after ſhould liue vngodly,

7 And deliuered iuſt Lot vexed with the vncleanly converſation of the wicked:

8 (For hee being righteous, and dwelling among them, in g ſeeing and hearing, h vexed his righteous ſoule from day to day with their vnlawfull deeds.)

9 The Lord i knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement vnder puniſhment:

10 3 And chiefly them that walke after the fleſh, in the luſt of vncleanneſſe, and deſpiſe gouernment, *which are* bold, and ſtand in their owne conceit, and feare not to ſpeake euill of them that are in k dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement againſt them before the Lord.

12 4 But theſe as naturall bruit beaſts, led with ſenſualitie, and l made to be taken, and deſtroyed, ſpeake euill of thoſe things which they know not, and ſhall periſh through their owne m corruption,

13 And ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure daily to liue deliciouſly. ‖ Spots *they are* and blots, delighting themſelues in their deceiuings, n in feaſting with you,

1 As in times paſt there were two kinds of Prophets, the one true, the other falſe, ſo Peter foretelleth them that there ſhallbe ſome true and ſome falſe teachers in the Church, inſomuch that Chriſt himſelfe ſhallbe denied of ſome, which ſhould otherwiſt adding ſhall call him redeemer.

a Vnder the Law, while the ſtate and policie of the Iewes was yet ſtanding.

b 1 There ſhall not onely be hereſies, but alſo many followers of them.

3 Couetouſneſſe for the moſt part is a companion of hereſie, and maketh merchandiſe vpon ſoules.

b They will abuſe you, and ſell you as they ſell cattell in a Faire.

4 A comfort for the Godly. God who caſt the Angels that fell away from him headlong into the darkeneſſe of hell, at length to be iudge, and who deſtroyed the olde world with the flood, and preſerued Noe the eight perſon, and who burned Sodome and ſaued Lot, will deliuer his elect from theſe errors, and will vtterly deſtroy thoſe vnrighteous.

* *Ieo 4,18.*

iude 6.

c So the Greciaus called the deepe dungeon vnder the earth, which ſhould be appointed to torment the ſoules of the wicked in.

d Bound them with darkeneſſe as it were with chaines: and by darkeneſſe, he meaneth that moſt miſeraole ſtate of life, that is full of horrour.

e Which was before the Flood: not that God made a new world, but becauſe the world ſeemed new.

* *Gen.7,11.*

f For he ceaſed not for the ſpace of an hundreth & twentie yeares to warne the wicked both by word & deed, what wrath of God hanged ouer their heads.

* *Gen.19,13.*

g Which way ſoeuer he looked and turned his eares.

h He hath a troubled ſoule, and being vehemently grieued, liued a painfull life.

i He hath beene long practiſed in fauing and deliuering the righteous.

5 He goeth to another ſort of corrupt men, which notwithſtanding are within y boſome of the Church, which are wickedly giuen, & doe feditiouſly ſpeake euill of the authoritie of Magiſtrates, (which the Angels themſelues the minister before God, doe not diſpraiſe) A true and liuely deſcription of the Romiſh Clergie (as they call it)

k Princes and great men, be they neuer ſo high in authority.

6 A liuely painting out of the ſame perſon, wherein they are compared to beaſts, which are made to ſnare themſelues to deſtruction, while they giue themſelues to fill their bellies: For there is no greater ignorance then is in theſe men, although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſſe that they ſhall deſtroy themſelues as beaſtes with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the Godly.

l Made to this end, to be a pray to others: ſo doe theſe men will ingly caſt themſelues into Satan ſoares.

m Their owne wicked maners ſhall bring them to deſtruction. ‖ Or, liuſle reckes.

n When as by being amongſt the Chriſtians in the holy aſſemblies which the Church keepeth they would ſeeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church.

7 Hee condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making merchandise of the soules of light persons, as men exercised in all the craftes of couetousnesse, to be short, as men that sell themselues for money to curse the Sonnes of God after Balaams example, whom the deuile beall reproued.
* *Numb.* 22, 23.
* *Iude* 12.
8 Another note whereby they may be well knowne what manner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shew of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false liberty, they draw men into most miserable slauery of sinne.
o *Which bosst of knowledge, and haue nothing in them.* p *Most grosse darkenesse.* q *They deceiue men with vaine and swelling words.* r *They take them as sybes are taken with the hooke.* s *Vnfainedly & indeed cleane departed from Idolatrie.* * *Iohn* 8 34. *Rom.* 6.20. 9 It were better neuer to haue knowne the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that doe so, are compared to dogs and swine. * *Mat.* 12.45. *Hebr.* 6.4. * *Prou.* 26.11.

14 7 Hauing eyes full of adulterie, and that cannot cease to sinne, beguiling vnstable soules, they haue hearts exercised with couetousnesse, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray following the way of * Balaam *the sonne of* Bosor, which loued the wages of vnrighteousnes.

16 But hee was rebuked for his iniquity: *for* the dumbe beast speaking with mans voyce forbade the foolishnesse of the Prophet.

17 * 8 These are o welles without water, *and* cloudes carried about with a tempest, to whom the p blacke darkenesse is reserued for euer.

18 For in speaking q swelling words of vanity, they r beguile with wantonnesse through the lusts of the flesh them that were s cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 9 * For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.

21 For it had beene better for them not to haue acknowledged the way of righteousnesse, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the sow that was washed, to the wallowing in the mire.

CHAP. III.

1 *Hee sheweth that hee writeth the same things againe.* 2 *Because they must often be stirred vp,* 4 *because dangers hang ouer their heads through certaine mockers.* 8 *Therefore he warneth the godly that they doe not after the iudgement of the flesh,* 12 *appoint the day of the Lord,* 14 *but that they thinke it alwayes at hand,* 15 *in which doctrine hee sheweth that Paul agreeth with him.*

THis t second Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes.

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of our Lord and Sauiour.

3 * 1 This first vnderstand, that there shall come in the last dayes, 2 mockers, which will walke after their lusts,

4 3 And say, Where is the promise of his comming? for since the Fathers died, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heauens were of olde, and the earth that was of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, ouerflowed with the u water.

7 6 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenesse) but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a x noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt vp.

11 11 Seeing therefore that all these things must be dissolued, what manner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and y hasting vnto the comming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for * new heauens, and a new earth, according to his promise, z wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may bee found of him in a peace, without spot and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, 12 euen as our beloued brother Paul according to the wisedome giuen vnto him wrote vnto you,

16 As one that in all *his* Epistles speaketh of these things: 13 among the ‖ which, some things are hard to be vnderstood, which they that are vnlearned and vnstable, wrest as they *doe* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware, least yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him *be* glorie both now and for euermore. Amen.

1 The remedy against those wicked enemies both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.
* 1. *Tim* 4.1.
2. *Tim.* 3.1.
Iude 18.
2 Hee voucheth the second comming of Christ against the Epicures by name.
a *Men of vnsauoury wits, who will seeme wise* b *by their contempt of God, & wicked boldnesse.* 3 The reason which these mockers pretend, because the course of nature is all one as it was from the beginning: therefore the world is from euerlasting, and shall be for euer. 4 He setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of. c *Which appeared when the waters were gathered together into one place.*

5 Secondly, hee setteth against them the vniuersall flood which was the destruction, as it were of the whole world. d *For the waters returning into their former place this world, that is to say, this beauty of the earth, which we see, and all liuing creatures which liue vpon the earth perished.*
6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked, (which thing he will also doe) then it was for him in times past to make them with his onely word and afterward to ouerwhelme them with water.
7 The taking away of an obiection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God with whom there is no time either long or short.
* *Psal.* 90. 4.
8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.
9 A reason why the later day commeth not out of hand, because God doth patiently waite till the elect be brought to repentance, that
1. *Tim.* 2. 4.
10 A vehement description of the last distruction of the world, in such sort as nothing could be spoken more grauely. *Matt.* 24.44 1. *Thes.* 5.2. 2. *Pet.* 3.3. and 16.15. d *With the violence as it were of a hissing storme.* 11 An exhortation to purity of life, setting before vs that horrible iudgement of God both to bridle our wantonnesse, and also to comfort vs, so that we be found watching and ready to meete him at his comming. e *He requireth patience of vs, yet such patience as is not slow full.* * *Esa.* 65, 17. & 66, 22 *Reuelat.* 21, 1. f *In which heauens.* g *That you may trie to your profit, how gentle and peaceable he is.* * *Rom.* 2.4.
12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be certaine of these things obscure and darke, whereof the vnlearned take occasion to ouerthrow some mens that haue no faith, wresting the testimonies of the Scripture to their owne destruction. But this is the remedy against such deceit, to labour that wee may daily more and more grow vp and increase in the knowledge of Christ. ‖ That is to say, among the which things: for he disputeth not here whether Pauls Epistles be plaine or darke, but faith, that amongst those things which Paul hath written of in his Epistles, & Peter himselfe in these two of his owne, there are some things which cannot be easily vnderstood; and therefore are of some drawne to their owne destruction: and this he saith to make vs more attentiue and diligent, and not remoue vs from the reading of holy things, for to what ende should they haue written vaine speculations?

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

2 Hee teſtifieth that he bringeth the eternall word, wherein is life, 5 and light. 9 God will be mercifull vnto the faithfull, 7 of ſweaning vnder the burden of their ſinnes, they learne to flee vnto his mercy.

THat [1] which was from the beginning, which we haue [a] heard, which we haue ſeene with theſe our eyes, which wee haue looked vpon, and theſe hands of ours haue handled of that [b] word of life.

2 (For that life was made manifeſt, and wee haue ſeene it, and beare witneſſe, and [c] ſhew vnto you that eternall life, which was with the Father, and was made manifeſt vnto vs.)

3 That *I ſay*, which we haue ſeene and heard declare we vnto you, [2] that yee may alſo haue fellowſhip with vs, and that our fellowſhip alſo may be with the Father and with his Sonne Ieſus Chriſt.

4 And theſe things write I vnto you, that your ioy may be full.

5 [3] This then is the meſſage, which we haue heard of him, and declare vnto you, that God * is light, and in him is no darkeneſſe.

6 If wee ſay that we haue fellowſhip with him, and walke in darkeneſſe, we lie, and doe not truely.

7 But if we walke in the [d] light as he is in the light, we haue fellowſhip one with another, [4] and the * bloood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne.

8 [5] * If we ſay that we haue no ſinne, we [e] deceiue our ſelues, and the truth is not in vs.

9 [6] If we acknowledge our ſinnes, he is [f] faithfull and iuſt, to [g] giue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.

10 [7] If we ſay, we haue not ſinned, we make him a liar, and his [h] word is not in vs.

a He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and alſo made true man, whom Iohn himſelfe and his companions, both heard and beheld, and handled.

a I heard him ſpeak. I ſaw him my ſelfe with mine eyes. I handled with mine hands him that is very God, being made very man, and not I alone, but others alſo that were with mee.

b *That ſame euerlaſting word, by whom all things are made, and in whom only there is life.*

c *Being ſeene by him: and that doctrine is rightly ſaid to be ſeene, for no man could ſo much as haue thought of it, if it had not beene thus ſhewed.*

a The vſe of this doctrine is tuis, that all of vs being coupled and ioyned together with Chriſt by faith, might become ſ Sonnes of God, in which thing onely conſiſteth all happineſſe. 3 Now he entreth into a queſtion, whereby we may vnderſtand that wee are ioyned together with Chriſt, to wit if wee be gouerne[d] by his light, which is preſented by the ordering of our life. And thus he reaſoneth, God is in himſelfe moſt pure light, therefore he agreeth with them, which are light-ſome, but with them which are darkſome he hath no fellowſhip. * *Iohn 3, 12. A God is ſayd to be light of his owne nature, and to be in light, that is to ſay, in that euerlaſting infinite bleſſednes ſo he were and is ſayd to walke in light, in that the beames of that light doe ſhine vnto vs in the world.* 4 A diligent ſtirring vp of vs to the mutuall exerciſe of loue, and a diligent conſideration of the benefit of God, which is in Chriſt, to the end we may be ſtirred vp to ſhun ſinne, and to follow righteouſneſſe. 5 A diſpoſition or going from the matter hee is in hand with to the remiſſion of ſinnes: for this our ſanctification which we take in the light, is a teſtimony of our ioyning & knitting together with Chriſt: but becauſe this our light is very darke, wee muſt needes be obtaine another benefit in Chriſt, to wit, that our ſinnes may be forgiuen vs being ſprinkled with his blood: and this is concluſion is the proppe and ſtay of our ſalvation. * *Heb. 9. 28. 1. Peter 1. 19. reuel. 1. 5.*

5 There is no one but needeth this benefit, becauſe there is none that is not a ſinner. * *1. Kings 8. 46. 2. chron 6. 36. prou. 20. 9.* a *This place doth fully refute that perfectiuſt, & works of ſupererogation which the Papiſt dreame of, & ſo then, John ſpeaketh not thus for modeſties ſake, as ſome ſay, but becauſe it is ſo indeede.* 6 Therefore the beginning of ſalvation is to acknowledge our wickedneſs, and to require pardon of him who freely forgiueth all ſinnes, becauſe he hath promiſed ſo to doe, and he is faithfull and iuſt. g *So then our ſalvation hangeth vpon the free promiſe of God, who becauſe he is faithfull and iuſt will performe that which he hath promiſed.* h *Where are then our merits? for this is our true felicity.* 7 A rehearſall of the former ſentence: wherein he is condemned all of ſinne without exception, in his heart, that if any man perſwade himſelfe otherwiſe, he doeth as much as in him lieth, make the word of God himſelfe vaine and to no purpoſe, yea he maketh God a lyar, for to what end either in times paſt needed ſacrifices or now Chriſt and the Goſpel, if wee be not ſinners? i *They do not only deceiue themſelues, but alſo are blaſphemers againſt God.* k *His doctrine ſhall haue no place in vs, that is, in our hearts.*

CHAP. II.

1 Hee declareth that Chriſt is our meditour & aduocate, 3 and ſheweth that the knowledge of God conſiſteth in holines of life, 12 which appertaineth to all ſorts, 14 that depend on Chriſt alone: 15 Then hauing exhorted them to contemne the world, 18 he giueth warning that Antichriſts be auoided, 24 and that the knowen trueth be ſtood vnto

MY [1] little children, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, wee haue an [a] Aduocate with the Father, Ieſus Chriſt, the Iuſt.

2 And he is the [b] reconciliation for our ſinnes: and not for ours onely, but alſo for *the ſinnes of* the [c] whole world.

3 [2] And hereby we are ſure that we [d] know him, [e] if we keepe his commandements.

4 [3] Hee that ſaith, I know him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 [4] But he that keepeth his word, in him is the [f] loue of God perfect indeede: hereby we know that we are in [g] him.

6 [5] He that ſaith he remaineth in him, ought euen ſo to walke as he hath walketh.

7 [6] Brethren, I write no new commandement vnto you: but an old commandement, which yee haue had from the beginning: this old commandement is that word, which ye haue heard from the beginning.

8 [7] Againe, a new commandement I write vnto you, that which is true in him: and alſo in you: for the darkenes is paſt, & that true light now ſhineth.

9 [8] Hee that ſaith that he is in that light, and hateth his brother, is in darkenes, vntill this time.

10 * He that loueth his brother, abideth in that light, and there is no occaſion of euill in him.

11 But he that hateth his brother, is in darkeneſſe, and walketh in darkeneſſe, and knoweth not whither hee goeth, becauſe that darkeneſſe hath blinded his eyes.

12 [9] Little children, I I write vnto you, becauſe your ſinnes are forgiuen you for his [h] Names ſake.

a It followeth not hereof that wee muſt giue our wicked nature the bridle, or ſinne ſo much the more freely, becauſe our ſinnes are cleanſed away by the blood of Chriſt, but wee muſt rather ſo much the more diligently reſiſt ſin. And yet we muſt not deſpaire because of our weakneſſe, for we haue an Aduocate and a pacifier, Chriſt Ieſus the iuſt, and therefore acceptable vnto his father, *a In ſo far as he maketh Chriſt he ſpeaketh forth all other.*

b *Reconciliation and interceſſion goe together, to giue vs to vnderſtand that he is both aduocate and hie Prieſt.*

c *For men of all ſorts, of all ages and all places, ſo that this benefit belongeth not to the Iewes onely, of whome he ſpeaketh, as appeareth perſpicuouſly, but alſo to other nations.*

d He returneth to the teſtimony of our coniunction with God, to wit, to ſanctification, declaring what is it whereby is followeth that holineſſe doth not conſiſt in thoſe things which men haue deuiſed neither in a vaine profeſſion of the Goſpel. *e For, muſt be vnderſtood of ſuch a knowledge, as hath faith with it, and not of a common knowledge. f For the Tree is knowne by the fruit.* 4 Holineſſe, that is, a life ordered according to the preſcript of Gods commandements, how weake ſoeuer they be, is of neceſſity inyoked with faith, that is, with the true knowledge of the Father in the Sonne. 4 Hee that keepeth Gods commandements, loueth God indeed. Hee that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth the commandements, is in him. *g We ſweareth we ſame God.* g *Hee meaneth not conuerſation with Chriſt,* h Hee that is one with Chriſt, muſt needes liue his life, that is, muſt walke in his ſteps. 6 The Apoſtle going about to expound the commandement of charity one toward another, telleth fiſt, that when he vrgeth holineſſe he bringeth no new treade of life (as they vſe to doe which deuiſe traditions, one after another) but putteth them in mind of the ſame I aw e which God gaue in the beginning, to wit, by Moſes, at that time that God began to giue Lawes to his people. 7 Hee alleadgeth y the doctrine indeed is old, but it is now after a more perfect manner of Chriſt, and alſo of vs in whome he thought the Goſpel: becauſe both his Law effectually, not in tables of ſtone, but in our mindes *h Which thing? to wit, that the doctrine is new of which I write vnto you? true in him and in you.* 8 Now he commeth to the ſecond Table, that is, to charitie one toward another. & declareth that that man hath true light in him, or is indeed regenerate & the ſonne of God, which hateth his brother: and ſuch an one wandereth miſerably in darkeneſſe bragge of oenes ſo great knowledge of God, for that wittingly & willingly he caſteth himſelfe headlong into hell. * *Chap. 3. 14.* 9 Hee returneth vnto the confirmation to remiſſion of ſins, becauſe y free reconciliation in Chriſt is the ground of our ſalvation, whereupon afterwards ſanctification muſt be built as vpon a foundation. *i Therefore I write vnto you, becauſe you are of their number whome God hath reconciled to himſelfe.* k *For his owne ſake: And in that hee nameth Chriſt, he ſhutteth out all others, whether they be in heauen or earth.*

13. 10 I write

9 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable vnto them.
11 He aduiseth young men, if they be distrous to shew their strength that they haue a most glorious combate set here before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victory as if they had already gotten it.
12 Finally he sheweth to children, that that true Father, from whom they haue to looke for all good things, is set foorth vnto them in the Gospel.
13 He addeth aduertised in like order, as many exhortations: as if he should say, Remember your fathers, as I wrote euen now, that the euerlasting Sonne of God is reuealed to vs. Remember ye young men, that that strength whereby I said that you put Satan to flight, is giuen you by the word of God, which dwelleth in you.
14 The world which is full of wicked desires, lusts or pleasures & pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very necessary for greene and flourishing youth. *I Her speaketh of the world, as it agreeth not with the will of God, for otherwise God is faid to loue the world with an infinit loue, John 3. 16 that is to say, those whom he chose out of the world.* m Wherewith the Father is loued.
15 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and value euent. 16 Now he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuerse reasons to shake off flouthfulnesse, which is too too familiar with that age. n *Hee vseth this word (little) not because he speaketh to children, but to allure them the more by so sweet words.* 17 Briefly, because the last time is at hand, so that the matter sustereth no delay. o Secondly because Antichrists, that is, such as fall from God, are already come, euen as they heard that they should come. And it was very requisite to warne that vnheedy & warelesse age of that danger. 19 A digression against certaine offence & stumbling blocks, whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine vnto them, that although such as fall from God & his religion, had place in the Church, yet they were neuer of the Church, because the Church is the company of the elect which cannot perish, and therefore cannot fall from Christ.
o *So then the elect can neuer fall from grace.* 20 Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainely knowen. 21 Third-ly, hee comforteth them to make them stand fast, insomuch as they are anointed of the holy Ghost with the true knowledge of saluation. p *The grace of the holy Ghost is a borowed kinde of speech taken from the anointings vsed in the Law.* q *From Christ who is peculiarly called holy.* 22 The taking away of an obiection. He wrote not these things as to men which are ignorant in religion, but rather as to them which can well know & vnderstand the truth: for this cause they are able to discerne truth from falshood. 23 Hee sheweth now plainely the false doctrine of the Antichrists, to wit, that either they fight against y person of Christ, or his office, or both together, and at once. And they that do so do in vaine boast and brag of God, for that in denying the Son, the Father also is denied.
r *In the true Messias.* s *They then are deceiued themselues, and also doe deceiue others, which say that the Turkes & other infidels worship the same God that we doe.* 24 The whole preachings of the Prophets and Apostles is contrary to that doctrine. Therefore it is vtterly to be cast away, and this wholy to be holden & kept, which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

13 10 I write vnto you fathers, because ye haue knowen him that is from the beginning. 11 I write vnto you, young men, because ye haue ouercome that wicked one. 12 I write vnto you, little children, because ye haue knowen the Father.

14 13 I haue written vnto you fathers, because ye haue knowen him that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue ouercome that wicked one.

15 14 Loue not this world, neither the things that are in this world. If any man loue this world, the m loue of the Father is not in him.

16 For all that is in this world, (*as* the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 15 And this world passeth away, and the lust thereof: but he that fulfilleth the will of God abideth euer.

18 16 n Little children, 17 it is the last time, 18 and as ye haue heard that Antichrist shal come, euen now there are many Antichrists: whereby we know that it is the last time.

19 19 They went out from vs, but they were not of vs: for if they had bene of vs, o they would haue continued with vs. 20 But *this commeth to passe*, that it might appeare, that they are not all of vs.

20 21 But yee haue an p ointment from that 9 Holy one, and know all things.

21 22 I haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 23 Who is a liar, but hee that denieth that Iesus is r that Christ? the same is that Antichrist that denieth the Father and the Sonne.

23 s Whosoeuer denieth the Sonne, the same hath not the Father.

24 24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, *euen* that eternall life.

26 25 These things haue I written vnto you, concerning them that deceiue you.

27 But that t anointing which ye receiued of him, dwelleth in you: and ye u needs not that any man teach you: but as the same x anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide in him.

28 26 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him, at his comming.

29 27 If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

15 The same Spirit which endueth the elect with the knowledge of the truth, and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the end.
t The Spirit which you haue receiued of Christ, and which hath led you into all true h.
u You are not ignorant of these things, and therefore I teach them not as things that were neuer heard of, but cal them to your remembrance as things which you doe know. x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that he taketh nothing from y honour due to the holy Ghost. 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passage ouer to the treatise following which he seeketh to the same purpose, but yet is more ample, and handleth the same matter after another order: for before hee taught vs to goe vp from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousnesse, and therefore they that giue themselues to righteousnesse, are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

1 *Setting downe the inestimable glory of this that we are Gods sonnes, 7 he sheweth that newnesse of life must be testified by good workes, wherevnt charitie is a manifest token. 19 Of faith, 22 and praying vnto God.*

BEhold, 1 a what loue the Father hath giuen to vs, that we should be b called the sonnes of God: c for this cause this world knoweth you not, because it knoweth not him.

2 3 Dearely beloued, now are we the sonnes of God, but yet it is not made manifest what we shall be: and we know that when hee shalbe made manifest, we shall be c like him: for wee shall see him d as he is.

3 4 And euery man that hath this hope in him, purgeth himselfe, euen e as he is pure.

4 f Whosoeuer f committeth sinne, transgresseth also the Law: for g sinne is the transgression of the Law.

5 6 And ye know that he was made manifest, that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer h sinneth, hath not seene him, neither hath knowen him.

7 7 Litle children, let no man deceiue you, hee that doeth righteousnesse, is righteous, as hee is righteous.

1 He beginneth to declare this agreement betweene the Father and the Sonne at the highest cause, to wit, at that free loue of God toward vs wherewith he so loueth vs, that he also adopteth vs to be his children. a What a gift of how great loue. b That we should be the sonnes of God, and so that all the world may perceiue we are so. 2 Before hee declareth this adoption, he saith two things: the one, that this so great a dignity is not to be afeemed according to the iudgement of the flesh, because it is vnbeliefe. 3 The other, much lesse to strangers, but we are sure of the accomplishment of it, insomuch that we shall be like to the Sonne of God himselfe, and shall enioy his sight indeed, such as he is now: but yet notwithstanding this it deferred vntill his next comming. c Like, but not equall. d For now we see as in a glasse, 1 Cor. 13. 12. 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoeuer is made the Sonne of God, endeauoureth to resemble y Father in puritie. e This word signifieth a likenesse, but not in equality. 5 The rule of this puritie can from no where e'se be taken but from the Lawe of God, the transgression whereof is that which is called sinne. f Giueth no himselfe to pureteesse. g A short definition of sinne. 6 An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure, and he came to take away our sinnes by sanctifying vs with the holy Ghost. Therefore, whosoeuer is truely partaker of Christ, doeth not giue himselfe to sinne: & contrariwise he that giueth himselfe to sinne knoweth not Christ. * Isa. 53. 6. 9. 11. 2 pet. 2. 22. 24. h Hee is faid to sinne, that giueth not himselfe to parentile, and in his sinne reigneth: but sinne is faid to dwell in the faithfull, and not to reigne in them. 7 An other argument of things ceuiled together: Hee that liueth holily, is iuft, & resembleth Christ that is iuft, and by that is knowen to be the Sonne of God.

8 [8] He that * committeth sinne, is of the [i] deuill: for the deuill [k] sinneth from the [l] beginning: for this purpose was made manifest that Sonne of God, that hee might loose the workes of the deuill.

9 Whosoeuer is borne of God sinneth not: for his [m] seede remaineth in him, neither can hee sinne, because he is borne of God.

10 [9] In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, [10] neither hee that loueth not his brother.

11 [11] For this is the message that yee heard from the beginning, that * we should loue one another.

12 [12] Not as * [n] Cain *which* was of that wicked one, and slew his brother: [13] and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Marueile not my brethren, though this world hate you.

14 [14] Wee know that we are translated from death vnto life, because we loue the brethren: * he that loueth not *his* brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * [16] Hereby haue we perceiued loue, that he laide downe his life for vs: therefore we ought also to lay downe *our* liues for the brethren.

17 * [17] And whosoeuer hath this [p] worlds good, and seeth his brother haue need, and [q] shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 [18] My litle children, let vs not loue in word, neither in tongue *only*, but indeed and in trueth.

19 [19] For thereby we know that we are of the trueth, [20] and shall before him assure our hearts.

20 [20] For * if our hearts condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 * [22] And whatsoeuer wee aske, we receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 * This is then his commandement, that we beleeue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, *euen* by that [f] Spirit which hee hath giuen vs.

* Iohn 6.23 and 17.3. * Iohn 13.34. and 15.10. [f] *He meaneth the Spirit of sanctification whereby we are borne anew, and liue vnto God.*

CHAP. IV.

1 Hauing spoken somewhat touching the tryall of spirits: 4 For some speake after the world, 5 and some after God. 7 He returneth to charitie, 13,19 and by the example of God he exhorteth to brotherly loue.

DEarely [1] beloued, beleeue not euery [a] spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 [2] Hereby shall yee know the spirit of God, [b] Euery spirit that confesseth that [c] Iesus Christ is come into the [d] flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *Spirit* of Antichrist, of whom yee haue heard, how that he should come and now already he is in this world.

4 [3] Little children, ye are of God, and haue ouercome them: for greater *is hee* that is in you, then he that is in this world.

5 [4] They are of this world, therefore spake they of this world, and this worlde heareth them.

6 [5] We are of God, * hee that knoweth God, heareth vs: he that is not of God heareth vs not. Hereby know we the [e] Spirit of trueth, and the spirit of error.

7 [6] Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 [8] He that loueth not, knoweth not God, for God is [f] loue.

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[1] An argument taken of contraries: the deuill is the author of sinne, and therefore he is of the deuill, or is ruled by the inspiration of the deuill, that seeketh sinne: and if he be the deuils sonne, then is hee not Gods sonne: for the deuill and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the works of the deuill. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne again of his Spirit as of new seed: insomuch that of necessity hee is now deliuered from the seruice of sinne.

* *Iohn 8.44.*

[i] *Reproueth the deuill, as the childe doeth the father, and is governed by his spirit.*

[k] *He saith not, sinned, but sinneth, for he did nothing els but sinne.*

[l] *From the very beginning of the world.*

[m] *The holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men.*

9 The [10] Iohn, by a wicked life they are knowen which are governed by the Spirit of the Deuill, and by a pure life, which are Gods children. [11] He beginneth to commend charity towards the brethren, as another marke of the Sonnes of God. [12] The first reason, taken of the authority of God, which giueth vs commandement.

* *Iohn 13.34. and 15.12.* [12] An application, taken of the contrary example of Cain, which flow his brother. * *Genesis 4.8.* [n] *Hee bringeth foorth a very fit and very old example, wherein we may behold both the nature of the sonnes of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the end of both at length.* [13] A shorte digression: Let vs not marueile that wee are hated of the world: for doing our duety, for such was the condition of Abel who [o] is a iust person: and who would not rather be like him then Cain? [14] The second reason. Because charity is a testimony that wee are translated from death to life: and therefore hatred towards the brethren is a testimony of death. [15] Whosoeuer nourisheth hatred, as it were foster death in his bosome. [16] *Loue is a token that wee are translated from death to life, forasmuch as by the effects the cause is known.* * *Chap. 2. 10. Ieuit 9. 17.* [17] A confirmation: Whosoeuer is a murtherer, is in eternall death, who so hateth his brother, is a murtherer, therefore he is in death. And therepon followeth the contrary: He that loueth his brother, hath passed to life, for indeed wee are borne dead. *Iohn 15.13. ephes. 5. 2.* [18] Now he sheweth how farre Christian charity extendeth, euen so farre, that according to the example of Christ, euery man forget himself, to prouide for and helpe his brethren. * *Luke 3 11.* [19] He reasoneth by contrarie. For if *We* are bound euen to giue our life for our neighbours, how much more are wee bound to helpe our brothers necessity with our goods and substance? [p] *Wherewith this life is sustained.* [q] *Openeth not his heart to him, nor helpeth him willingly and cheerefully.* [20] Christian charitie standeth not in words, but in deede, and proceedeth from a sincere affection. [19] Hee commeneth teth charitie by a triple effect: for first of all, by it wee know that wee are indeed the sonnes of God, as he sheweth before. [20] Thereof it commeth that wee haue a quiet conscience, as on the contrary side he that thinketh that he hath God for a iudge, because he is guiltie to himselfe, either hee is neuer or els very rare quiet: for God hath a farre quicker sight then wee, & iudgeth more seuerely. [r] *If an euill conscience conuinceth vs, much more ought the iudgements of God conuince vs, who knoweth our hearts better then we our selues doe.* [21] A third effect also riseth out of the former, that in these miseries wee are sure to be heard, because we are the sonnes of God, as we vnderstand by the grace of sanctification which is proper to the elect.

* *Mat. 21, 22. Iohn 15.7. and 16. 23. chap. 5, 14.* [22] The conclusion: That faith in Christ, and loue one towards another, are things ioyned together, and therefore the outward testimonies of sanctification must and doe answer that inward testimony of the Spirit giuen vnto vs.

[a] *Taking occasion by the name of the Spirit, least loue and charity should be separated from the worship of God, which chiefly depended of his true knowledge, he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists. And hee will haue vs heede to two things, the one is, that seeing there be many false prophets, we doe not lightly giue credit to euery man, the other is, that because many men teach false things, we should not therefore beleeue any. We must then obserue a meane, that we may be able to discerne the Spirit of God.*

[b] *Before he discouered vnto vs the first marke, which is spoken by the figure Metonymie, and it is as if he had said, Beleeue not euery one that saieth that hee hath a gift of the holy Ghost to doe the office of a Prophet.* [2] Hee giueth a certaine and perpetuall rule to knowe the doctrine of an Iebrift by, to wit, if it be the diuine or humane nature of Christ, or the true vnitie of them together be denied. [c] *If the least iote that may be, be derogate from his office who is our onely King, Prophet, and euerlasting high Priest.* [d] *Hee speaketh simply of the doctrine, and not of the person. e The true Messias. d Is true man.* [3] Hee confirmeth the elect with a most sure hope of victory by ye, for that hee teacheth them that they fight not with christ ouer ye true, but with the very vse and power of God. [4] He bringeth a reason: why the world receiueth these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note alfo to know the doctrine of Antichrist by. [5] Hee testifieth vnto them that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessitie we haue boldly to set against all the mouths of the whole world, and thereby discerne the trueth from falshood. * *Iohn 8. 47.* [e] *True Prophets against whom are set false Prophets, that is, such as were themselues, and lead other into errour.* [6] He returneth to the commending of brotherly loue and charitie. [7] The first reason: Because it is a very diuine thing: and therefore very meet for the sonnes of God: so that whosoeuer is voyde of it, cannot be sayde to know God aright. [8] A confirmation: For it is the nature of God to loue men, wherefore wee haue a most man-fest proofe about all other: in that that of his onely free and infinite good will towards vs his enemies, hee deliuered vnto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partakers of his euerlastig glory. [f] *In that hee called God, Loue hee sayth more then if hee had sayd, that hee loueth vs infinitely.*

* *Iohn 3,16.*

9 Another reason by comparison: if God so loued vs, we shall not we his children loue one another.
* *Iohn 3,18. 1. Tim. 6,16.*
10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea, and to be not out of vs, but ioyned with vs & in vs, in whom he is so effectually working.
g *It is surely in vs, in deed and in truth.*
11 He vnderlayeth this charitie with another foundation, to wit, faith in Iesus, which ioyneth vs indeede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.
h *With such a confession as commeth from true faith and is accompanied with loue, so that there be an agreement of all things.*
12 A fourth reason: God is the fountaine and welspring of charitie, yea, charitie it self: therefore whosoeuer abideth in it, hath God with him. 13 Againe (as a little before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe, that without feare we looke for y latter day of iudgement, so that trembling and that torment of conscience is cast out by this loue. i *This signifieth all brotherlie nesse, not equalitie.* k *If we vnderstand by loue, that we are in God, and God in vs: that we are formed, and that we know God, and that euerlasting life is in vs: for euen heere a right thankfull mind may well gather peace and quietnesse thereby.*
15 Least any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the fountaine, to wit, to the free loue, wherewith God loueth vs although we deserued and doe deserue his wrath. And hereof springeth another double charitie, which both are tokens and witnesses of that first, to wit, that we with we loue God, who loued vs first, and then for his sake our neighbours also. 15 As he shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so he declareth that the one kinde of loue wherewith we loue God, can be separate from the loue of our neighbour: whereof it followeth, that they lyue impudently which say they worship God, and yet regard not their neighbour. 16 The first reason taken of comparison, why we cannot hate our neighbour and loue God, to wit because that hee that cannot loue his brother, whom he seeth, how can hee loue God whom he seeth not? * *1 Iohn 13.34. and 15, 12.* 17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 *Hee sheweth that brotherly loue and faith are things inseparable: and that there is no faith towards God, but by beleeuing in Christ:* 14 *Hence proceedeth calling vpon God with assurance.* 16 *and also that our prayers be auaitable for our brethren.*

3 He goeth on forward in the same argument, shewing how both those loues come into vs from the loue wherewith God loueth vs, to wit, by Iesus our Mediatour.

WHosoeuer l beleeueth that Iesus is that a Christ, is borne of God: and euery one that loueth him, which begate, loueth b him also which is begotten of him.

2 In this we know that we loue the children of God, when we loue God, and keepe his c commandements.

3 For this is the loue of God, that we keepe his commandements: * and his * commandements are not d burdenous.

4 For all that is borne of God, ouercommeth this world: e and this is that victory that e hath ouercome this world, *euen* our f faith.

5 * Who is it that ouercommeth this world, but hee which beleeueth that Iesus is that Sonne of God?

6 This is that Iesus Christ that came by water and blood: g not by water onely, but by water and blood: and it is g Spirit that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the h Worde, and the holy Ghost: and these three are one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for k this is the witnesse of God, which he testified of his Sonne.

10 * Hee that beleeueth in that Sonne of God, hath the witnesse in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the record, that God witnessed of that his Sonne.

11 And this is that record, *to wit*, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 These things haue I written vnto you,

regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curse of the Lawe.
5 A reason: Because by regeneration wee haue gotten strength to ouercome the worlde, that is to say, whatsoeuer striueth against the commandements of God. 6 He declareth what that strength is, to wit, Faith. e *Hee vseth the tame that is past to giue vs to vnderstanding, that although wee be in the battell, yet vndoubtly wee shall be conquerours, and are most certaine of the victorie.* f *Which is the instrumentall cause, and as a meane and hand whereby we lay hold on him who indeed doth performe this, that is, hath and doeth ouercome the world, Euen Christ Iesus.*
* 1. Cor. 15. 57. 7 Moreouer hee declareth two things, the one what true faith is to wit, that which resteth vpon Iesus Christ the Sonne of God alone: wherevpon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 Hee prooueth the excellencie of Christ, in whom onely all things are giuen vs by fiue witnesses, three heauenly, and three earthly, which wholly and fully agree together. The heauenly witnesses are: the Father who sent the Sonne, the Worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our sanctification) blood, (that is, our iustification) the Spirit, (that is, the knowledging of God the Father in Christ by faith through the testimonie of the holy Ghost.)
9 Hee warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnesse begunne, from righteousnesse imputed) for wee stand not vpon sanctification, but so farre foorth as it is a witnesse of Christs righteousnesse imputed vnto vs: and although this imputation of Christes righteousnesse be neuer separated from sanctification, yet it is onely the matter of our saluation. g *Our Spirit, which is the third witnesse, testifieth that the holy Ghost is trueth, that is to say, that that is true which he reiteth vs to, to wit, that we are the sonnes of God.* h *Luoke Iohn 8.14.* i *Agree in one.* 10 Hee sheweth by an argument of comparison, of what great weight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himselfe and the holy Ghost. k *I conclude this aright: for that testimonie which I said is giuen in heauen, commeth from God, who so seeketh fourth his Sonne.* * *Iohn 3.36.*
11 Hee prooueth the sureneese of the earthly witnesses by euery mans conscience, hauing that testimonie in it selfe, which conscience hee saith cannot be deceiued, because it consenteth to the heauenly testimonie, which y Father giueth of the Sonne: For otherwise the Father must needs be a lyar, if the conscience, which he accordeth & sheweth to the Father should lye. 12 Now at length hee sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life or euerlasting felicitie, is the meere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him life is no where to be found. 13 The conclusion of the Epistle wherein hee sheweth first of all, that euen they which already beleeue, doe stand in neede of this doctrine to the ende that they may growe more and more in faith, that is to say, to the ende that they may be dayly more and more certified of their saluation in Christ through faith,

that

that beleeue in the name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleeue in the Name of that Sonne of God.

14 14 And this is that assurance that we haue in him, * that if we aske any thing according to his will, he heareth vs:

15 And if we know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions, that we haue desired of him.

16 15 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldest pray for it.

17 16 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 17 We know that whosoeuer is born of God, sinneth not; but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 18 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, *that is*, in that his Sonne Iesus Christ, the same is that very m God, and that eternall life.

21 19 Litle children, keepe your selues from idoles. Amen.

14 Because we do not yet in effect obtain that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he will haue to proceede from faith, and moreouer to be conceiued in faith fort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. * *Chap.3. 22.* 15 We haue no meane for our selues, but also for our brethren which doe sinne, that their sinnes be not vnto them, to death: and yet hee excepteth that sinne, which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an voluntarie and wilfull falling away from the knowen truth of the Gospel. *This is as much as if he said, Let him desire the Lord to forgiue him, and hee will forgiue him being sodesired.* * *Matth.12.31. marke 3.29.*

16 The taking away of an obiection: Indeed all iniquitie is comprehended vnder the name of sin, but yet we muit not despaire therefore, because euery sinne is not deadly, and without hope of remedie.

17 A reason why not all, nay rather why no sin is mortall to some: to wit, because they be borne of God, that with his Spirit, they doe not serue sin, neither are deadly wounded of Satan.

18 Euery man muit particularly apply to himselfe the generall promises, that we may certainely perswade our selues, that whereas all the world is by nature lost, we are freely made ſ sons of God, by ſ sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euerlasting life. * *Luke 24.45. m The diuinitie of christ is most plainely proued by this place.* 19 He expresseth a plaine precept of taking heed of idoles: which he setteth against the onely true God, that with this seale as it were he might seale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 *This Epistle is written to a woman of great renowme,* 4 *who brought vp her children in the feare of God:* 6 *he exhorteth her to continue in Christian charitie,* 7 *that shee accompanie not with Antichrists,* 10 *but auoid them.*

THE ELDER to the a elect b Ladie, and her children, c whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c trueth and loue.

4 1 I reioyced greatly, that I found of thy children walking in d trueth, as we haue receiued a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but the same which we had from the beginning) that we * loue one another.

6 And this is that loue that we should walke after his commandements. This is the commandement, that as ye haue heard from the beginning, yee should walke in it.

7 3 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 4 e Looke to your selues, that we loose not the things, which we haue done, but that we may receiue a full reward.

9 Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 5 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euill deeds. Although I had many things to write vnto you, yet would I not *write* with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

a *This is no proper name, but to be taken as the word foundeth, that is to say, a the worthy and noble Lady.*
b *Excellent and honourable Dames.*
c The bond of Christian coniunction or linking together, is the true and constant profession of the trueth.
c *With true knowledge, which hath alwayes loue ioyned with it, and following it.*
d This true profession consisteth both in loue one toward another which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commandement of God is a sound and sure foundation both of the rule of maners and of doctrine, and these cannot be separated the one from the other. *d According as the trueth directeth them.* * *Iohn 15,12.*

9 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.
4 He that maketh shipwracke of doctrine, loseth all.
e *Beware and take good head.*

5 We ought to haue nothing to doe with them that defend peruerse doctrine.
* *Rom.16,17.*

THE THIRD EPISTLE OF IOHN.

1 *He commendeth Gaius for hospitalitie,* 9 *and reprehendeth Diotrephes for vaine glory:* 10 *hee exhorteth Gaius to continue in well doing:* 12 *and in the ende commendeth Demetrius.*

THE e Elder vnto the beloued Gaius whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then 2 these, *that is*, to heare that my sonnes walke in veritie.

5 Beloued, thou doest b faithfully, whatsoeuer thou doest to the brethren, and to strangers.

6 Which bare witnesse of thy loue before the Churches, Whom if thou c bringest on their iourney as it beseemeth according to God, thou shalt doe well,

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be d helpers to the trueth.

9 2 I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prattling against vs with malicious words, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not e seene God.

12 Demetrius

7 An example of Christian gratulation.
a *Then these ioyes.*
b *As becommeth a beleeuer and a Christian.*
c *He commendeth to Gaius other those selfe same men whom he had entertained before, vrging him againe to him about the affaires of the Church or els some other which had like businesse.*

d *That wee our selues may helpe somewhat to the preaching of the trueth.*
2 Ambition and couetousnesse, two pestilent plagues especially in them which haue any Ecclesiasticall function) are condemned in Diotrephes person.
e *Hath not knowen God.*

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and ye know that our record is true.

13 I haue many things to write: but I will not with yncke and pen write vnto thee:

14 For I trust I shall shortly see thee, & we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.

THE GENERALL EPISTLE OF IVDE.

3 *Hee warneth the godly to take heede of such men, 4 that make the grace of God a locke for their wantonnesse: 5 and that they shall not escape vnpunished, for the contempt of that grace, 6, 7 hee proueth by three examples: 14 and alleageth the prophecie of Enoch. 20 Finally hee sheweth the godlyes vtmost to ouerthrow all the snares of those deceiuers.*

IVde a seruant of Iesus Christ, and a brother of Iames, to ᵇ them that are called and sanctified of God the Father, and ᶜ reserued to Iesus Christ:

2 Mercy vnto you, and peace and loue be multiplied.

3 1 Beloued, when I gaue all diligence to write vnto you of the ᵈ common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly ᵉ contend for ᶠ the maintenance of the faith, which was ſonce giuen vnto the Saints.

4 2 For there are certaine men crept in, which were before of olde ordained to this condemnation: ᵍ vngodly men *they are*, which turne the grace of our God into wantonnesse, and ʰ denie God the onely Lord, and our Lord Iesus Christ.

5 4 I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, * destroyed them afterward which beleeued not.

6 5 The * Angels also which kept not their first ⁱ estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the ᵏ iudgement of the great day.

7 As* Sodom and Gomorrhe, and the cities about them, which in like maner as they did, ˡ committed fornication, and followed ᵐ strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewile notwithstanding these ⁿ sleepers also defile the flesh, ᵒ and despise ᵖ gouernment, and speake euill of them that are in authoritie.

9 7 Yet Michael the Archangel, when hee ſtroue against the deuill, and disputed about the body of Moses, durſt not blame him with cursed ſpeaking, but ſaid, The Lord rebuke thee.

10 8 But these ſpeake euill of those things, which they know not: and whatsoeuer things they know naturally as beasts, which are without reason, in those things they corrupt themselues.

11 9 Woe *be vnto them*: for they haue followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and periſh in the gainesaying * of Core.

12 10 These are rockes in your ʳ feastes of charity, when they feast with you, without ˢ all feare, feeding themselues: * cloudes *they are* without water, carried ᵗ about of windes, corrupt trees *and* without fruit, twise dead, *and* plucked vp by the roots.

13 *They are* the raging waues of the sea, foming out their owne shames: *they are* wandring ſtarres, to whom is ᵘ reserued the blackeneſſe of darkeneſſe for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, * Behold, the Lord ᵛ commeth with thousands of his Saints.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell ſpeakings, which wicked ſinners haue ſpoken against him.

16 These are murmurers, complainers, walking after their owne luſtes: * whoſe mouthes ſpeake proud things, hauing mens perſons in admiration, because of aduantage.

17 11 But, yee beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Iesus Christ:

18 How that they tolde you that there ſhould be ʷmockers * in the laſt time, which ſhould walke after their owne vngodly luſts.

19 12 These are they that ſeparate themselues, ˣ from other, naturall, ʸ hauing not the Spirit.

20 But, yee beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt.

21 And keepe your ſelues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 13 And haue compaſſion of ſome, in ᶻ putting difference:

23 And other ſaue with ᵃ feare, pulling them out of the fire, and hate euen that ᵇ garment which is ſpotted by the fleſh.

24 14 Now vnto him that is able to keepe you that yee fall not, and to preſent you faukleſſe before the preſence of his glory with ioy,

25 *That is*, to God onely wiſe, our Sauiour *be* glory, and maieſtie, and dominion, and power, both now and for euer, Amen.

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a This it put to make a difference betweene him and Iudas Iscariot.
b By God the Father.
c Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.
d The end and marke whereat he ſhooteth in this Epiſtle, is, hee confirmeth the godly against certaine wicked men, both in ſhamefome doctrine and good maners.
d Of those things that pertaine to the ſaluation of all of vs.
e That ye ſhould defend the faith by all the might you can, both by true doctrine and good example of life.
f Which was once for ſe giuen, that it may neuer be changed.
a Iesh by Gods prouidence and not by chance, that many wicked men creepe into the Church.
g Hee condemneth this ſinne in them, that they take a preſence or occaſion to wexe wanton, by the grace of God: which cannot be, but the chiefe empire of Chriſt muſt be abrogated, in that ſuch men giue vp themſelues to Satan: as ariſeth the ſect of the Anabaptiſts doeth, which they call Libertines.
* 2. Pet. 2, 1. 4 Hee ſetteth foorth the horrible puniſhment of them which haue abuſed the grace of God to follow their owne luſtes. * Numb. 14, 37 5 The fall of the Angels was moſt ſincerely vnſolued how much more then will the Lord puniſh wicked and faithleſſe men? * 2. Pet. 2, 4. * Gen 19, 24. *g* Following the ſteps of Sodome and Gomorrhe. *h* Thus he courtly ſetteth foorth their horrible and monſtrous luſtes: which are ſo blockiſh & voide of reaſon, as if all their ſenſes and wits were in a moſt dead ſleepe. 6 Another moſt perniticus doctrine of theirs, in that they take away obedience & magiſtrates, & ſpeake euill of them, as at this day the Anabaptiſts doeth, which is a greater matter to deſpiſe gouernment, then the gouernours haue to ſay, the matter it ſelfe, then the perſons. 7 An argument of compariſon, Michael one of the chiefeſt Angels, was content to deliuer Satan, although a moſt curſed enemie, to the iudgement of God to be puniſhed: & hee perſuade men are not aſhamed to ſpeake euill of the powers which are ordered of God. 8 The concluſion. Theſe men are in a double fault, to wit, both for their raſh follie in condemning ſome, and for their impudent and ſhameleſſe contempt of their knowledge, which when they had gotten, yet mixed with ſtanding they liued as brutiſe beaſts, ſeruing their bellies.
i Not with yncke and pen, but with the ſpirit of God.
k Or, iudgement.
l Committed fornication, and followed ſtrange fleſh, that is, the vnnaturall luſt of man with man.
m Iuſtly punished.
n Without all reuerence either to God or man.
* 2. Pet. 2, 27.
o Moſt groſſe darkeneſſe.
* Reuel. 1, 7.
p The preſent time for the time to come.
* Pſal. 17, 10.
q The riſing vp of ſuch mockers was ſpoken of before, that wee ſhould not be troubled at the newneſſe of the matter.
* 1. Tim. 4, 1.
r To ſeparate themſelues from the godly, because they are not gouerned by the Spirit of God: and contrariwiſe it is the propertie of Chriſtians to edifie one another through godly prayers both in faith and in loue vntill the mercy of Chriſt appeare to their full ſaluation.
s Among them which wander and goe aſtray, make choiſe, that they handle ſome of them gently, and that other ſome being ſet in the very flame, they reſcue out of the fire with feare and ſharpe inſtruction of the preſent danger: yet ſo, that they doe in ſuch ſort abhorre the wicked and diſhoneſt, that they eſchew euen the leaſt contagion that may be. *t* By tearing them. *u* Holding them backe with godly feuerity. *q* An amplification taken from the forbidden things of the Law which did defile. 14 He commendeth them to the grace of God, declaring ſufficiently that it is God onely that can giue vs that conſtancie which hee requireth of vs.

9 He foreſeeleth their deſtruction, becauſe they reſemble our ſhewe forth Caines ſhamefull malice, Balaams filthy couetouſneſſe, and to be ſhort, Coreſ ſedicious and ambitious head.
* *Gene.* 4, 8.
* *Num.* 24, 22. 2. *pet.* 2, 15.
* *Numb.* 16, 1. 10 He rebuketh moſt ſharply with many other notes and markes, both their diſhoneſtie at Sithnieſſe, and their ſaweieneſſe, but eſpecially their vaine brauery of words, and moſt vaine pride, ioyning therewithall a ſmall grace and beaute in ſtreining out of a moſt ancient prophecie of Enoch touching the iudgement to come.
11 The feaſts of charitie were certaine baukets, which the brethren that were members of the Church, kept all together, as Tertullian ſetteth them forth in his Apology. Chap 39. in ſumptuouſly, without all reuerence either to God or man.
* 2. Pet. 2, 17.
n Moſt groſſe darkeneſſe.
* Reuel. 1, 7.
o The preſent time for the time to come.
* Pſal. 17, 10.
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a tim. 3, 1. 2 peter 3, 3. 12 It is the property of Antichriſtites from the godly, because they are not governed by the Spirit of God: and contrariwiſe it is the propertie of Chriſtians to edifie one another through godly prayers both in faith and in loue vntill the mercy of Christ appeare to their full ſaluation. 13 Among them which wander and goe aſtray, make choiſe, that they handle ſome of them gently, and that other ſome being ſet in the very flame, they reſcue out of the fire with feare and ſharpe inſtruction of the preſent danger: yet ſo, that they doe in ſuch ſort abhorre the wicked and diſhoneſt, that they eſchew euen the leaſt contagion that may be. *p* By tearing them. *q* Holding them backe with godly feuerity. *q* An amplification taken from the forbidden things of the Law which did defile. 14 He commendeth them to the grace of God, declaring ſufficiently that it is God onely that can giue vs that conſtancie which hee requireth of vs.

THE

THE ORDER OF TIME,

wherevnto the Contents of this booke are to be referred.

The yeere of Christ.

1.&c. THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whileſt Christ was yet vpon the earth.

34. The dragon perſecuted Christ aſcending into heauen, hee fighteth and is throwen down: and after perſecuteth the Church of the Iewes.

67. The Church of the Iewes is receiued into the wilderneſſe, for three yeeres and an halfe.

70. When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiſeth vp the beaſt with ſeuen heads, and the beaſt with two heads, which make hauocke of the Church Catholike, and her Prophets for 1260 yeeres after the Paſſion of Chriſt, chap. 13. and 11.

97. The ſeuen Churches are admoniſhed of things preſent, ſomewhat before the end of Domitian his reigne, & are forewarned of the perſecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and ſignes prouoketh the world, and ſealeth the godly, chap. 6 and 7.

He ſheweth foorth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073. The dragon is let looſe after 1000. yeeres, and Gregory the vij. being Pope, rageth againſt Henrie the third then Emperour, chap. 20.

1217. The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and moſt cruelly perſecuted the Emperour Frederick the ſecond.

The dragon by both the beaſts perſecuteth the Church, and putteth the godly to death, chap 9.

1295. The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the ſixt booke of the Decretals: hee excommunicated Philip the French King.

1300. Boniface celebrateth the Iubile.

1301. About this time was a great earthquake, which ouerthrew many houſes in Rome.

1305. Prophecie ceaſeth for threes yeeres and an halfe, vntill Benedict the ſecond ſucceeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beaſts, oppugne Prophecie, chap. 13.

Chriſt defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with ſingular iudgements, chap. 16.

Chriſt giueth his Church victorie ouer the harlot, chap. 17. and. 18. Ouer the two beaſts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Chriſt Ieſus, chap. 21. and 22.

THE

THE REVELATION OF SAINT IOHN THE APOSTLE AND Euangelist, with the Annotations of

Francis Iunius.

CHAP. I.

a He declareth what kind of diſtrine is here handled, 3 euen his that is the beginning & ending: 12 Then the myſtery of the ſeuen Candleſtickes and ſtarres 20 is expounded.

THE [a] Reuelation of [b] Ieſus Chriſt, which God gaue vnto him, to ſhewe vnto his ſeruants things which muſt ſhortly be done: which hee ſent, and ſhewed by his Angel vnto his ſeruant Iohn,

2 Who bare record of the word of God, and of the teſtimonie of Ieſus Chriſt, and of all [c] things that he ſaw.

3 Bleſſed *is he* that readeth, and they that heare the words of this prophecie, and keepe thoſe things which are written therein: for the time is at hand.

4 [a] Iohn to the ſeuen Churches which are in Aſia, Grace *be* with you, and peace from him, [c] Which [*] is, and Which was, and Which is to come, and from the [d] ſeuen Spirits which are before his Throne,

5 And from Ieſus Chriſt *which is* that [*] faithfull witneſſe, *and* [*] that firſt begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his [*] blood,

6 And made vs [*] Kings and Prieſts vnto God euen his Father, to him, *I ſay, be* glory and dominion for euermore, Amen.

7 Behold, he commeth with [*] clouds, and euery [e] eye ſhall ſee him: yea, euen they which pearced him thorow: and all kindreds of the earth ſhall waile before him. Euen ſo, Amen.

8 [c] I [*] am [c] Alpha and Omega, the beginning and [c] ending, ſaith the Lord, Which is, and Which was, and Which is to come, *euen* the Almighty.

9 [f] I Iohn, euen your brother and companion in tribulation, and in the kingdome and patience of Ieſus Chriſt, was in the [g] Ile called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 And I was *rauiſhed* in [h] ſpirit on the [i] Lords day, and heard behind me a great voyce, as it had beene of a trumpet,

11 Saying, I am Alpha and Omega, that firſt and that laſt: and that which thou ſeeſt write in a booke, and ſend it vnto the ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 [g] Then I turned backe to ſee the voyce that ſpake with me: and when I was turned, I ſawe ſeuen golden candleſtickes,

13 And in the mids of the ſeuen candleſtickes, one like vnto the Sonne of man, cloathed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and haires *were* white as white wool, & as ſnow, & his eyes *were* as a flame of fire,

15 And his feete like vnto fine braſſe burning as in a fornace: and his voyce as the ſound of many waters,

16 And he had in his right hand ſeuen ſtarres: and out of his mouth went a ſharpe two edged ſword: and his face *ſhone* as the ſunne ſhineth in his ſtrength.

17 [k] And when I ſawe him, I fell at his feete as dead: *but* [l] then he laide his right hand vpon me, ſaying vnto me, Feare not: [m] I am that [*] firſt at what time, and by what meanes, namely, by the ſpirit and the Lords day, which day euer ſince the reſurrection of Chriſt, was conſecrated for Chriſtians vnto the religion of the Sabbath: that is to ſay, to be a day of reſt, verſe. 10 Thirdly, who is the authour that calleth him, and what is the ſume of his calling. *g Patmos is one of the yles of Sporas whither Iohn was baniſhed as ſome write. h Thus is that holy rauiſhment expreſſed, wherin ſh the Prophet were rauiſhed, and being as it were carried out of the world, were conuerſant with God, and ſo Ezekiel ſaith often that hee was carried from place to place of the Lords Spirit, and that the Spirit of the Lord ſet vpon him. i Hee called it the Lords day, which Paul called the firſt day of the weeke, 1. Cor. 16. 2. & 8* The expoſition, declaring the third & laſt point of the propoſition (for the other points are euident of themſelues) wherein is ſhewed firſt the authour of his calling vnto the Prophecie. Secondly the calling it ſelfe vnto the end of the Chap. And firſt of all the occaſion is noted in this verſe, in that S. Iohn turned himſelfe towards the viſion after he ſet downe the deſcription of the authour in the verſes following. 13. 14. 15. 16. *k To ſee him whoſe voyce I had heard.* 9 The deſcription of the Authour, which is Chriſt: by the candleſticks that ſtandeth about him, that is the Churches that ſtand before him, and depend vpon his direction, in this verſe: by his properties, that hee is one furniſhed with wiſdome and dexteritie to the archiuing of great things, verſe 13. and ancient grauitie and moſt excellent light of the eyes verſe 14. with ſtrength inuincible and with a mighrie word, verſe 15. By his operations, that he rules the miniſtery of his ſeruants in the Church, giueth the effect thereto by the ſword of his word & enlightening all things with his countenance, doeth moſt mightily prouide for euery one by his diuine prouidence, verſe 16. 10 A religious feare that goeth before the calling of the Saints, & their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation in this calling partly by ſigns and partly by word of power. 12 A moſt elegant deſcription of this calling contained in three things, which are neceſſary vnto a iuſt vocation: firſt the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verſe, for that hee is eternall and omnipotent, verſe. 18. Second, the ſum of this prophetical calling, and reuelation, verſe 19. Laſtly a declaration of thoſe perſons vnto whom this prophecie is by the commandement of God diuided in the deſcription thereof, verſe 20. * *Eſai. 41. 4.*

and

1 This Chapter * hath two principall parts, the title or inſcription, which ſtandeth in ſtead of an exordium: and a narration going before the whole prophecie of this booke: The inſcription is double, generall and particular. The generall containeth the kind of prophecie, the authour, end, matter, inſtruments, and manner of communicating the ſame, in the firſt verſe: the moſt religious faithfulneſſe of the Apoſtle as a publike witneſſe, verſe 2. And the vſe of communicating the ſame taken from the promiſe of God, and from the circumſtance of the time, verſe the third.

a An opening of a ſecret and hid thing.

b Which the Sonne opened to vs out of his Fathers boſome by Angels. 2 This is the particular of ſingular inſcription, where in ſa'utation is written vnto certaine Churches by name, which repreſent the Church Catholike: and the certainty and the truth of the fame is declared, from the Authour thereof, vnto the eight verſe. 5 That is, from God the Father, eternall, immortall, immutable: whoſe vnchangeable nelſe S. Iohn declare h by a forme of ſpeach which is vnderſtood. For there is no incongruitie in this place, where, of neceſſitie the words muſt be attempered vnto the myſteries, and not the myſteries corrupted or impaired by the word. *c They theſe three times, Is, Was and Shall be, is ſignified this word Iehouah, which is the proper name of God. * Exod. 3. 14.* 4 That is, from the holy Ghoſt which proceedeth from the Father and the Sonne. This Spirit is one in perſon according to his ſubſiſtencie: but is communication of his vertue, and in demonſtration of his diuine workes in thoſe ſeuen Churches, doeth ſo perfectly manifeſt himſelfe, as if there were ſo many Spirits, euery one perfectly working in his owne Church, wherefore after Chap. 5. 6. they are called the ſeuen hornes and ſeuen eyes of the Lambe, as much to ſay, is his moſt abſolute power and wiſedome: and Chap 3. 1. Chriſt is ſaid to haue there ſeuen Spirits of God, and Chap. 4. 5. it is ſaid, that ſeuen lampes doe burne before his throne, which alſo are thoſe ſeuen Spirits of God. That this place ought to be ſo vnderſtood, it is thus prooued: For firſt grace and peace is aſked by prayer of this Spirit, which is a diuine worke, & in action incommunicable, in reſpect of [*] moſt high Deitie. Secondly, he is placed betweene the Father and the Sonne, as ſet in the ſame degree of dignitie & operation with them. Beſides he is before the throne, 21 of the diuine ſubſiſtence with the Father and the Sun: as the ſeuen eyes and ſeuen hornes of the Lambe. Moreouer, theſe ſpirits are neuer ſayde to adore God, as all other things are. Finally, that is the power whereby the Lambe opened y booke, & loſed the ſeuē ſeales thereof, when none could be found amongſt all creatures by whom the booke might be opened Cuap 5. Of theſe things long ago Maſter Iohn Luid of Oxford wrote learnedly vnto mee. Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth a long proceſſe of ſpeach to be vſed concerning Chriſt. *d Theſe are the ſeuen ſpirits which are afterward in verſe 6. called the hornes and eyes of the Lambe, and are now made as a grade wauting vpon God.* 5 A moſt ample and graue commendation of Chriſt. firſt from his offices the Prieſthood & kingdomes, ſecondly from his benefits, as his loue toward vs, and waſhing vs with his blood, in this verſe, and communication of his kingdome and Prieſthood with vs thirdly from his eternall glory and power, which alwayes is to be celebrated of vs. verſe 6. Finally from the accompliſhment of all things once to be effected by him, at his ſecond coming: what time he ſhall openly deſtroy the wicked, and ſhall comfort the godly in the kingdome, verſe 7. * *Pſal. 89. 38. & 132. 11. 1. Cor. 15. 21. colo. 2. 12.* * *Heb. 9. 14. 1. pet. 1. 18, 19. 1. Iohn 1. 7.* * *Iſai. 2. 5.* * *Eſay 3. 14, matth. 24. 30. iude 14.* *e All men.*

6 A confirmation of the ſalutation aforegoing, taken from the words of God himſelfe: in which he auoucheth his operation in euery ſingular creature, the immutable eternitie that is in himſelfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne eſſence, that Trinitie of perſons, which was before ſpoken of. * *Chap. 21. 6. and 22. 13.*

f I am he before whom there is nothing, yea, by whom euery thing that is made, was made and ſhall remaine though all they ſhould periſh.

7 The narration, opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangeliſt in the ſingular Reuelation, and to procure faith, and credit vnto this prophecie. This is the ſecond part of this Chapter conſiſting of a propoſition and an expoſition. The propoſition ſheweth, firſt who was called vnto this Reuelation, in what place, & how occupied, verſe 9. Then the word, and that on the Lords day, was conſecrated for Chriſtians vnto the religion of the Sabbath: that is to ſay, to be a day of reſt, verſe. 10 Thirdly, who is the authour that calleth him, and what is the ſume of his calling. *g Patmos is one of the yles of Sporas whither Iohn was baniſhed as ſome write. h Thus is that holy rauiſhment expreſſed, wherin ſh the Prophet were rauiſhed, and being as it were carried out of the world, were conuerſant with God, and ſo Ezekiel ſaith often that hee was carried from place to place of the Lords Spirit, and that the Spirit of the Lord ſet vpon him. i Hee called it the Lords day, which Paul called the firſt day of the weeke, 1. Cor. 16. 2. & 8* The expoſition, declaring the third & laſt point of the propoſition (for the other points are euident of themſelues) wherein is ſhewed firſt the authour of his calling vnto the Prophecie. Secondly the calling it ſelfe vnto the end of the Chap. And firſt of all the occaſion is noted in this verſe, in that S. Iohn turned himſelfe towards the viſion after he ſet downe the deſcription of the authour in the verſes following. 13. 14. 15. 16. *k To ſee him whoſe voyce I had heard.* 9 The deſcription of the Authour, which is Chriſt: by the candleſticks that ſtandeth about him, that is the Churches that ſtand before him, and depend vpon his direction, in this verſe: by his properties, that hee is one furniſhed with wiſdome and dexteritie to the archiuing of great things, verſe 13. and ancient grauitie and moſt excellent light of the eyes verſe 14. with ſtrength inuincible and with a mighrie word, verſe 15. By his operations, that he rules the miniſtery of his ſeruants in the Church, giueth the effect thereto by the ſword of his word & enlightening all things with his countenance, doeth moſt mightily prouide for euery one by his diuine prouidence, verſe 16. 10 A religious feare that goeth before the calling of the Saints, & their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation in this calling partly by ſigns and partly by word of power. 12 A moſt elegant deſcription of this calling contained in three things, which are neceſſary vnto a iuſt vocation: firſt the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verſe, for that hee is eternall and omnipotent, verſe. 18. Second, the ſum of this prophetical calling, and reuelation, verſe 19. Laſtly a declaration of thoſe perſons vnto whom this prophecie is by the commandement of God diuided in the deſcription thereof, verſe 20. * *Eſai. 41. 4.*

13 The summe of this prophecie, that the Apostle must write what soeuer he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts: one is narration of those things which are, that is, which then were at that time contained in the second and third Chapters, the other part is of those things which were things which was going. 1 *By the Angels he meaneth the Ministers of the Church.*

and that last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 [13] Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 [14] The mystery of the seuen starres which thou sawest in my right hand, and the seuen golden candlesticks *is this*, The seuen starres are the [1] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

to come, contained in the rest of this booke. 14 That is, the mysticall, signified by the particulars of the vision before going.

CHAP. II.

1 *Iohn is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus,* 8 *Of the Smyrnians,* 12 *of Pergamus,* 18 *and of Thyatira, as that they keepe those things which they receiued of y Apostles.*

[1] VNto the Angel of the Church of Ephesus write, [2] These things saith he that holdeth the seuen starres in his right hand, and walketh in the [a] midst of the seuen golden candlesticks,

2 [3] I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheleſſe, I haue *somewhat* [4] against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remooue thy candlesticke out of his place, except thou amend.

6 But this thou hast that thou hatest the workes of the Nicolaitanes, which I also hate.

7 [4] Let him that hath an eare heare what the Spirit saith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life which is in [5] the middes of the [b] Paradise of God.

8 ¶ [6] And vnto the Angel of the Church of the [c] Smyrnians write, These things saith hee that is first and last, which was dead and is aliue,

9 [7] I know thy workes and tribulation, and pouertie (but thou art rich) and *I know* the blasphemie of them, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that yee

1 The summe of this booke is comprised in a narration of those things which then were as S. Iohn taught vs, chap. 1. 19. it belongeth wholly to instruction: and in these 2. next Chapters, containeth seuen places according to the number, and condition of those Churches which were named before, Chap. 1. 11. figured verse 12. and distributed most aptly into their Pastors and flockes verse 20. which verse of that Chap. is as it were a plaſſage vnto the first part. Euery one of the seuen places hath three principall members, an Exordium taken from the person of the Author, 2 Proposition, in which is praise and commendation of that which is good, reprehenſion of that which is euill: and instruction containing either an exhortation alone, or with all a diſſwasion oppoſite vnto it, and a conclusion thirding vnto attention by diuine promises. And this first place is vnto the Pastours of the Church of Ephesus. 2 The exordium wherein are contained the speciall praises of Christ Iesus the Authour of this prophecie, out of the 16 and 19 verse of the first Chapter. 3 The propoſition, first condemning the Pastors of this Church verse 2, 3. then reproving him verse 4. after informing him and with all threatning that hee will anſuer the Church to another place, verse 5. This conclusion or threat Christ migateth by a kind of correction, calling to minde the particular vertue & piete the Church, which God neuer leaueth without recompenſe verse 6. Concerning the Nicolaitans see more vpon the 15 verse. 7 To *Ecclesia* with *thee for.* 4 The conclusion, containing a commun demeent of attention & a promiſe of euerlasting aſſaduoed out in a figure of which Geue. 2, 9. 5 That is, in Paradise after the manner of the Hebrew phrase. *b Thus Christ ſpeaketh as the Mediator.* 6 The second place is vnto the Pastours of the Church of the Smyrnians. The exordium taken out of the 17 and 18 verses of the first Chap *c Smyrna was one of the 12 of Ionia in Asia.* 7 The propoſition of praise is in this verse, and of exhortation ioyned with promiſe, is in the next verse.

may be tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 9 Let him that hath an eare heare what the Spirit saith vnto the Churches. He that ouercommeth shall not be hurt [10] of the second death.

12 [11] And to the Angel of the Church, which is at [d] Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 [12] I know thy workes, and where thou dwelleſt, *euen* where Satans throne is, and thou keepeſt my Name, and hast not denied my faith, *euen* in [e] those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the doctrine of *Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them that maintaine the doctrine of the [13] Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 [14] Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate [15] of the [g] Manna that is hid, and will giue him a [h] white stone, and in the stone a new [17] name written, which no man knoweth, sauing he that receiueth it.

18 ¶ And vnto [18] the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know [19] thy workes and thy loue, [i] and seruice and faith, and thy patience, & thy workes, and that *they are* moe at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezabel which calleth herselfe a prophetesse, to teach and to deceiue my seruants, to make them commit [k] fornication and to eat meate sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

2 The former part of this booke is comprised in a narration of those things which then were as S. Iohn taught vs, chap. 1. 19. it belongeth wholly to instruction: and in these 2. next Chapters, containeth seuen places according to the number, and condition of those Churches which were named before, Chap. 1. 11. figured verse 12. and distributed most aptly into their Pastors and flockes verse 20. which verse of that Chap. is as it were a plaſſage vnto the first part. Euery one of the seuen places hath three principall members, an Exordium taken from the person of the Authour, 2 Proposition, in which is praise and commendation of that which is good, reprehenſion of that which is euill: and instruction containing either an exhortation alone, or with all a diſſwasion oppoſite vnto it, and a conclusion thirding vnto attention by diuine promises. And this first place is vnto the Pastours of the Church of Ephesus. 2 The exordium wherein are contained the speciall praises of Christ Iesus the Authour of this prophecie, out of the 16 and 19 verse of the first Chapter. 3 The propoſition, first condemning the Pastors of this Church verse 2, 3. then reproving him verse 4. after informing him and with all threatning that hee will anſuer the Church to another place, verse 5. This conclusion or threat Christ migateth by a kind of correction, calling to minde the particular vertue & piete the Church, which God neuer leaueth without recompenſe verse 6. Concerning the Nicolaitans see more vpon the 15 verse. 7 To *Ecclesia* with *thee for.* 4 The conclusion, containing a commun demeent of attention & a promiſe of euerlasting aſſaduoed out in a figure of which Geue. 2, 9. 5 That is, in Paradise after the manner of the Hebrew phrase. *b Thus Christ ſpeaketh as the Mediator.* 6 The second place is vnto the Pastours of the Church of the Smyrnians. The exordium taken out of the 17 and 18 verses of the first Chap *c Smyrna was one of the 12 of Ionia in Asia.* 7 The propoſition of praise is in this verse, and of exhortation ioyned with promiſe, is in the next verse.

8 That is, often yeeres. For so commonly both in this booke and in Daniel 3 yeeres are ſignified by the name of dayes: that God thereby might declare, that the ſpace of time is appointed by him, and the same very short. Now because Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne, as Iustine and Ireneus doe witneſſe, it is altogether neceſſarie that this should be referred vnto that perſecution which was done by the authoritie of the Emperour Traian, who began to make bauncke of the Christian Church in the tenth yeere of his reigne, as the Hiſtoriographers doe write: and his bloody perſecution continued vntil Adrian the Emperour had ſucceeded in his place: the ſpace of which time is precisely tenne yeeres, which are here meutioned. 9 The conclusions as verse 7. 10. See Chap. 20. 6. 11 The third place is vnto the Paſtors of Pergamus. The Exordium is taken out of the 16. verse of the first Chapter. *d Pergamus was the name of a famous citie in old time in Asia, where*

the Kings of the Attalians were alwayes resident. 12 The propoſition of praiſe is in this verſe, of reprehenſion in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angel or miniſter of y Church of Pergamus, as Aretas writeth. *e The faith of them of Pergamus is ſo much the more highly commended, becauſe they remained conſtant euē in the very heat of perſecution.* * Num. 24, 15 & 25, 1. *f That which is here ſpoken of things offered to idoles, is meant of the ſame kinde which S. Paul ſpeaketh 1 Cor. 10, 13.* 13 Which follow the footſteps of Balaam, and ſuch as are abandoned vnto all filthineſſe, as he ſhewed in the verſe aforegoing, and is here ſignified by a note of ſimilitude. And thus alſo muſt the ſixt verſe bee vnderſtood. For this matter eſpecially Ireneus muſt be conſulted withall. 14 The concluſion, ſtanding of exhortation as before, & of promiſe. *g Hee alludeth to that ſermon which wee reade of Iohn 6. and to the place we finde Pſalme 105, 40. h Aretas writeth, that ſuch a ſtone was wont to be giuen to wreſtlers at games, or elſe that ſuch ſtones did in olde time witneſſe the quiting of a man.* 15 The bread of life, inuiſible, ſpirituall, and heauenly, which is kept ſecretly with God, from before all times determinate. 16 Which is a ſigne and witneſſe of forgiueneſſe and remiſſion of ſinnes, of righteouſneſſe and true holineſſe, and of purities vncorrupted, after that the old man is killed. 17 A ſigne and teſtimonie of newneſſe of life in righteouſneſſe and true holineſſe, by putting on the new man: whom none doeth inwardly know, ſaue the ſpirit of man which is in himſelf, the praiſe whereof is not of man, but of God Rom. 2, 29. 18 The fourth place is vnto the Paſtours of Thyatira. The exordium is taken out of the 14. and 15. verſes of the firſt Chapter. 19 The propoſition of praiſe is in this verſe: of reprehenſion, for that they tolerated with them, the doctrine of vngodlineſſe and vnrighteouſneſſe, is verſe 20. the authours whereof though they were called backe of God, yet repented not verse 21. whereunto is added a moſt heauie threatning, verſe 22 and 23. of a conditionall promiſe, and of exhortation to hold fait the truethis, in the two verſes following. *i So hee calleth thoſe effects of charity whereb are done to the Saints.* *k By fornication, is oft times in the Scripture idolatrie meant.*

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death, and all the Churches shall know that I am he which * search the reines and hearts: and I will giue vnto euery one of you according vnto your works.

24 And vnto you I say, the rest of them of Thyatira. As many as haue not this learning, neither haue knowen the l deepeneſſe of Satan (as they ſpeake) I will m put vpon you none other burden.

25 But that which ye haue already, holde faſt till I come.

26 n For he that ouercommeth and keepeth my words vnto the end, to him will I giue o power ouer nations.

27 * And he ſhall rule them with a rod of yron: *and* as the veſſels of a potter, ſhall they be broken:

28 Euen as I receiued of my Father, ſo will I giue him p the morning Starre.

29 Let him that hath an eare, heare what the Spirit ſaith to the Churches.

CHAP. III.

1 *The firſt Epiſtle ſent to the Paſtors of the Church of Sardis.* 7 *of Philadelphia.* 14 *And of the Laodiceans,* 16 *that they be not luke warme.* 20 *but endeauour to further Gods glory.*

1 AND write vnto the Angel of the Church which is at a Sardis, Theſe things ſaith he that hath the ſeuen Spirits of God, and the ſeuen ſtars: I know thy workes: for thou haſt a b name that thou liueſt, but thou art dead.

2 Be awake, and ſtrengthen the things which remaine, that are c ready to die: for I haue not found thy worke perfit before God.

3 Remember therefore, how thou haſt receiued and heard, and hold faſt and repent.* If therefore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I will come vpon thee.

4 *Notwithſtanding* thou haſt a few names yet in Sardis, which haue not defiled their garments: and they ſhall walke with me in 4 white: for they are d worthy.

5 He † that ouercommeth, ſhall be cloathed in white aray, and I will not put out his Name out of the * booke of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

7 ¶ 6 And write vnto the Angel of the Church which is of Philadelphia, Theſe things ſaith hee that is Holy, and True, which hath the e key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth.

8 7 I know thy workes: behold, I haue ſet before thee an open doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my Name.

9 Behold, I will make them f of the Synagogue of Satan, which call themſelues Iewes, and are not, but doe lie: behold, *I ſay*, I will make them that they ſhall come g and worſhip before thy feet, and ſhall know that I haue loued thee.

10 Becauſe thou haſt h kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to try them that dwell vpon the earth.

11 Behold, I come ſhortly: hold that which thou haſt, that no man take thy crowne.

12 9 Him that ouercommeth, will I make a pillar in the Temple of my God, and he ſhall goe no more out: i 10 and I will write vpon him the Name of my God, and the name of the city of my God, *which is* the new Ieruſalem, which commeth downe out of heauen from my God, and *I will write vpon him* my new Name.

13 Let him that hath an eare, heare what the Spirit ſayeth vnto the Churches.

14 11 And vnto the Angel of the Church of the Laodiceans write, Theſe things ſaith k Amen, the faithfull and true witnes, that l beginning of the creatures of God.

15 12 I know thy works, that thou art neither cold nor hote: I would thou wereſt cold or hot.

16 Therefore becauſe thou art luke warme, and neither cold nor hote, it will come to paſſe, that I ſhall ſpe w thee out of my mouth.

17 For thou ſayeſt, I am rich, and increaſed with goods, and haue need of nothing, and knoweſt not how thou art wretched and miſerable, 13 and poore, and blind, and naked.

18 I counſell thee ro buy of me gold tryed by the fire, that thou mayeſt be made rich: and white raiment, that thou mayſt be cloathed, and that thy filthy nakednеſſe doe not appeare: and anoint thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, * I rebuke and chaſten: be x zealous therefore and amend.

20 Behold, I ſtand at the doore, and knocke, 14 If any man heare my voyce, and open the doore, I will come in vnto him, and will ſup with him, and he with me.

21 15 To him that ouercommeth, will I graunt to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſayeth vnto the Churches.

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1 The firſt place is vnto the Paſtors of Sardis. The exordium is taken out of the 4. and 16. verſes of the 1. Chap.

a *Sardis is ſituate vpon a mount of moſt flouriſhing and fatte paſture, where the Kings of Lydia kept theer courts.*

2 The propoſition of reproofe is in this verſe: of exhortation ioyned with a threatning in the two verſes that follow, and of qualifications by way of correction vnto the comfort of the good, which yet remained there, verſe 4.

b *Thou art ſaid to liue, but art dead in deede.*

c *Other things, whoſe ſtate is ſuch, that they are now going, and vnleſſe they be confirmed, will periſh forthwith.*

* *Chap.16.15.*

3 That is, who haue with all religion guarded themſelues from ſinne and contagion, euen from the very ſhew of euill, as S. Iude exhorteth, verſe 23. 4 Pure from all ſpot and ſtaining with glory. So it is to be vnderſtood alwayes hereafter as in the next verſe. 5 The concluſion ſtanding vpon a promiſe and a commandement as before.

d *They are meet and fit, to wit, becauſe they are iuſtified in Chriſt, as they haue truely ſhewed it: for he is righteous that worketh righteouſneſſe: but ſo, as the tree bringeth forth the fruit. Looke Rom 3.28* * *Chap.20.12.* a.*and 20,27. phil.4.3.*

6 The firſt place is vnto the Paſtors of Philadelphia. The exordium is taken out of the 18 verſe of the 1. chapter. e *All power of rule in commanunding and forbidding, deſtroying and puniſhing. And the houſe of Dauid is the Church, and the ceremoniall promiſe of Dauids Kingdome belongeth to Chriſt.* 7 The propoſition of praiſe is in this verſe, of promiſes, to bring home againe them that wander, verſe 9, and to preſerue the godly, verſe 10, and of exhortation, verſe 11.

f I will bring them to that caſe.

8 That is, ſall downe and worſhip either thee chiefly, or Chriſt religiouſly at thy feete (and thus I had rather take it) whether here in the Church (which ſeemeth more proper to the argument of this place) or thee in the world to come. For Chriſt verely ſhall fulfill his word.

g *Becauſe thou haſt bene patient & conſtant, as I would my ſeruants ſhould be.*

9 The concluſion, which containeth a promiſe and a commandement.

10 That is, the new man ſhallbe termed after his Father, Mother, and head Chriſt.

11 The ſeuenth place is vnto the paſtors of the Church of Laodicea. The exordium is taken out of the 15. verſe of the 1. chapter.

h *Amen ſoundeth as much in the Hebrew tongue, as Truely, or Trueth it ſelfe.*

i *Of all things that are made, haue their beginning.*

12 The propoſition of reproofe is in this verſe, whervnto is adioyned a threatning, verſe 16, with a confirmation declaring the ſame, verſe 17 and of exhortation vnto faith and repentance, verſe 18, 19. wherevnto is added a conditionall promiſe verſe 20.

13 The ſpirituall miſery of men is meraphorically expreſſed in three points: vnto which are matched 12 correſpondent thoſe remedies which are offered, verſe 18. * *Pro. 3.92. heb. 12.5.* k *Zeale is ſet againſt them which are neither hote nor cold.*

14 This muſt be taken after the maner of an allegory, as Iohn 14.23. 15 The concluſion, conſiſting of a promiſe, as chap. 1. verſe 26. and of an exhortation. Hitherto hath bin the firſt parte of the booke of the Apocalyps.

CHAP. IIII.

1 *Another viſion contemning the glory of Gods Maieſty:* 8 *which is magnified of the foure beaſts,* 10 *and the foure and twenty Elders.*

AFter † this I looked, and behold, a doore was open in heauen, and the firſt voyce which I

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† *I will ſhew you what muſt be done hereafter.*

1 Hereafter followeth the ſecond part of this booke, which is altogether prophetical, foretelling thoſe things which were to come, as was ſaid before, Chap. 1, 19. This is diuided into two hiſtories: one common vnto the whole world, vnto the 9. Chapter: and another ſingular of the Church of God, thence vnto the 22 chapter. And theſe hiſtories are ſaid to be deſcribed in ſeuerall bookes, chap. 5, 1. and 10, 1. Now this verſe is as it were a paſſage from the former part vnto the ſecond: where it is ſaid, that the heauen was opened, that is, that hereby things were vnlocked, and that a voice as of a trumpet ſounded in heauen to ſhew vnto Aſpoſtle, & call him to the vnderſtanding of things to come. The firſt hiſtory hath two parte one of the cauſes of things done, and of this whole Reuelation, in that: and the next chapter. Another of the acts done, in the next 4. chapters. The principall cauſes according to the diſtinction of priſons in the vnitie of the diuine eſſence, and according to the oeconomie or diſpenſation thereof, are two. One the beginning, which none can approach vnto, that is, God the Father, of whom is ſpoken in this chapter. The other, the Sonne, who is the meane cauſe, eaſie to be approached vnto, in reſpect that he is God and man in one perſon: of whom Chap. 5.

heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And [a] immediatly I was *rauished* [a] in the spirit, [3] and beholde, a throne was set in heauen, and one sate vpon the throne.

3 [4] And he that sate, was to looke vpon, like vnto a Iasper stone, and a sardine, and there *was* a rainebow round about the throne, in sight like to an emerauld.

4 [5] And round about the throne *were* foure and twentie seats, and vpon the seats I saw foure and twentie Elders sitting, cloathed in white rayment, and had on their heads crownes of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings and voices, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 [7] And before the throne there *was* a Sea of glasse like vnto chrystall: and in the midst of the throne, and round about the throne *were* foure beastes, full of eyes before and behinde.

7 And the first beast *was* like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast *was* like a flying Eagle.

8 And the [b] foure beasts had each one of them sixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 And when those beastes [c] gaue glory, and honour, and thanks to him that sate on the throne, which liueth for euer and euer,

10 [9] The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

11 [10] Thou art * worthy, O Lord, [11] to receiue glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and haue beene created.

vpon the throne, [1] a booke written within, and on the backside sealed with seuen seales.

2 And I saw a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 [4] And no man in heauen nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 [5] And one of the Elders said vnto me, Weepe not: behold, that * [6] Lion which is of the tribe of Iuda, that roote of Dauid, hath obtained to open the booke, and to open the seuen seales thereof.

6 Then I beheld, and loe, [7] in the mids of the throne, and of the foure beasts, and in the mids of the Elders stood a Lambe, as though he had beene killed, which had seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 [8] And he came, and tooke the booke out of the right hand of him that sate vpon the throne.

8 [9] And when hee had taken the booke, the foure beasts, and the foure and twenty Elders fell done before the Lambe, hauing euery one [10] harpes and golden vials full of odours, which are the * prayers of the Saints.

9 And they sung a [b] new [11] song, saying, [12] Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God * Kings, and Priests, and we shall reigne on the earth.

11 [13] Then I beheld, & I heard the voice of many Angels round about the throne, and *about* the beasts and the Elders, [14] and there *was* * ten thousand times ten thousand, and thousand thousands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to [d] receiue power, and riches,

1 The maner of reuelation, as before, 1.10.

a Looke Chap.1.12.

3 A description of God the Father, and of his glory in the heauens, framed vnto the maner of men, by his office, nature, company, attending, effect, instruments and euents that follow afterwards. In this verse, hee is presented in office a iudge, as Abraham sayd, Gen.18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon.

4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory ouershining all other thinges.

5 By his company attending about him in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings. Chap.1.6. and 5.10.

6 By effects, in that in all maghtily he speaketh all things by his voice and word, as Psal. 29.3. and with the light of his spirit & prouidence perfecteth and pafeth through all. 7 By instruments vsed, in that he both hath a most readie treasurie, and as it were a warehouse excellently furnished with all things, vnto the executing of his will, which things flow from his commandement, as is repeated, chap.15.2. And hath also the Angels most ready adminisiters of his counsels and pleasure vnto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments, without life last mentioned, courageous as lions, mighty as bulls, wife as men, swift as eagles, verf.7. most apt vnto all purposes, as furnished with wings on euery part, most piercing of sight, and finally pure and perfect Spirits, alwayes in continuall motion, verf.8. *b Euery beaſt had ſixe wings.*

8 By euents, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent eternall and immutable, verf.8. and also after their example hee is glorified of holy men (verf.9.) in signe and in speach, verse 10,11. *e God is ſayd to haue glory, honour, kingdome, and ſuch like giuen vnto him, when we godly and reuerently ſet forth that which is properly and onely his.*

9 Three signes of diuine honour giuen vnto God, proftration or falling downe, adoration and casting their crownes before God, in which the godly, though made kings by Christ, doe willingly empti e themselues of all glory, mooued with a religious respect of the maiesty of God. 10 The summe of their speach: that all glory must be giuen vnto God: the reason, because hee is the eternall beginning of all things, from whose onely will they haue their being and are gouerned: and finally in all respects are that which they are. * *Chap.5.12.* 11 That is, that thou shouldest challenge y same to thy self alone. But as for vs, we are vnworthy, that euen by thy goodnes we should be made partakers of this glory. And hitherto hath bin handled the principall cause vnapproachable, which is God.

CHAP. V.

1 *The booke ſealed with ſeuen ſeales,* 3 *which none could open.* 6 *That Lambe of God* 9 *is thought worthy to open,* 12 *euen by the conſent of all the company of heauen.*

1 A passing vnto the second principall cause, which is the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father manifested in the flesh. This chapter hath two parts: one that prepareth the way vnto the Reuelation, by rehearsall of the occasions that did occurre in the first foure verses. Another, the history of the Reuelation of Christ, thence vnto the end of the chapter. 2 That is, in the very tight hand of God.

3 Here are shewed the occasions for which this principall cause, and this Reuelation was also necessary: the first are three, the first a present vision of the booke of the counsels of God, concerning the gouernment of this whole worlde, which booke is sayd to be layd vp with the Father as it were in his hand: but shut and vnknowen vnto all creatures, in this verse. The second is a religious desire of the Angels of God to vnderstand the mysteries of this booke, verf.2. whereof see 1 Pet.1.12. The third is a lamentation of Saint Iohn and all the godly, mooued by the same desire, verse 4. when they sawe that it was a thing impossible for any creature to effect: which is declared in the third verse.

4 Thus neither of them that are in heauen, nor of them which are in the earth, &c. And this *I like* better. Now this enumeration of partes is sufficient to the denying of the whole. For of the creatures one sort is in heauen about the earth: another in the earth: and another vnder the earth in the sea, as is after declared, verse 13. 5 The second part of this chapter, in which is set down the Reuelation of the Sonne, as before was said. This part conteineth first an history of the maner how God prepared S. Iohn to vnderstand this Reuelation in this verse. Secondly, the Reuelation of the Sonne himself vnto him in the 7 verse. Thirdly, the accidents of this Reuelation, in the rest of y chapter. The manner how, is here described in two sorts, one from without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. * *Gen.49.6.* 6 That is, the most mighty and most approoued Prince according to the vse of the Hebrew speach. 7 The summe of this Reuelation: Christ the mediator taketh and openeth the booke, verse 6.7. Therefore in his Reuelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediatour betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slaine, and making intercession for vs by the vertue & merit of his euerlasting sacrifice, is armed with the Spirit of God, in his own person, y is, with the power & wisdom of God essentially vnto y gouernment of this whole world. 8 The fact of Christ the Mediator, that he commeth vnto the throne of the Father, of which chap.4 and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap.6.1, &c. 9 Now follow in the ende the accidents of the Reuelation last spoken of, that all the holy Angels, & men did fing vnto him: both the chiefe, verf.9.10. & common order of Angels, verf.11.12. and of all things created, verf.13. the princes of both sorts agreeing thereunto, verse 14. 10 The symbols or signes of praise, sweet in fauour, & acceptable vnto God. See chap 8.3. *a Looke chap.5.3. b No common ſong.* 11 That is, composed according to the present matter: the Lambe hauing receiued the book, as it were with his feete, and opened it with his hornes, as is said in the Canticles. 12 The song of the Nobles or Princes standing by the throne, confisting of a publication of the praise of Christ, & a confirmation of the same from his benefits, both which we haue receiued of himself (as are the sufferings of his death, our redemption vpon y closse by his blood in this perfe: and our communion with him in Kingdome & Priesthood, which long ago he hath granted vnto vs with himself) & which we here after hope to obtaine, as our kingdome to come in Christ, in the verse following. **Chap.1.6. 1.pet.2.9.* 13 The consent of the common or ser of Angels, answering in melody vnto their Princes that flood by the throne. 14 A number finite, but almost infinite for one infinitie indeede, as Dan.7.10. * *Daniel 7.10. c By this is meant a great number, &c. We haue all prayſe giuen to him, as to the mighteſt & wiſeſt, &c.*

ches,

15 The consent of all the common multitude of the creatures

16 A confirmation of the praise beforegoing, from the constellation of the Nobles, expressed in word and signes, as ioce or wise before this.

ches, and wisdome, and strength, and honour, and glory, and praise.

13 15 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 16 And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that liueth for euermore.

CHAP. VI.

1 *The Lambe openeth the first seale of the booke.* 3 *The second,* 5 *the third,* 7 *the fourth,* 9 *the fifth,* 12 *and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heauen.*

1 AFter I beheld when the Lambe had opened one of the seales, and I heard one of the foure beastes say, as *it were* the noise of thunder, Come and see.

2 Therefore a I beheld, and loe, there *was* a white horse, and he that sate on him had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And 3 when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* red, and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 4 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A b measure of wheate for a penny, and three measures of barley for a penny, c and oyle, and wine hurt thou not.

7 6 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 7 And when he had opened the fifth seale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, which art holy and true! doest not thou iudge and auenge our blood on them, that dwell on the earth?

11 And long d white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruants, and their brethren that should be killed euen as they were, were e fulfilled.

12 9 And I beheld when hee had opened the sixt seale, and loe, there was a great earthquake, and the Sunne was as blacke as f sackcloth of haire, and the Moone was like blood.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figges, when it is shaken of a mighty winde.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were mooued out of their places.

15 10 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes, 11 * Fall on vs and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

7 The fift signe is that the holy Martyrs which are vnder the altar, whereby they are sanctified, that is, receiued into the truth and tuition of Christ (into whose hands they are committed) shall cry out for the iustice of God, to an holy zeale to aduance his kingdome, and not of any priuate perturbation of the mind, in this and the next verse, and that God will, io deed, sigge and word comfort them, verf. 11.

a This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the government of all things. Of this part there are generally 3. members the foresignifying, the causes, and the execution o all the euils which God powred out vpon this world, which hath most hardly deserued of him. The foresignifying is set downe in this chap. the cautions for preseruing the Church, is in the next chap. and the execution is described, chap. 8. 9. in euery part of the foresignifying, there are three branches: the seuerall and expresse calling of S. Iohn, to prepare himselfe to take knowledge of the things that were to bee shewed vnto him in the opening of the seales: the signe & the word expounding the signe: And alheit the expresse calling of S. Iohn, be vsed only in foure of the sig. es, yet the same is also to be vnderstood in the rest that follow. The author of the foresignifyings is the Lamb, as that word of the Father made the Mediator opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe & the words thereof. Now this first verse containeth an expresse calling of S. Iohn, to make the opinion of the first seale. a The first signe ioyned with declaration, is that God for the sins and horrible rebellion of the world, will inuade the same: and first of all will as a farre off, with darke and pestilence mist suddenly, mightily, and gloriously beate downe the same as iudge, and triumph ouer it as conqueror. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is that God being prouoked vnto wrath by the obstinacy & hard heartedues of the world not repenting for the former plague, as setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figure Synecdoche comprehended in wheate, barley, wine, & oyle. *a Heresy is signified when great scarcity of corn there was, for the wordes vsed is a kind of measure of thry things, which is in quality but the eight part of a bushel, which was an ordinary portion to bee giuen to seruants for their stint of meat for one day.* 5 I had rather distinguish and read the wordes thus, *and the wine and the oyle thou shalt not deale vniustly.* In this sence likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale vniustly, namely, when thou shalt measure out a very little for a great price: so is the place euident: otherwise that is most true, which the Wise man saith, that who so with-holdeth the corne shall bee cursed of the people, Prouerb. 11 26. 6 The fourth signe ioyned with wordes of declaration, is, that God will adde to the fourth part of the world iudifferently, vnto death & hel, or the graue by all those meanes at once, by which before feuerally and in order he had recalled their mindes vnto amendment. Vnto these are also added the wilde and cruell beastes of the earth, out of Leuiticus 26. 22. Thus doeth God according to his wisedome dispense the treasures of his power, iustly towards all, mercifully towards the good, and with patience or long sufferance towards his enemies.

b Vntill their number be fulfilled.

9 The first signe, the narration whereof hath two parts, the figue, and the event. The figue is, that the earth, heauen, and the things that are in them for horrour of the sinnes of the world vpon those most heauie foretellings of God, and complaints of the Saints shall be shaken most vehemently, trembling in horrible manner, and looking their light, in this verse: falling from on high, verse 13. withdrawing themselues, and flying away for the greatnesse of the tremble, verse 14. So holily doe all creatures depend vpon the will of God, and content themselues in his glory. c *So they called some those waues workes that were of haire.* 10 The event of the figue afore going: that there is no man that shall not bee astonished at that generall commotion, flie away for feare, and hide himselfe in this verse, and wish vnto himselfe most bitter death for exceeding horror of the wrath of God, & of the Lambe, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death, 2 Cor. 7. 10 at their willings doe declare for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4. 1. 11 These are words of such as despaire of their escape: of which despaire there are two arguments, the presence of God and of the Lamb prouoked to wrath against the world in this verse, and the conscience of their owne weaknesse, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17, as it is Esay 14. 27. * *Esa.* 2. 19. *hos.* 10. 8. *Luke* 23, 30.

CHAP. VII.

1 *The Angels comming to hurt the earth,* 3 *are stayed vntill the elect of the Lord* 5 *of all tribes were sealed,* 13 *Such as suffered persecution for Christs sake,* 16 *haue great felicitie,* 17 *and ioy.*

1 AND a after that, I saw foure Angels stand on the b foure corners of the earth, holding the foure winds of the earth, that the windes should

1 The 2. member of this part, is a preuenting of danger, as wee distinguished the same before, Chap. 6. 1. that is of the cautions whereby God tooke care before hand and prouided for his that after the example of the Israelites of old, Exod. 8. 23. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interlocution & bringing in for this whole Chap. by occasion of the prediction & argument of the first seale. For first that euill is preuented in the elect vnto the 9. verf. Then thanks are giuen by the elect for that cause, ver. 10. 11, 12. Lastly, the accomplishment of the thing is set forth vnto the end of the chap. The first verf. is a transition speaking of 4 Angels which keep these inferiours parts from all euill, vntill God doe command. For (as it is excellently figured by Ezech. 11 12) their faces and their winds are reached vpwards, continually waiting vpon & beholding the countenance of God for their direction, and euery of them goeth into that part, that is right before his face, whither soeuer the Spirit shall promp. they goe, they step not out of the way, that is, they depart not so much as a foot breadth frō the path cōmanded thē of God. a *On the foure quarters or coasts of the earth.*

3 That is, neither into the ayre, into which the tops of trees are stretched.
2 Now God prouideth against the danger of his elect by commandement, verse 1. and 3. and by signe, or figure, both for those of the nation of the Iewes, thence vnto the 8. verse, and also of the Gentiles, verse 9.
4 Not onely another, or differing in number from the common Angels of God, but also in effauce, office, and operation excelling all Angels: that is: Christ Iesus the eternall Angel or word of God, and mediatour of the couenant. So hereafter, chapter 8. 3. and 10. 1. 5.
5 That is, of the Iewes a number certaine: it is set before God and such as may be numbred of vs: for which cause also the same is here set downe as certain. But of the elect which are of the Gentiles, the number indeed is in it selfe certaine with God, but of vs not possibly to be numbred, as God, Gen. 15. 5. and often else where, and Esay figured most excellently, Chap. 49. and 60. This therefore is spoken with respect, when a certaine number is put for one vncertaine. Conferre this with verse 6.
b He skipped Dan, & reckoneth Leui.
c Of Ephraim who was Iosephs other sonne, and had the birthright giuen him, wherof he is called Ioseph.
6 Here the tribe of Leui is reckoned vp in common with the rest, because all the Israelites were equally made Priestes with them in Christ by his Priesthood, chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1. Pet. 2. 9. The name of Dan is not mencioned of the Danites long before for forsaking the worship of God, were fallen away from the fellowship of Gods people vnto the part of the Gentiles, which euill many ages before Iacob foresaw, Ge. 49. 18. for which cause also there it is no mention made of this tribe in the first booke of the Cronicles. 7 See before vpon the 4. verse. 8 As Priests, Kings, and glorious conquerers by martyrdome: which things are noted by their proper figures in this verse. 9 The praise of God celebrated first by the holy men, in this verse, then by the heauenly Angels in the verses following. 10 A passage ouer vnto the expounding of the vision, of two sorts of Angels enquired of S. Iohn at first vpon his vision, in this verse & Iohn in the former of these two, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel and also in most modest maner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the Angel telleth first the estate of the Saints, that is, their sufferings and work of Faith in Christ Iesus, in this verse. Secondly, their glory both present, which consisteth in two things, that they ministre vnto God, and that God protecteth them verse 15. and to come in their perfect deliuerance from all annoyances verse 16. and in participation of all good things, which euen the memory of former euils shall neuer be able to diminish, verse 17. The cause efficient & which contained all these things, is only one, euen the Lambe of God, the Lord, the Mediator, and the Sauiour Christ Iesus.

not blow on the earth, neither on the sea, nor neither on any tree.
2 3 And I saw 4 another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying,
3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads.
4 And I heard the number of them which were sealed, and there *were* sealed 5 an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.
5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.
6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.
7 Of the tribe of Simeon were sealed twelue thousand, 6 Of the tribe of b Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.
8 Of the tribe of c Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.
9 After these things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kinreds, & people, and tongues 8 stood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.
10 9 And they cryed with a loud voice, saying, Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe.
11 And all the Angels stood round about the throne, and *about* the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,
12 Saying, Amen, Praise, and glory, and wisedome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.
13 10 And one of the Elders spake, saying, vnto me, What are these which are arayed in long white robes? and whence came they?
14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.
15 Therefore are they in the presence of the throne of God, and serue him 11 day and night in his Temple, and he that sitteth on the throne will dwell 12 among them.
16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.
17 For the Lambe, which is in the mids of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and * God shall wipe away all teares from their eyes.

CHAP. VIII.

1 *After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels come foorth with trumpets. 7 The foure first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10. 11. the waters waxe bitter, 12 and the starres are darkened.*

1 AND when he had opened the seuenth seale, there was silence in heauen about halfe an houre.
2 2 And I saw the seuen Angels, which 3 stood before God, and to them were giuen seuen trumpets.
3 3 Then another Angel came and stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.
4 And the smooke of the odours with the prayers of the Saints, b went vp before God, out of the Angels hand.
5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.
6 4 Then the seuen Angels which had the seuen trumpets, prepared themselues to blow the trumpets.
7 5 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.
8 6 And the second Angell blew the trumpet,

throne of God, and serue him 13 day and night in his Temple, and he that sitteth on the throne will dwell 14 among them.
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d He alludeth to the Leuites which serued day and night, for else there is no night in heauen.
e Or, vpon them, whereby is meant Gods defence and protection, as is vsed towards them, who are at safe, as men in the tents and tabernacles.
** Esai. 49. 10.*
** Esai. 25. 8. chap. 21. 4.*

1 He returneth in the history of the seales of the booke, which the Lambe openeth. The seuenth seale is the next foresignification, and a precise commandement of the execution of the moll heauy iudgments of God vpon this wicked world: which for signification being vnderstood by the seale, all things in heauen are silent, and in horror thereof admiration, vntill commandement of execution be seuerally giuen of God vnto the ministers of his wrath. So he putteth vnto the third member of which I spake before in Chap. 6. verse 1. which is of the execution of those seales wherewith God moll iustly determined his

a Now followeth the third branch of the common history, as euen now I said, which is the execution of the iudgements of God vpon the world. This is first generally prepared vnto the 6. verse, then by seuerall parts expounded according to the order of those that administred the same vnto the end of the chapter following. Vnto the preparation of this execution are declared these things: First, who were the administers and instruments thereof in this verse. Secondly, what is the worke both of the Prince of Angels, giuing order for this execution, thence vnto the 5. verse, and of his administers in the 6. verse. The administers of the execution are told vnto the seuen Angels: their instruments, trumpets, vnto whom also it is were ioyned the authority & the commandement of God. They are expounded first in number, because it pleased God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by peece meale, and in slow order, & as with an vnwilling mind to exercise his iudgements vpon his creatures, so long called vpon both by word & signes if happily they had learned to repent. *a Which appeare before him as his ministers.* 3 This is that great Emperour, the Lord Iesus Christ our King and Sauiour: who hath made his intercession to God the Father for the Saints, filling the heauenly Sanctuary with most sweete odour, and offering vp their prayers, as the Calues & buttur sacrifices of their lips, in this verse, in such sortas euery one of them (so powerfull is that sweet fauour of Christ, and the efficacy of his sacrifice) are held in reioycement with God and themselues made moll acceptable vnto him, verse 4. And then also out of his treasury, & from the same sanctuary powreth forthy 5 the world the fire of his wrath, adding alfo diuine tokens thereunto: and by that meanes (as of old the Heraulds of Rome were wont to doe) he proclaimeth warre against the rebellious world. *b Our prayers are nothing worth, vnlesse that true and sweet sauour of that only oblation be effectually added for all things vnto them, that is to say, vnlesse were hoing full of all to sleyted through faith in his Sonne, bt acceptable vnto him.* 4 This is the worke of the administers. The Angels the administers of Christ, only by sounding trumpet and voyce (for they are onely as Heraulds) do effectually all forth the instruments of the wrath of God, through his power. Hitherto haue these things generall. Now followeth the narration of things particular which the Angels fix in number wrought in their order set out in the 19 verse of the next chap. and is concluded with the declaration of the euent which followed vpon their things done in the world, as do the 20. 21. and 22. verses of the same chap. 5 The first execution at the sound of the first Angel vpon y earth, that is, the inhabitants of the earth (by Metonymia). & vpon all the fruits thereof as the consuming of this verse with the second member of the 9 verse doth not obscurely declare. 6 The second execution, vpon the sea in this verse, and all things that are therein in the next Verse,

and

and as *it were* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the star is called 8 wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day *was smitten*, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce: Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitternesse of waters, in the verse following.

8 This is spoken by Metaphor, of the name of a moste bitter herbe, and commonly knowen, valesse perhaps a man following those that note the derivation of words had rather expound it adiectiuely, for that which by reason of bitternes cannot be drunke, or which maketh the liquour vnto which it is powred, more bitter then ȳ any man can dislik the same.

9 The fourth execution vpon these lightsome bodies of heauen, which shineter vnto this inferiour world.

10 A lamentable prediction or foretelling of those parts of the diuine execution which are yet behinde: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himself ex pressly foretold in the 21. Chapter of S. Luke, Verse 24, &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 *The first Angel bloweth his trumpet, 3 and spoiling locusts come out.* 13 *The first Angel bloweth,* 16 *and slayeth the fourth horsemen,* 20 *to destroy mankind.*

1 The fifth execution vpon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleuenth verse. And lastly is shewed the common end that followed the former execution in the world, in the two last verses.

AND the 1 fift Angel blew the trumpet, and I saw a 2 starre fall from heauen vnto the earth, 3 and to him was giuen the key of the 4 bottomlesse pit.

2 That is, that the Angel of God glittering with glory, as a starre fell downe heauen. Whether thou take him for Christ, who hath the keyes of hell & of bimselfe, and by Princely authority. Chap. 1. verse 18. or whether for some inferior Angel who hath the same key permitted vnto him, & occupieth it ministerially, or by office of his ministery here. & Chap. 20. for the word *falling*, it is taken. Gen 14. 10. and 24. 64. and Heb. 6. 6.

3 The key was giuen to this starre. For those powers of wicked esse are strudt downe into hell, & bound with chaines of darknesse. and are there kept vnto damnation, vnlesse God for a time doe let them loose, 2. Pet. 2. 4. Iude 6. and of this locke, Chap. 20. 10. the bitternesse of which chapter hath agreement in time with this present chapter. *a By the bottomlesse pit, hee meaneth the deepest darknesse of hell.*

4 Vnto this is added, the smoke of the hellish & infernall spirits, all darke, and darkening all things in heauen and in earth. The spiritual darknesses are the causes of all disorder and confusion. For the deuill at a time certaine (whereof verse the fift) sent these darknesses into his kingdom, that he might reign at once & with one impression ouerthrow all things, and peruert if it were possible the elect themselues. By this darknesse al spiritual lights, both artificiall as of the Sunne, and passiue, as of the ayre which is light-ned by the Sunne, is taken away: and this is that which goeth before the spirits inuading of the spirits themselues.

5 A description of the malignant spirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locustes, in quicknesse, subtiltie, hurtfulnesse, number, and such like, in this verse. From their power, for that they are as the scorpion & of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with powers, &c. Ephes. 6. 12. This place of the power of the Deuils generally noted to this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not ȳ seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should be vexed fiue moneths, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 *Therefore in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flie from them.

7 7 And the forme of the locusts *was* like vnto horses prepared vnto the battell, and on their heads *were as it were* crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the sound of their wings *was* like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men fiue moneths.

11 8 And they haue a king ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrew *is* Abaddon, and in Grecke hee is named Apollyon, *that is, destroying.*

12 9 One woe is past, *and* behold, yet two woes come after this.

6 Here that power of the deuils is particularly described according to their actions and effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God guideth by his direction) whom Christ shall not haue healed, in this verse: and also because they neither had all power nor at all times, no not ouer those that are their owne, but limited in manner and time, by the prescript of God, verse 5. So their power to afflict the godly, is none, & for the wicked is limited in act and in effect by the will of God: for the matter was prescribed vnto them that they should not slay, but torment ȳ wretched world. The time is for so many yeeres in the world: and yet for fiue moneths or for an hundered and fiftie dayes, that is which the deuils haue indeed mightily perueted all things in the world: and yet without that publike and vnpunished licence of killing, which afterward they vsurped when the sixt Angel had blowen his trumpet, as shalbe said vpon the 13 verse. Now this space is to bee accounted from the end of that thousand yeeres mentioned, Chap. 20. 3 & that is from the Popedome of that Gregory the seuenth, a most wonderous Necromancer, who before was called Hildebrandus Senensis: for this man being made ealogether of impiety and wickednesse, as a flame of the deuil, who in se ferued, was the most wicked firebrand of the world: he excommunicated he Emperor Henry the fourth: went about by all maner of mechanicke to set vp and put downe empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Sweden ouer the Empire in stead of Henry before named, sending vnto him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho*: that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth receiuue. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conueyed ouer vnto his successours the burning brand of the same: who enraged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the ears amongst themselues by most expert cutthroats, came to ruine, whiles they miserably wounded one another. This terme of an hundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or *Hugolinus Anagnienſis* (as he was before called) who caused to be compiled by one Raimond his chapleine and confessour the body of Decretals, and by sufferance of the Kings and Princes of the Christian world, and established for a Law in the yeere 1230. For by this sleight at length the Popes arrogated vnto themselues litle or nothing of their owne, whiles other were vnwares: and without feare came to kill whome they would, whiles other were vnwares: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expressly forbidden, and had hindered all this time. The effects of these bloody actions are declared vpon the fiue verse: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grieuousnesse of the same, and preferre the same before life, by reason of the grieuousnesse of the vnto death, and preferre the same before life, by reason of the grieuousnesse of the miseries that oppressed them. *Chap. 6 15. Esai 2. 19. Hoſ. 10 8.* 7 The forme of these hellish spirits and administers, is shadowed out by figures and visible figures of these hellish spirits and administers, is shadowed out by figures and visible figures in this sort: that they are very expert and swift: that wheresoeuer they are in the world, the kingdome is theirs: that they manage all their affaires with cunning & skill, in this verse, that making shew of mildnesse and render affection to draw on men virthall, they most impudently rage in all mischiefe: that they are most mighty to doe hurt. Verse 8. that they are freed from being hurt of any man, as armed with the colour of religion, and sacred authoritie of priuiledge, that they fill all things with horror. Verse 9. that they are fraudulent: that they are venimous & extremely noisome, that their power bee limited, Verse 10. All which things are properly in the infernall powers, & communicated by them vnto their ministers & vassals, in the outward powers.

8 The order of the powers of maliciousnes: that they are subiect to one infernall King, whom thou mayest call in English, The Destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure often vsed in the holy Scripture: which albeit it may otherwise be turned of the Germanes (as the sense of compound words is commonly ambiguous) yet in very deed is signifieth as much as if thou shouldest call him the fire-brand, that is, he that setteth on fire those that be faithfull vnto him.

9 A passage vnto the next point, and the historie of the time following.

10 The sixt execution done vpon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is in moſt cruell manner executing their tyrannous dominion through the whole world, and killing the miſerable people without puniſhment, which before was not lawfull for them to doe in that ſort, 21 I ſhewed vpon the fourth verſ. This narration hath two parts: a commandement from God, in the 14. ver. and an execution of the commandement, in the verſe following. 21 The commandement giueu by Chriſt himſelfe, who is gouernour ouer all.

b He alludeth to the altar of incenſe, which ſtood in the Court vnto the Prieſts were in, ouer againſt the Arke of the Couenãt, hauing a vaile betwixt them.

22 As if he ſhould haue ſaid, Theſe hitherto haue beene ſo bound by the power of God, that they could not freely run vpon all men as themſelues luſted, but were ſtayed & reſtrained at that great flood of Euphrates, that is, in their ſpirituall Babylon (for this is a Periphraſis of the ſpirituall Babylon, by the limits of the ſpirituall Babylon long ſince ouerthrowen) that they might not commit thoſe horrible ſlaughters which they long breathed after. Now goe to: let looſe thoſe foure Angels, that is, adminiſters of the wrath of God, in that number that is conuenient to the ſlaughtering of the foure quarters of the world: ſtirre them vp and giue them the bridle, that rushing of that Babylon of theirs, which is the ſeate of the wicked ones, they may flie vpon all the world, therein to age, and moſt licentiouſly to exerciſe their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publike authoritie eſtabliſhed for law his owne Decretals, by which he might freely lay traines for the life of ſimple men. For who is it that ſeeth not that the lawes Decretall moſt of them are as ſnares to catch ſoules withall? Since that time (O good God!) how great ſlaughters haue theſe beene? how great maſſacres? All hiſtories are full of them: and this our age abounderh with moſt horrible and monſtrous examples of the ſame. 13 The execution of the commandement is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are moſt prompt vnto all aſſayes, in this verſe: as their multitudes, both moſt copious, of which a number certaine is named for a number infinite, Verſe 16. and in themſelues by all meanes fully furniſhed to bide and to hurt, Verſe 17. as being armed with fire, ſmoake & brimſtone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the ſtrength of Lyons to hurt withall, from which (as out of their mouth) the fierie, ſmoakie, and ſtinking darts of the Pope are ſhot out, Verſe 18. The other point is, that theſe butchers haue effected the commandement of God by fraud and diſſimulation, in the two verſes following. 20 That is, they are barmefull euery way: on what part ſoeuer thou put thine hand vnto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verſe 3. 15 Now remaineth the euent (as I ſaid vpon the firſt verſe) which followed of ſo many and ſo grieuous iudgements in the moſt wicked world: namely, an impenitent obſtination of the vngodly in their impietie and vnrighteouſneſſe, though they ſeele themſelues moſt vehemently preſſed with the hand of God: for their obſtinate vngodlineſſe is ſhewed in this verſe: and their vnrighteouſneſſe in the verſe following. Hitherto hath bene the generall hiſtorie of things to bee done vniuerſally in the whole world: which becauſe it doeth not ſo much belong to the Church of Chriſt, is therefore not ſo expreſſly diſtinguiſhed by certainty of time & other circumſtances, but is vouſt as they ſay with a ſlight hand. Alſo there is none other cauſe why the hiſtorie of the ſeuenth Angel is paſſed ouer in this place, then for that the ſame more properly appertaineth vnto the hiſtorie of the Church. But this is more diligently ſet out according to the time thereof, Chap. 11, and 16, as ſhall appeare vpon thoſe places. * *Pſal. 115. 4, and 135 15.*

13 ¶ 10 Then the ſixt Angel blew the trumpet, 11 and I heard a voyce from the *b* foure hornes of the golden altar, which is before God,

14 Saying to the ſixt Angel which had the trumpet, 12 Looſe the foure Angels, which are bound in the great riuer Euphrates.

15 13 And the foure Angels were looſed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to ſlay the third part of men.

16 And the number of horſemen of warre were twenty thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſaw the horſes in a viſion, and them that ſate on them, hauing fierie habergions, and of Iacynth, and of brimſtone, and the heads of the horſes were as the heads of lyons: and out of their mouthes went foorth fire, and ſmoake, and brimſtone.

18 Of theſe three was the third part of men killed, *that is*, of the fire, and of the ſmoke, and of the brimſtone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: 14 for their tailes were like vnto ſerpents, and had heads wherewith they hurt.

20 15 And the remnant of the men which were not killed by theſe plagues, repented not of the workes of their hands that they ſhould not worſhip deuils, and * idoles of gold, and of ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe.

21 Alſo they repented not of their murther, and of their ſorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 holding a booke open. 3 and crieth out. 8 A voyce from heauen commandeth Iohn to take the booke. 10 He eateth it.

AND 1 I ſawe 2 another mightie Angel come downe from heauen, clothed with a cloud, and the rainebowe vpon his head, and his face was as the Sunne, and his face as pillars of fire.

2 And hee had in his hand a 3 little booke open, and hee put his right foot vpon the ſea, and *his* left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, ſeuen thunders vttered their voyces.

4 4 And when the ſeuen thunders had vttered their voyces, I was aboue to write: but I heard a voyce from heauen, ſaying vnto mee, 2 Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.

5 And the Angel which I ſawe ſtand vpon the ſea, and vpon the earth, *b* lift vp his hand to heauen,

6 And ſware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things that therein are, 5 that time ſhould be no more.

7 But in the dayes of the *c* voyce of the ſeuenth Angel, when hee ſhall begin to blow the trumpet, euen the myſterie of God ſhall be finiſhed, as he hath declared to his ſeruants the Prophets.

8 7 And the voyce which I heard from heauen, ſpake vnto mee againe, and ſaid, Goe, and take the little booke which is open in the hand of the Angel, which ſtandeth vpon the ſea, and vpon the earth.

9 So I went vnto the Angel, and ſayd to him, Giue mee the little booke. And he ſaid vnto mee, Take it, and eate it vp, and it ſhall make thy belly bitter, but it ſhall bee in thy mouth as ſweet as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter.

11 8 And he ſaid vnto mee, Thou muſt prophecie againe among the people and nations, and tongues, and to many Kings.

1 Now Saint Iohn paſſeth vnto the other Prophetical hiſtorie, which is of the Church of God, 2 I ſhewed that this booke ſhould be diſtinguiſhed, Chap. 4. 1. This ſtorie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a tranſition from the common hiſtorie of the world, vnto that which is particular of the Church. There are in this tranſition or paſſage, two preparatiues, as it were vnto this Church ſtorie comprifed in this whole Chapter. One is the authoritie of Chriſt, reuealing his myſteries, and calling his ſeruant, vnto the ſeuenth verſe. The other is Saint Iohn his calling, proper vnto this place, and repeated from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation by theſe things: Firſt, by the appearing from heauen in this habite and countenance, ſtrong, ready, glorious, ſurueying all things by his prouidence and gouerning them by his omnipotencie, verſe the firſt. Secondly, that he brought not by chance, but out of a booke this vnto the ſea & land, he came not whiſpering but with a lowd noyſe rouſed vp the ſeuen open Reuelation, fet foorth vnto the eye, to ſignifie the ſame as Lord ouer all, verſe the ſecond Thirdly, that he offered ring or muttering in a corner (as falſe prophets doe) but cry voyce vnto them which ſleepe. and with a lyonlih & terrible ſeuen thunders themſelues giuing teſtimony thereunto, verſe the third. Laſtly, for that he confirmed all by an oath, Verſe 5, 6, 7. 2 Chriſt Ieſus, ſee the ſeuenth Chapter, & the ſecond verſe 3 Namely, ſpecially the affaires of Gods Church. For the booke that contained things belonging vnto the whole world, is ſaid to bee kept with the Creatour, the firſt Chapter, and the firſt verſe, but the booke of the Church, with the Redeemer, and out of this booke is taken the reſt of the hiſtorie of this Apocalyps. 4 A godly care is laudable, but moſt bee ioyned with knowledge. Therefore nothing is to bee take in hand, but for calling, which muſt bee expected & waited for of the godly. *a Keepe them cloſe. b This was a ceſture vſed of one that ſweareth, which men doe now a dayes vſe* 5 Neither time it ſelfe, nor the things that are in time: but that the world to come is ſaid, which is altogether of eternitie & beyond all times. *c There ſhall now bee any more time.* 6 Whereof Chap. 11. 15. and 16. 17. 7 The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiuing of the prophecy following which is enioyned him, firſt by ſigne in three verſes, then in plaine words in the laſt verſe. Vnto the ſeuing forth of the ſigne belong theſe things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecy in this verſe: For theſe motions & deſires God doeth inſpire: & demaunding the booke, hee is charged to take it in a figuratiue maner, the verſe whereof alſo is expounded, verſe the ninth, (as in the ſecond Chapter of Ezechiel, and the ninth verſe) whence this ſimilitude is borrowed: Laſtly, for that Saint Iohn at the commandement of Chriſt tooke the booke, and found by experience that the ſame as proceeding from Chriſt was moſt ſweet, but in that it foreſelleth the afflictions of the Church it was moſt bitter vnto his ſpirit. 8 A ſimple and plaine declaration of the ſigne before going, witneſſing the diuine calling of S. Iohn, and laying vpon him the neceſſitie thereof.

CHAP. XI.

1 *The temple is commanded to be measured.* 3 *The Lord stirred up two witnesses,* 7 *whom the beast murthereth,* 9 *and no man burieth them.* 11 *God raiseth them to life,* 12 *and calleth them up to heaven,* 13 *the wicked are terrified,* 15 *by the trumpet of the seventh Angel the resurrection,* 18 *and iudgement is described.*

1 THEn was giuen me a reede like vnto a rod, and the Angel stood by, saying, Rise and 2 meete the Temple of God, and the Altar, and them that worship therein.

2 3 But the [a] Court which is without the Temple [b] cast out, and meete it not: for it is giuen vnto the 4 Gentiles, and the holy citie shall they tread vnder foote, 5 two and fourtie Moneths.

3 But 6 I will giue power vnto my two wit-

1 The temple is commanded to be measured.

2 The authoritie of the intended reuelation being declared, together with the necessitie of that calling, which was particularly imposed vpon Saint Iohn: hereafter followeth the historie of the estate of Christ his Church both conflicting or warfaring, and ouercomming in Christ. For both the true Church of Christ is said to fight against y which is falsly to called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by y spirit of his mouth: and Christ is said to ouercome most gloriously vntill he shall slay the Antichrist by the appearance of his comming, as the Apostle excellently teacheth, 2. Thess. 2. 3. So this historie hath two parts. One of the state of the Church conflicting with temptations, vnto the 16. Chapter. The other of the state of the same Church obtaining victory, whereof vnto the 20 Chapter. The first part hath two members most conuenient distributed into their times, whereof the first containeth an historie of the Christian Church for 1260 yeres, what time the Gospell of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For wee vnderstand the State of the Church conflicting out of Chapters 12. and 13. and of the same growing out of afflictions, out of the 14. 15. & 16. Chapters. Neither did Saint Iohn at euery time ioyn together the hystorie of these two times of this Church, because here is spoken of prophecie, which all confesse to bee but one full and immutable in the Church, and which Christ commanded to be continuall. The hystory of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conflicts which the faithfull must vndergoe in their calling, for Christ and his Church, thence vnto the 10. verse, and their resurrection and receiuing vp into heauen vnto the 14. verse. In the calling of the seruants of God are mentioned two things: the begetting and feeling of the Church in two verses, and the declaration thereof in two verses. The begetting of the Church is here commended vnto S Iohn by figure and by speech: the figure is a measuring rod, and the speach a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vtterly. 2 Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly example, whereof verse 19. but the first liketh me better, and the things following doe all agree thereunto. The feede therefore is Thou feest all things in Gods house, almuch from the publicke of the Church to be disordered: and that not onely the citie of Hierusalem but also the court of the Temple is trampled vnder foot of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truely worship God, doe now remaine, whom God doeth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very little tent, and the Church of Antichrist as the circle of the center, euery way in length and breadth comprising about the same, that by way of prophecie thou maiest so declare openly, that the state of the Temple of God and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belooseth nothing vnto thee to iudge those which are without, 1 Cor. 15. 12. which bee innumerable: looke vnto those of the houshold onely, or vnto the house of the liuing God. *a Hee speaketh of the outward court, which was called the peoples court, because all men might come into that.* *b That is counted to be cast out, which in measuring is reserued asyde.* 4 To prophane persons wicked & vnbeleeuers, and to Christs vnite the Church. 5 Or a thousand, two hundred and threescore dayes, as is sayd in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel & Daniel, which thing I noted before 2. 10. The beginning of these thousand two hundred and threescore yeeres, wee account from the passion of Christ, whereby (the partition wall being broken downe) wee were made of two one, Ephes. 2. 14. I say one flocke vnder one Shepheard, Iohn 10. 16. and the end of these yeeres precisely falleth into the Popedome of Boniface the eight who a little before the end of y yeere of Christ a thousand two hundreth ninetie foure, entred the Popedome of Rome, in the feast of S. Lucie (as *Bergomensis* saith) hauing put in prison his predecessor *Coelestinus*, whom by fraud, vnder colour of oracle, he deceiued: for which cause, that was well said of him. *Intrauit vt vulpes, regnauit vt leo, mortuus est vt canis.* That is, he entred like a foxe, reigned like a lyon, and died like a dogge. For if from a thousand two hundred ninetie foure yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt finde there remaineth iust 1260 yeeres, which are mentioned in this place and many others. 6 I had rather translate it *iubeo* then *dabam*, the People shew the citie: for God saith, I will giue that Temple, and commit it vnto my two witnesses, that is vnto the Ministers of the word, who are few indeede, weake & contemptible: but yet two, that is, of such a number as one of them may helpe another, and one confirme the testimony of another vnto all men, that from the mouth of two of three witnesses euery word may bee made good amongst men, 2. Cor. 13. 1.

nesses, & they shal 7 prophecie a thousand two hundreth and threescore dayes cloathed in sackecloath.

4 These 8 are two oliue trees, and two candlestickes, standing before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must hee be killed.

6 These haue power to 10 shut heauen, that it raine not in the dayes of their prophecying, and haue powers ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

7 10 And when they haue 11 finished their testimonie, 11 the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall 12 ouercome them, and kill them,

8 And their corpses shall lie in the 13 streets of the great citie, which 14 spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles, shall see their corpses 15 three dayes and an half, and shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, 16 shall reioyce ouer them and be glad, and shall send gifts one to another, for these two Prophets 17 vexed them that dwelt on the earth.

7 They shall exercise their office enioyned by meeby the space of three thousand two hundred & sixtie yeeres, in the middest of afflictions though neuer so lamentable, which it figuratiuely shewed by the mourning garment.

8 That is, the ordinary and perpetuall instruments of spirituall grace, peace and light in my Church which God by his onely power preserued in this Temple. See Zechariæ 4. 3.

9 The power and efficacie of the holy ministerie, and which is truely Euangelicall, is declared both in earth & in heauen, protecting the administers thereof, and destroying the enemies in this verse, vertue indeed diuine most mightily shewing it selfe forth in heauen, earth and the sea, vers. 6 arit is described, 2. Corinth. 10. 4. according to the promise of Christ, Mark. 16. 17. And this is the second place (as I said before) of the combats which the seruants of God must needes vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things: to ouercome, in these two verses: to be ouercomme and killed, verse 7. After the slaughter follow these things, that the carkeises of the godly are layd abroad, verse 8. being vnburied, are made a matter of scorne, together of cursing and bitter execrations, verse 9. and that therefore gratulations are publikely and priuately made, verse 10. That is, when they haue spent those thousand two hundred and sixty yeers, mentioned verse 2. and 3. haue spent those thousand two hundred and sixty yeeres, mentioned verse 2. and 3. in publishing their testimonie according to their office. *c When they haue done their message.* 11 Or which after, chap. 13 &c. That beast is the Roman Empire, made long agoe of citizll, Ecclesiasticall: the chiefe heade whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancy (saith the authour of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporal causes as in spirituall: There is an extant of that matter, written by the same Boniface moll arrogantly. And I say or moll sickelly, *extra nos sanctam, extra de maiorit. & obedientia*, and in the first of the Decretals (which is from the same authour) many things are found of the same argument. 12 Hee shall perfecute most cruelly the holy men, and put them to death, and shall wound and pierce through with curlings both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might be with more ease made mallaced. (which is from the same authour) many things are found of the same argument. 13 That is, openly at Rome: where at that time was a most great concurse of people, in the yeere of Iubile celebrated then first ordained by Boniface vnto the same ende, in the yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de panitentijs & remissionibus.* So by one act be committed double iniquitie against Christ, both abolishing his truth by the tellering of the type of Iubile, and triumphing ouer his members by most wicked superstitions. O religious heart! Now that wee should vnderstand the things of Rome, Saint Iohn himselfe is the authour, both after in the seuenteenth Chapter almost throughout, and also in the circumscription now next following, when he faithfully is that great Citie of Chap. 17. 18. hee calleth it) and is spiritually termed Sodome and Egypt: that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian & sound religion. Sodome signifieth moll licentious impiety and iniuitice: Egypt moll cruell perfecution of the people of God: and Ierusalem signifieth the moll confident glorying of that citie, as it were in true religion, being yet full of falsehood and vngodlinesse. Now who is ignorant that these things doe rather, and more agree vnto Rome, then vnto any other citie? The commendations of the citie of Rome for many yeeres past are publikely notorious, which are not for me to gather together. This only I will say that he long since did very well see what Rome is, who taking his leaue thereof, vsed these verses,

Roma vale, vidi, satis est vidisse: reuertar
Quam tens mens retrorsus, fuit ea tamdiu ero.

Now farewell Rome, I haue thee seene. It was inough to see:
I will returne when as I meane, baud, barlot, knaue to be.

14 After a most secret kinde of meaning and vnderstanding. 14 Namely in his members, as also he said vnto Saul, Acts 9. 5. 15 That is, for three yeeres and a halfe: for so many yeeres Boniface liued after his Iubile, as Bergomensis witnesseth. 16 So much the more shall they by this occasion exercise the nolity of their Iubile. 17 The Gospell of Christ, is the affliction of the world, and the ministery thereof, the saucur of death vnto death to those that perish, 2. Cor. 2. 16.

18 The third place as I noted before, is of the rising againe of the Prophets from the dead, and their carying vp into heauen. For their resurrection is shewed in this verse: their calling and lifting vp into heauen, in the verse following.

19 That is, what time God shall destroy that wicked Boniface.

20 That is, the Prophets of God shall in a fort rise againe, not the same in person (as they say) but in spirit, that is in the power and efficacie of their ministery, which S. Iohn expresseth before verse. 5 & 6. And so the prophecie that is spoken of Elias, is interpreted by the Angel to be vnderstood of Iohn the Baptist, Luke 1. 17. For the same Boniface himselfe, who fought to kill and destroy them, was by the fire of Gods mouth (which the holy ministery sheweth & exhibite h) deuoured and died miserably in prison, by the endeauour of Satra Columesia, and Nogaretus a french knight, whom Philip the faire King of France sent into Italy but with a small power.

11 13 But after 19 three dayes & an halfe, 20 the spirit of life *comming* from God, shall enter into them, and they 21 shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, 22 Come vp hither: And they shall ascend vp to heauen in a cloude, 23 and their enemies shall see them.

13 24 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in number seuen thousand: & the remnant were sore feared, 25 and e gaue glory to God of heauen.

14 26 The second woe is past, *and* behold, the third woe will come anon.

15 27 And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, 28 The kingdomes of the world are our Lords, and his Christs, and he shall reigne for euermore.

16 29 Then the foure and twenty Elders, which sate before God on their seates, fell vpon their faces and worshipped God,

17 Saying, We giue thee thanks, Lord God Almighty, Which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 30 And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, & to the Saints, & to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was 31 opened in heauen, and there was seene in the Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

21 That is, the moit greeuous beat of affliction and persecution shall stay for a while, for the great wrath that is vpon ỹ sudden and vnlooked for iudgement of God.

22 They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which also lieth hidden here in the earth, to exercise their calling secretly as of whō this wretched world was vnworthy, Heb. 11, 38 For the Church of the wicked is by comparison called the earth or the world: and the Church of the godly heauen. So in ancient time amongst the godly Israelites: fo amongst the Iewes in the dayes of Manasses and other Kings, when the earth refused the Beles of heauen, we read that they lay hidden as heauen in the earth. 23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal 35. 20.) but they that went on forward in his worke. 24 Bergomensis saith, in the yeere of our Lord 1301. this yeere a blasing starre foretelling great calamity to come, appeared in heauen, in which yere vpon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing, by times, for many dayes, ouerthrew many stately houses. This saith he of the yeere next following the Iubile: which S. Iohn so many ages before, expressed word for word. 25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to haue done, *or Glorified God by confessing his name.* 26 Hee passeth vnto the second historie: which is the second part of this Chapter. S. Iohn calleth these the second and third woe, hauing respect vnto Cha. 9. 12. 27 Of whose sounding the trumpet Christ expresly foretold, Chap. 10. 7. and tolls the second part of this Chapter, containing a general historie of the Christian Church, from the time of Boniface 8. vnto the consummation of the victorie declared by voyce from heauen. In this history there are three branches: a preparation by the sound of ỹ Angels trumpets: a narration by the voyces of heauenly Angels and Elders: and a confirmation by signe. 28 The narration hath two parts: an acclamation of the heauenly creatures, in this verse, and both ỹ adoration by all the Elders verf. 16&17. also a most ample thanksgiuing, verf. 17, 18. The sense of the acclamation is, Now the Lord is entred on his kingdome, & hath restored his Church, in which most mightily recouered from the preuention of the Gentiles, he may glorifie himselfe. Namely, that which the Lord ordained when first he ordained his Church, that the faith of the Saints doth now behold as accomplished. 29 As before 7, 11. This giuing of thanks is altogether of the same consent with the words going before. 30 A speach of the Hebrew language, as much to say, as, Gentiles being angrie thine inflamed wrath came vpon them & thy word is selfe from heauen, occasioned by their anger and furie. 31 This is the confirmation of the next prophecie before going by signes exhibited in heauen, and that of two sorts, whereof some are visible, as the passing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by eare and such dull senses which beare witnesse in heauen & in earth to the truth of the iudgement of God.

CHAP. XII.

1 *A woman 2 appeareth trauelling with child, 4 whose childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and casteth him out, 13 and the more he is cast down and vanquished, the more fiercely he exerciseth his fubtilties.*

AND 1 there appeared a great wonder in heauen: 2 A woman cloathed with the Sun, and the Moone was vnder her feet, and vpon her head a crowne of twelue Starres.

2 And 3 she was with childe, and cried trauelling in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: 4 for behold, a great red dragon hauing 5 seuen heads, and ten 6 hornes, and seuen crowns vpon his heads:

4 7 And his taile drewe the third part of the starres of heauen, and cast them to the earth. And the dragon 8 stood before the woman, which was ready to be deliuered, 9 to deuoure her child, when she had brought it forth.

5 10 So she brought forth a man 11 child, which should rule all nations with a rod of yron: and that her child was taken vp vnto God & to his throne.

6 12 And the woman fled into the wildernes, where she hath a place prepared of God, that 13 they should feed her there a thousand, two

1 Hitherto hath beene the generall prophecy compreended in 2 parts.

2 It shewed vpon Cha. 11. Now shall be declared the first part of this prophecy, in this & the next cha. and the latter part in the 14, 15. and 16. chap. Vnto the first part, which is of the conflicting or militant Church belong 2. things. The beginning and the progresse of the same in conflict & Christian combats. Of which two, the beginning or vpspring of the Church is described in this Chap. and the progresse thereof in the Chap. following. The

beginning of the Christian Church, we define to be from the first moment of her conception of Christ, vntill that time wherein this Church was as it were weined and taken away from the brest or milke of her Mother: which is the time when the Church of the Iewes with their citie & Temple was ouerthrowne by ỹ iudgement of God. So we haue in this chapter the story of 60. yeeres and vpwards. The parts of this chap. are three. The first is, the historie of the conception & bearing in womb, in 4. verses. The second, an history of the birth from the 5. verse vnto the 12. The third is, of the woman that had brought foorth, vnto the end of the chap. And these fe euerall parts haue euery one their conflicts. Therefore in that first part are two things considered, one, the conception & bearing in womb, in two verses: and another of the lying in wait of the Dragon against that should be brought forth, in the next 2. verses. In the first point are these things, the description of ỹ mother. verse 1. and the dolors of childbirth, verse 2. all shewed vnto Iohn from heauen. 2 A type of the true and holy Church, which then was in the nation of the Iewes. This Church (as is the state of the holy Church Catholike) did in it selfe shine about with glory giuen of God, trod vnder feet mutability and changeablenesse, and possessed the kingdome of heauen as the heire thereof. 3 For this is that barren woman that brought not forth, of which Esai. 54, 1. and Gal. 4, 27. Shee cried out for good deliuerance, and was tormented at that time, when in the wombe of the fesmed neere vnto death, and in meanes ready to giue vp the ghoit by reason of her weakenesse and pouerty. 4 That is the deuill or Satan (as is declared verse 9.) mighty, angry, and full of wrath. 5 Thereby to withstand those seuen Churches spoken of, that is the Catholike Church, and that with kingly furniture & tyrannical magnificence: signified by the crowns set vpon his heads, & if the same with out controuersie belonged vnto him by the proper right: as also hee boasted vnto Christ, Matth. 4. 9. See after, vpon chap. 13. 2. 6 More theare the hornes of the Lambe, or when the Churches are: so well furnished doth the saint hang himselfe to be, vnto all maner of mischiefe. 7 After the description of Satan followeth this action, that is, his battell offered vnto the Church partly to ỹ which is visible wherein the wheat is mingled with the chaffe, & the good fish with that which is euill: a good part thereof, though in appearance it shined as the Starres shine in heauen, he is said to throwdown out of heauen, & to peruert: for if it were possible he would peruert euen the elect, Matth. 24. 24. and partly to the elect members of the holy Catholike Church in the second part of this verse. Many therefore of the members of this visible Church (faith S. Iohn) he ouerthrew and triumphed vpon them. 8 He withstood that elect Church of the Iewes which was now ready to bring foorth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought foorth as wee haue noted at large vpon Cant. 7, 6. 9 Christ mistically (as they call him) that is the whole Church, consisting of the person of Christ as the head, and of the body vnited thereunto by the Spirit. fo is the name of Christ taken, 1. Cor. 12. 12. 10 The a history of the Church deliuered of child: in which first the consideration of the child borne, and of the Mother is described and two titles: secondly the battell of the Dragon against the yong child, and the victory obtained against him 3. verses following: last of all is sung a song of victory, vnto the 12 verse. Now S. Iohn in consideration of the child borne, noteth two things: for he describeth him, and his station or place in this verse. 11 That is, Christ the head of the Church (the beginning, roor and foundation whereof is the same Christ) endowed with kingly power, & taken vp into heauen out of the iawes of Satan (who as a serpent did bite him vpon the crosse) that sitting vpon the celestial throne he might reigne ouer all. 12 The Church of Christ which was of the Iewes, after his assumption into heauen, bid in selfe in the world as in a wildernes, trusting in the only defence of God, as witnesseth S. Luke in the Acts of the Apostles. 13 Namely the Apostles, and seruants of God ordained to feed with the word of life, the Church collected both of the Iewes and Gentiles, voles that any man will take the word *alieuesi* impersonally after the vse of the Hebrewes inflead, of *alieretur*, but I like the first better. For bee hath respect vnto those two Prophets of whom chap 11. 3. as for the meaning of the 1260. dayes, looke the same place.

hundreth and threescore dayes.

7 And there was a battell in heauen, [14] Michael and his Angels, fought against the dragon, and the dragon fought and his angels.

8 [15] But they preuailed not, neither was their [a] place found any more in heauen.

9 And the great dragon that olde serpent, called the deuill and Satan, was cast out, which deceiueth all the world: hee was *euen* cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heauen, saying, [16] Now is saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that worde of their testimonie, and they [b] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when [17] the dragon saw that he was cast vnto the earth, hee persecuted the woman which had brought foorth the man *child*.

14 [18] But to the woman were giuen two wings of a great Eagle, that shee might flie into the wildernes, into her [c] place where she is nourished for a [19] time, and times, and halfe a time, from the presence of the serpent.

15 [20] And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to bee caried away of the flood.

16 [21] But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 [22] Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 [23] And I stood on the sea sand.

14 Christ is the Prince of Angels, and head of the Church, who beateth that yoon rod verse the fift. See the notes vpon Daniel, chap. 12, 1. Ia. this verse a description of the battell and of the victory in the two verses following. The Psalmist had respect vnto this battell, Psal. 68, 9. and Paul Ephesians 4, 8. and Colossians 2, 15.

15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gained nothing in heauen but was by the power of God thrown downe into the world, whereof he is the prince, Christ himselfe and his elected members standing still by the throne of God.

a *They were cast out, so that they were neuer seene any more in heauen.*

16 The song of victory or triumph containing first, a proposition of the glory of God and of Christ shewed in that victory: secondly, it containeth the reason of the same proposition taken from the effects, as that the enemie is ouercome in battell in this verse, and that the godly are made conquerours (and more then conquerours. Rom. 8. 37.) verse 11. Thirdly, a conclusion wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a prophecie of great misfortune, and of destruction procured by the deuill against mankind, least himselfe should shortly be miserable alone, verse 12.

b *He is said in the Hebrew tongue, to loue his life that esteemeth nothing more precious then his life: and on the other side, he as said not to loue his life, who doubteth not to hazard it, whereas neuer neede requireth.*

17 The third part: an history of the woman deliuered, consisting of two members, the second battell of Satan against the Christian Church of the Iewish nation, in foure verses: and the battell intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in the two last verses. 18 That is, being strengthened with diuine power: and taught by oracle, she fled swiftly from the assault of the deuill, and from the common destruction of Ierusalem, and went into a solitary Citie beyond Iorden called Pella, as Eusebius telleth in the fift Chapter of the third booke of his Ecclesiasticall historie, which place God had commanded her by Reuelation.

c *Into that place where God had appointed her.* 19 That is, for three yeeres and a halfe: for the same speech is taken, Dan. 7, 25. This space of time is reckoned in maner from that last and most grieuous rebellion of the Iewes, vnto the destruction of the citie and Temple, for their destruction or falling away, began in the twelft yeere of Nero, before the beginning whereof, many foreignes and predictions were shewed from heauen, as Iosephus writeth, lib. 7. chap. 12. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable, that in the feast of Pentecost, not only a great sound and noise was heard in the Temple, but also a great voyce was heard, of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, & those wonders happened, the Citie was taken by force, the Temple ouerthrowen, and the place forsaken of God: and this compasse of time Saint Iohn noted in this place. 20 That is, he enflamed the Romanes and nations, that they persecuting the Iewish people with cruell armes might by the same occasion inuade the Church of Christ, now departed from Ierusalem and out of Iudea. For it is an vsuall thing in Scripture, that the raging tumults of the nations, should be compared vnto waters. 21 That is, there was offered in their place other Iewes, vnto the Romanes and nations raging against that people: and it came to passe thereby that the Church of God was saued whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes.

21 Being set on fire by this meanes, he began to be more madde, and because hee perceiued that his purpose against the Christian Church failed to fall vpon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13 verse, in which the purpose of Satan is shewed, verse 17. and his attempt verse 18. 23 That is, a most mighty tempest, that he rushed vpon the whole world (whose prince hee is) to raise the floods and prouoke the nations, that they might with their furious bellowes rotte vp and downe, driue here and there, and finally destroy the Church of Christ with the holy members of the same. But the prouidence of God resisted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were greene. The rest of the story of the Dragon is excellently professed by the Apostle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeuouring to doe mischiefe, was by God cast into prison.

CHAP. XIII.

1 *The beast with many heads is described,* 2 *in which draweth the most part of the world to idolatrie.* 13 *The other beast rising out of the earth,* 15 *giueth power vnto him.*

AND I [1] saw a beast rise [2] out of the sea, hauing seuen heads, and [3] ten hornes, and vpon his hornes *were* ten crownes, and [4] vpon his head [5] the name of blasphemie.

2 And the beast which I saw was

1 The Apostle hauing declared the springing vp of the Christian Church and the state of the Church from which ours progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church and the battels thereof, is set downe in this Chapter, but diuisedly in two parts, one is of the ciuill Roman Empire, vnto the tenth verse. Another of the body Ecclesiasticall or prophetical, thence vnto the ende of the chapter. In the former part are shewed these things: First the state of that Empire, in foure verses: then the actes thereof in three verses: after the effect, which is exceeding great glory, verse 8. And last of all is commended the vse: and the instruction of the godly against the euils that shall come from the same, verse 9, 10. The historie of the first consisteth a most ample description of the beast, first entire, verse 1, 2. and then shewed at large, verse 3, 4. On the hand whereof hold the deuill practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissentions, and was mightily tolled, hauing euer and anone new heads, and new Emperours. See in the seuenteenth chapter and the eight verse. 3 Hauing the same instruments of power, prouidence, and most expert gouernment which the Dragon is said to haue had in the 12 chapter and in the verse 3. 4 We read in the twelfth chapter & third verse, that the Dragon had seuen crownes set vpon seuen heads: because the theefe auoucheth himselfe to be proper Lord and Prince of the world: but this beast is said to haue ten crownes set vpon seuenfall, not heads, but hornes: because the beast is beholden for all vnto the Dragon, verse 2. and doth not otherwise raigne them by law of subiection giuen by him, namely that he employ his hornes against the Church of God. The speech is taken from the ancient custome & forme of dealing in such cases: by which they that were absolute kings did weare the diademe vpon their heads: but their vassals and such as raigned by grace from them, wore the same vpon their hoods: for so they might commodiously lay downe their diademes when they came into the presence of their Soueraigns: 22 also their Elders are said, when they adored God which sate vpon the throne, to haue cast downe their crownes before him, chap. 4. verse 10. 4 Contrary to that which God of old commanded should be written in a head peece of the hie Priest, that is, *Sanctitas Iehouæ*, Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S. Paul sayeth in the 2. chapter of his 2. Epistle to the Thessalonians, the 4 verse. *He setteth as God, and beateth himselfe to be God.* For this name of blasphemie both the Romane Emperors did then challenge vnto themselues, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome of with full mouth profeste the same of themselues, when they challenged vnto themselues prerogatiues in bolle things: of which kind of sayings the first booke of the Decretals, the Clementines, and the Extrauagants, are very full. For these men were not content with that which Anglicus wrote in his *Portria* (the beginning whereof is, *Papa sinpor mundi*, The Pope is the wonder of the world. *Nec Deus es, nec homo, sed neuter es inter vtrumque.* Thou art not God, neither thou man, but neuter inixt of both: as the glesse witnesseth vpon the first booke: but they were bold to take vnto themselues the very name of God, and to accept it giuen of other: according as almost an hundred and twentie yeere since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he should enter at, hauing written vpon it this blasphemous verse,

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse deus.

By oracle of thine owne voice the world thou gouernst all,
And worthily a god on earth, men thinke, and doe thee call.

These and sixe hundred the like who can impute vnto that modestie wherely good men of old would haue themselues called the seruants of the seruants of God, vehilie exhibi this is a name of blasphemie, or there is none at all.

like a leopard, and his feete like a beares, and his mouth as the mouth of a Lyon: 7 and the dragon gaue him his power and his throne, and great authoritie.

6 Swift as the Leopard, eafily clafping all things, as the Beare doth with his foote, and tearing and deuouring all things with the mouth as doth the Lion.

3 And I saw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beast.

7 That is, hee gaue the fame vnto the beast to vſe, when he perceiued that himſelfe could not eſcape, but muſt needes be taken by the hand of the Angel, and caſt into the bottomleſſe pit, Chapter 20. yet did not he abandon the ſame vtterly from himſelfe, but ſo that he might vſe it as long as he could.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

8 This is the other place that pertaineth to the deſcription of the beaſt of Rome: that beſides that naturall dignitie and amplitude of the Roman Empire, which was ſhadowed in the two former verſes, there was added this alſo as miraculous, that one head was wounded as it were vnto death,

5 And there was giuen vnto him a mouth, that ſpake great things & blaſphemies, and power was giuen vnto him, 10 to doe two and fourtie moneths.

6 And hee opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name, 11 and his tabernacle, 12 and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, ſhall worſhip him, 13 whoſe names are not written in the booke of life of that Lambe, which was ſlaine from the beginning of the world.

9 14 If any man haue an eare, let him heare.

10 If any leade into captiuity, he ſhall goe into captiuitie: * if any kill with a ſword, he muſt be killed by a ſword: heere is the patience and the faith of the Saints.

9 The ſecond member of the viſion, concerning the eccleſiaſticall dominion, which in Rome ſucceeded that which was politicke, and is in the power of the corporation of falſe Prophets, and of the ſurgers of falſe doctrine. Wherefore the ſame beaſt, and the ſame body or corporation is called of S. Iohn by the name of falſe prophet, chap. 6. ver. 13. and 19. ver. 20.

10 The forme of this beaſt is firſt deſcribed in this verſe, then his actes, in the verſes following: and the whole ſpeech is concluded in the laſt verſe. This beaſt is by his breed a Sonne of the earth (as they ſay) obſcurely borne, and by little and little creeping vp out of his abiect eſtate. 16 That is, in ſhew hee ſemoled the Lambe (for what is more mild or tame then he then to be the ſeruant of the ſeruants of God) but in deede hee played the part of the Dragon, and of the viewe of Math. 7. 15 For euen Satan changeth himſelfe into an Angel of light, 2 Corint. 11. 14 and what ſhould his honeſt diſciples and ſeruants doe? 17 The hiſtorie of the actes of this beaſt, contayneth in ſumme three things, hypocriſie, the witneſſe of miracles, and tyrannie: of which the firſt is noted in this verſe, the ſecond in the 3. verſes following: the third in the ſixteenth and ſeuententh verſes. His hypocriſie is moſt full of leaſing, whereby he abuſeth both the former beaſt and the whole world: in that albeit he hath by his cunning, as it were by lime, made of the former beaſt a moſt miſerable σκέλετον or anatomie, vſurped all his authoritie vnto himſelfe and moſt impudently exerciſeth the ſame in the ſight and viewe of him: yet hee carieth himſelfe ſo, as if hee honoured him with moſt high honour, and did in very truth cauſe him to bee honoured of all men, 18 For vnto this beaſt of Rome, which of a ciuill Empire is made an Eccleſiaſticall hierarchie, are giuen diuine honours, and diuine authorities: ſo farre as he is beleeued to bee about the Scriptures, which the gloſſe vpon the Decretals declareth by this diuiniſh verſe,

Articulos ſoluit, ſymbolumque facit generaliem,
That is,
He changeth the Articles of faith, and giueth authoritie to generall Councels.

Which is ſpoken of the Papal power. So the beaſt is by birth, foundation, ſeate, and finally ſubſtance, one: onely the Pope hath altered the forme and maner thereof being himſelfe the head & ſo of that tyrannicall Empire, and alſo of the falſe Prophets, for the Empire hath he taken vnto himſelfe, and thereunto hath added this cunning deuiſe. Now theſe words, *whoſe deadly wound was cured*, are put here for diſtinctions ſake, as alſo ſome lines afterwards: that euen at that time the godly readers of this prophecie might by this ſigne bee brought to ſee the things as preſent: as if it were ſaid, that they might adore this very Empire: that now is, whoſe head wee haue ſeene in our owne memorie to haue beene cut off, and to bee cured againe. 19 The ſecond point of the things done by the beaſt, is the credite of great wonders or miracles, appertaining to the ſtrength of this impietie: of which things ſome were giuen from aboue, as it is ſaid, that fire was ſent downe from heauen: by falſe ſorceriie, in this verſe. Others were ſhewed below in the ſight of the beaſt to eſtabliſh idolatrie, and deceiue ſoules, which part S. Iohn ſeteth forth beginning (as they ſay) at that which is laſt, in this maner: Firſt the effect is declared in theſe words, *He deceiueth the inhabitants of the earth.* Secondly the common maner of working in two ſorts, one of miracles, *For the ſignes that were giuen him to doe in the preſence of the beaſt*: the other of the words added to the ſignes, and teaching the idolatrie confirmed by theſe ſigne, *Saying vnto the inhabitants of the earth, & they ſhould make an image vnto the beaſt, which &c.* Thirdly, a ſpeciall maner is declared: *That it is giuen vnto him to put life vnto the image of the beaſt*: and that ſuch a life as by quickning: the time both ſpoken of by anſwer vnto thoſe that aske counſell of it, and alſo pronounceth death againſt all thoſe that doe not obey nor worſhip it: all which things oftentimes by falſe miracles through the procurement and inſpiration of the Deuil, haue bin effected & wrought in images. The hiſtories of the Papiſt are full of examples of ſuch miracles, the moſt of them fained, many alſo done by the deuill in images: as of old in the ſerpent. Gene. 3, 1. By which examples is confirmed, not the authoritie of the beaſt but the trueth of God, and of theſe prophecies. 20 That is, images by *analogie* or change of the number: for the worſhip of them euer ſince the ſecond Councill of Nice which then ordained in the Church by publike credite, & authoritie contrary vnto the Law of God. 21 In the Greeke the word is of the Datiue caſe, as much to ſay, as vnto the worſhip, honour and obeying of the beaſt: for by this maintenance of images, this Pſeudoprophaticall beaſt doth mightily profite the beaſt of Rome, of whom long agoe hee received them. Whereſore the ſame is hereafter very fitly called the image of the beaſt, for that images haue their beginning from the beaſt, and haue their forme or maner from the will of the beaſt, and haue their end and vſe ſtaied in the profit and commoditie of the beaſt. 22 And of this miracle of the images of the beaſt (that is, which the beaſt hath ordained to eſtabliſh idolatry) which miraculouſly ſeeke and giue iudgement, or rather marueilouſly, by the fraud of the falſe prophets, the Papiſts bookes are full fraughted. *A Togiue life at Iames and Iambres imitated the wonders that Moſes wrought.*

11 15 And I beheld, another beaſt comming out of the earth, 16 which had two homes like the Lambe, but he ſpake like the dragon.

12 17 And he did all that the firſt beaſt could do before him, and he cauſed the earth, and them which dwell therein, 18 to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 19 And hee did great wonders, ſo that hee made fire to come downe from heauen on the earth, in the ſight of men.

14 And deceiued them that dwell on the earth by the ſignes, which were permitted to him to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the 20 image of the 21 beaſt, which had the wound of a ſword, and did liue.

15 22 And it was permitted to him to giue a ſpirit vnto the image of the beaſt, ſo that the

image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 23 And he made all, both small and great, rich and poore, free and bond, to receiue 24 a *b* marke in their right hande or in their foreheads,

17 And that no man might 25 buy or sell, saue he that had the 26 marke or the name of the beast or the number of his name.

18 27 Here is wisdome. Let him that hath wit, count the number of the beast: for it is the 28 number of a man, and his number is fiue hundreth threescore and sixe.

23 The third place, is a most wicked and most insolent tyranny as was sayd before, vsurped ouer the persons of men in this verse: and ouer their goods and actions; in the next verse. For he is said, both to bring vpon all persons a tyrannous seruitude, that as bondslaues they might serue the beast: and also to exercise ouer all their goods and actions, a pedler like abuse of indulgences and dispensations (as they terme them) amonget their friends, and against other to vse most violent interdictions, and to shoot out cursings, euen in naturall and ciuill, priuate & publike contracts, wherein all good faith ought to haue place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselues, the persons and doings of men signing them in their foreheads and hands: and as for the signe left by Christ (Of which Chapter 7.3.) and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath soyned vnto himselfe by Baptisme, this beast maketh challenge vnto them by her greasie Chrisme, which bee doubteth not to preferre before Baptisme, both in authoritie and in efficacie. *b The marke of the name of the beast.* 25 That is, haue any traffique or couercourse with men, but they onely which haue this anointing and consecration of Cleaikely tonsure, as they call it. Read Gratian *de Consecratione, distinct. 5. c. omnes. cap. Spiritus, &c.* of these matters. 26 Here the false Prophets doe requite their things, which are set down in the order of their greasie, a character, a name and the number of the name. The meaning is, that man that hath not first their annoyntiog and clerical tonsure or shauing: secondly holy orders, by reserving whereof is communicated the name of y beast: or finally hath not attained that high degree of Pontifical knowledge, and of the Law, (as they call it) Canonicall, and hath not as it were made vp in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is in this number of the beast consisteth that Popish wisedome, which hath not of what denomination it is verily it standeth of sixe throughout, & perfectly ariseth of all the parts thereof in their seuerall denominations (as they terme them) it standeth of sixe by vnities, tennes, hundreds, &c. for as there is no one part in the learning, and order Pontifical, which is not either referred vnto the beast, and as it were the top thereof, or contained in the same: so finely doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight doeth commend by the number of sixe those Decretals which here perfected, in the proeme of the first booke. *Which booke (sayeth hee) being to be added vnto fiue other bookes of the same volume of Decretals, wee thought good to name Sextum the first: that the same volume by addition thereof sonteining a fenaue, or the number of fiue bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behauiour.* Here therefore is the number of the beast, who goeth about from himselfe all his parts, & bringeth them all backe again vnto himselfe by his discipline in moft wise and cunning manner. If any man desire more of this, let him reade the glosse vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duetie, with the good fauour of all, & without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed vnto mee neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast being figured both out, imprinteth, as a publike marke of such as be his, and afterwards that marke aboue all others as the marke of those whom bee loueth best. Now those other expositions seeme rather to be farre removed from his propertie and condition of that number: whether you respect the name *Latinus, or Titan*, or another. For these y beast doeth not teach, nor giue foorth, nor imprint, but moft diligently forbideth to be taught, and audaciously denieth: hee approueth not: these, but reproueth them: and hateth them that thinke so of this number, with han hatred, greater then that of *Vatinius*.

CHAP. XIIII.

The Lambe standeth on mount Sion: 4 with his chaste worshippers. 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happie who die in the Lord. 16 The Lord sickle thrust into the haruest. 18 and into the vintage.

THen I looked, and loe, 1 a Lambe stood on mount Sion, and with him 2 an hundreth, fourtie and foure thousand, hauing his Fathers a Name written in their foreheads.

2 And I heard a voyce from heauen as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sung as *it were* a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundreth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoeuer he goeth: these are bought frō men, being the first fruits vnto God, and vnto the Lamb.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ 4 Then I saw 5 another Angel fly in ỹ mids of heauen, hauing an euerlasting Gospel to preach vnto them that dwell on the earth, and to euery nation and kinted, and tongue, and people,

7 6 * Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea and the fountaines of waters.

8 And there followed another Angel, saying, * Babylon that great citie is fallen, it is fallen: for she made all nations to drinke of the wine of the 7 wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, 7 If any man worship the

1 The history of the Church of Christ being finished for moue then a thousand and three hundreth yeeres at which time Boniface the eight liued, as before hath beene said, there remaineth the rest of the historie of the conflicting or militant Church, from thence vnto the time of the last victorie in these chapters. For first of all, as the foundation of the whole history is described in the standing of the lambe with his armie and retinue in fiue verses, after his worthie acts which he hath done, and yet doth in moft mighty maner, whilest here ouer the wicked Antichrist with ỹ spirit of his mouth, in the rest of this chapter, and in the two following. Vnto the description of the Lambe, are prepounded three things: his situation place & atteudance: for ỹ rest are expounded in the former loe his office (as act. 5.56.) in the midst of the Church which afore time mount Sion, especially vpon the fift chapter. 2 As ready girt to seruice (as Reuel. 7.2.) in this verse. Then by diuine occupation, in the aire and euery one in his retinue moft vehemently and sweetly (verse. 3.) like glorified to the Lambe with a special song before God and his elect Angels: which song flesh and blood cannot learne, nor vnderstand, verse 3 Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication, that is, from impietie, & vnrighteousnes, that they followed the Lambe as a guide vnto all goodnes, & cleaued vnto him that they are holy vnto him, as of grace redeemed by him: that in truth & in simplicity of Christ, they haue exercised all these things, & sanctimony of life, the direction of the Lambe, a thankefull remembrance of the redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, verse 4, 5. 4 The other part (as I said on the first verse) is of the acts of the Lambe, the manner whereof is deliuered in two sorts, of his speech, and of his facts. His speeches are set foorth vnto the 13 verse of this chapter, and his facts vnto the 16. chapter. In the speach of the Lambe, which is the word of the Gospel, are taught in this place, these things: The seruice of ỹ godly consisting in wardly of reuerence towardes God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The ouerthrowing of wicked Babylon, verse 8 and the fall of euery one of the vngodly which worship the beast, verse 9, 10, 11. Finally, the state of the holy seruants of God both present verse 12. and to come, moft blessed, according to the promise of God, verse 13, 5 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the eight, hath raised vp to the publishing of the Gospel of Christ, both by preaching and by writing. So God stirr, neere vnto the time of the same Boniface, vsed Peter Cassidorius an Italian after, Arnold *de villa nova* a French man, then Occam, Dante, Petrarch, after that *Iohannes de rupe cassa*, a Franciscane: after again, Iohn Wichliffe an Englishman, and so continually one or another vnto the restoring of the truth and enlarging of the Church. 6 That is, Babylon is destroyed by the seuerest and iudgement of God: the execution whereof S. Iohn describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babilon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God. * *Psal. 14.5.6. 9 Acts 14.15.* * *Isa. 21.9. 1 cor. 5.13 chap 18.2. A Of her fornication, whereby God was prouoked to wrath.* 7 That is, shall not worship God alone, but shall transferre his diuine honour vnto his beast, whether he doth it with his heart or confession of his owne. For he (saith Christ) that denieth me before men, him will I denie before my Father, and his Angels Matt. 10.32. And this is that voyce of the holy ministery, which at this time is very much vsed of the holy and faithfull seruants of God. For hauing now sufficiently found out the publique obstinacy of Babylon, they labour not any longer to thunder out against the same, but to saue some particular members by terror (as S. Iude speaketh) and to pluche them out of ỹ publique flame, or els by a vehement commiseration of the ir estate to lead them away. they set before them eternall death, into which they rush vnwares, vnlesse in good time they returne vnto God, but the godly which are of their owne seeke, they exhort vnto patience & obedience and faith in the Lord, and charge them to giue light by their good example, of good life vnto others.

beast

beast and his image, and receiue *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 [8] Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, Blessed are the dead which die [b] in the Lord, *are* fully blessed. Euen so saith the Spirite: for they rest from their labours, and their [c] works follow them.

14 ¶ [9] And I looked, and behold, [10] a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, [11] hauing on his head a golden crowne, and in his hand a [12] sharpe sickle.

15 [13] And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harueſt of the earth is ripe.

16 And hee that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 [14] Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, [15] and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

[c] The patience, sanctification, and iustification by faith: the consequence where of are, rest, felicitie, and glory eternall, in the heauenly fellowship of God and his Angels.

[9] The second part of this Chapter, as I sayde verse 1. Of the acts and doings of Christ in ouerthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing beene called back by worde both publickely and priuately vnto his duetie, and admonished of his moſt certaine ruine: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him seruice: and to afflict the godly with moſt barbarous perſecutions. Of those things which Christ doeth, there are two kindes: one common or generall in the rest of this chapter, another particular against that sauage and rebellious beast and his worshippers in the 15 and 16. chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any perſon. This is figured or shadowed out in two types, of the harueſt and vintage. Since the time that the light of the Goſpell began to shine out, and since prophecie or preaching by the grace of God was raised vp againe, how horrible warres haue beene kindled in the world? how much humane fleſh hath beene throwen to the earth by his diuine reaping? how much blood (alas for woe) hath ouerflowen for theſe hundred yeeres almost all by stories doe cry out, and this our age (if ouer before) is now in hortour, by reason of the rage of y sickle which Antichrist calleth for. In this place is the first type, that is, of the harueſt. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke cickle of heauen. *b That is for the Lord.* *c By workes, is meant the reward which followeth good workes.* 11 As one that shall reigne from God, and occupie place of Christ in this miserable execution. 12 That is a moſt fit and commodious instrument of Execution, deſtroyed all by hewing and thrusting through, for who may stand against God? * *Iosu 5.13.* * *Matth. 13.39.* 13 Christ giueth a commandement in this verse. And the Angel executeth it in the next verse. 14 The other type (as I sayde verse 14.) is the vintage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out euery thing, then is the harueſt labour. This is therefore a more grieuous iudgement, both because it succeedeth the other and because it is vnderstood to be executed with great diligence. 15 That is, it ouerflowed very deepe, and very farre and wide: the speach is hyperbolicall or exceſſiue, to signifie the greatneſse of the slaughter. And theſe be those pleasant fruites forsooth, of the contempt of Christ, and deſiring of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

1 *The seuen Angels hauing the seuen last plagues.* 3 *They that conquered the beast praise God.* 6 *To the seuen Angels.* 7 *seuen vials full of Gods wrath are deliuered.*

AND [1] I saw another signe in heauen, great and marueilous, to wit, seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw, [2] as *it were* a glaſſie sea, mingled with fire, and *they* that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glaſſie sea, hauing the harpes of God,

3 And they sung [3] the song of Moses the [a] seruant of God, and the song of the Lambe, saying, [4] Great and marueilous *are* thy works, Lord God Almighrie: iust and true *are* thy * waies, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifeſt.

5 [5] And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seuen Angels came out of the Temple, which had the [10] seuen plagues, cloathed in [11] pure and bright linen, and hauing their breasts [12] girded with golden girdles.

7 And one of the [13] foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and [14] no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

[1] This is that other place of the acts of Christ, as I noted before 14, 14. Now therefore is shewed a singular worke of the iudgement of God belonging to the ouerthrow of Antichrist and his forces, of which diuine worke the preparation is deſcribed in this Chapter: and the execution in the next. The preparation is first see downe generally and in type in this verse: and is after particularly set foorth in the rest of the Chapter.

[2] Of which Chap. 8.9. in powring foorth in the plagues of the world: for euen theſe plagues doe for the moſt part agree with those.

[3] There are two parts of the narration: one the confeſſion of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto the

4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements in 4 other verses. [4] This part of the vision alluded vnto the sea or large veſſel of brasse in which the Priests washed themselues in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called verse 5.) is said to be a sea of glaſſe, moſt light, some and cleare, vnto the commoditie of choiſe mixt with fire, that is, as containing the treasurie of the iudgements of God, which be bringeth foorth and diſpenseth according to his owne pleasure: for out of the former, the Priests were cleansed of old: and out of this the vngodly are deſtroyed now chap. 4, 6. [5] That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of theſe see before Chap. 13. 17 and 14, 9, 10. [6] Glorified God, from the particular obſeruation of the weapons and instruments of Gods wrath, floating in the sea of glaſſe. [7] That song of triumph which is Exo. 15, 1. * So *it Moſes called, for honours sake, or as it set forth, Deut. 32, 10.* [8] This song hath two parts, one a confeſſion, but particular in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confeſſion, where of one kind is eternall in it selfe, and moſt present vnto the godly in that God is both holy, and alone God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing: as Chap. 11, 2.) were to be brought vnto the same state of happineſſe, by y magnificencie of the iudgement of God, in the next verse. * *Pſal. 145, 17.* * *Thy doings.* * *Ier. 10, 7.* [9] The second part of the narration (as was not verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heauen, as Chap. 11, 19. namely that all those things are diuine and of God, that proceede from thence, in this verse. Secondly, the administers or executers, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie wherevnto was exhibited of old in the law, Exod. 40, 34. [10] That is, commandements to inflict those seuen plagues. Here is the figure called *Metonymia.* [11] Which was in old time a signe of the kingly or princely dignitie. [12] That is, girding was a signe of diligence, and the girdle of gold was a signe of sincerity, and true linen in taking in charge the commandements of God [13] Of these before, Chap. 4, 7. [14] None of those seuen Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

2 *And* 17 *the Angels powre out the seuen vials of Gods wrath seuen vnto them, and so diuers plagues arise in the world,* 18 *to reuile the wicked,* 19 *and the inhabitants of the great citie.*

[a] And

1 In the former Chapter was set downe the preparation vnto the work of God: here is deliuered the execution thereof. And in this discourse of the execution, is a generall comunzodement, in this verse, then a particular treatt in order of the execution done by euery of the seuen Angels, in the rest of the chapter. This specialt execution against Antichrist and his crew, doeth in maner agree vnto that which was generally done vpon the whole world, chap, 8. and 9. & belongeth (if my conieciure faile me not) vnto the same time. Yet here in they doe differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickedneſſe of the world, the other generally against the whole world being wicked. And therfore these iudgements are figured more grieuous then those.

2 The history of the first Angel, whose plague vpon the earth, is described almoſt in the same words with that first plague of the Egyptians, Exo. 9, 9. But it doeth ſignifie a ſpirituall vlcer, and that torture or butcherie of conſcience feared with an hote yron, which acculeth the vngodly world, and both by truth of the word (the light whereof God hath now for long ſhewed forth) & by bitterneſs ſtirreth vp & forceth out the ſword of Gods wrath.

3 See chap. 13, 16. 4 The hiſtory of the ſecond Angel who troubleth and moleſteth the ſeas, that he may ſtirre vp the conſcience of men ſteeping in their, wickednes. See Chap. 8, 8. *All was turned into rotten & filthy blood, ſuch as is in dead bodies.*

5 The hiſtory of the third Angel ſtriking the riuers, in this verſe who preſaiming the in tice of God, commendeth the ſame by a moſt graue compariſon of the riuers of men with the puniſhment of God: which is common to this place, & that which went before. Wherfore alſo this praiſing is attributed to the Angel of the waters, a name common to the ſecond and third Angels according as each of them are ſaid to be ſet againſt the waters, all be it, the one of the ſea the other of the riuers, in two verſes. 6 A confirmation of the praiſe before going, out of the ſanctuary of God, whether immediatly by Chriſt, or by ſome of his Angels, for Chriſt alſo is called another Angel, Chap. 7, 2, 3, 8. & 12, 1. 7 The hiſtorie of the fourth Angel, who throweth the plague vpon the heauen & vpon the Sun, of which Luk. 21, 26. the effects whereof are noted two. The one peculiar, that it ſhall ſcorch men with heat, in this verſe. The other proceeding accidentally from the former, that their fiarie ſhall ſo much the more be enraged againſt God in the next verſe, when yet (O wonderfull mercy & patience of God) al other creatures are firſt ſtriken ofre & grieuouſly by the hand of God before mankind by whom he is prouoked: as the things before going do declare. 8 The ſtory of the firſt Angel, who ſtriketh the kingdom of ſy beaſt with two plagues abroad with darkenes, within with byles & colours moſt grieuous, through out his whole kingdome, that thereby he might wound the conſcience of the wicked, & puniſh that moſt peruerſe obſtinacie of the idolaters, whereof a rofe perturbation, and thence a furious indignation and deſperate madneſs raging againſt God and hurtfull vnto it ſelfe. 9 The ſtory of the ſixt Angel, diuided into his act, & the euent thereof. The act is, that the Angel did caſt out of his mouth the plague of a moſt glowing heat, wherewith euē the greateſt floods, & which moſt were wont to ſwell & ouerflow (as Euphrates) were dried vp by the counſell of God in this verſe. The euent is, that the meere madnes wherewith the wicked are enraged, that they may ſcorne the iudgements of God, & abuſe them furiouſly to ſeruе their owne turne, & to ſy executing of their owne, wicked outrages. 10 The bound of the ſpirituall Babylon, and to the fortreſſes of the ſame. chap. 9, 14. 11 Sathe Church of the vngodly and kingdom of the beaſt is ſaid to be leſt naked, all the defences whereof, in which they put their truſt, being taken away from it. 12 That is, that euen they which dwell furtheſt off, may with more commodity make haſte vnto that ſacrifice which the Lord hath appointed.

AND I I heard a great voyce out of the Temple, ſaying to the ſeuen Angels, Goe your wayes, and powre out the *ſeuen* vials of the wrath of God vpon the earth.

2 2 And the firſt went and powred out his viall vpon the earth: and there fell a noyſome & a grieuous ſore vpon ſy men which had the 3 mark of the beaſt, and vpon them which worſhipped his image.

3 4 And the ſecond Angel powred out his viall vpon the ſea, and it 4 became as the blood of a dead man: and euery liuing thing died in the ſea.

4 5 And the third Angel powred out his viall vpon the riuers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters ſay, Lord, Thou art iuſt, which art, and which waſt: and Holy, becauſe thou haſt iudged theſe things.

6 For they ſhed the blood of the Saints, and Prophets, and therfore haſt thou giuen them blood to drinke: for they are worthy.

7 6 And I heard another out of the Sanctuary ſay, Euen ſo, Lord God almighty, true and righteous are thy iudgements.

8 7 And the fourth Angel powred out his viall on the ſunne, and it was giuen to him to torment men with heate of fire,

9 And men boyled in great heat, and blaſphemed the Name of God, which hath power ouer theſe plagues, and they repented not to giue him glory.

10 8 And the fifth Angel powred out his viall vpon ſy throne of the beaſt, and the kingdom waxed darke, and they gnawed their tongues for ſorow,

11 And blaſphemed the God of heauen for their paines, and for their ſores, and repented not of their workes.

12 9 And the ſixt Angel powred out his viall vpon the great riuer 10 Euphrates, and the 11 water thereof dried vp, 12 that the way of the Kings of the East ſhould be prepared.

13 And I ſawe 13 three vncleane ſpirits 14 like frogs come out of the mouth of that 15 dragon, and out of the mouth of that 16 beaſt, and out of the mouth of that 17 falſe prophet.

14 For they are the ſpirits of deuils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 18 (* Behold, I come as a thiefe. Bleſſed *is* he that watcheth, and keepeth his garmeots, leaſt he walke naked, and men ſee his filthineſſe.)

16 19 And they gathered them together into a place called in Hebrew, 20 Armagedon.

17 21 And the ſeuenth Angel powred out his viall into the 22 aire: and there came a loud voyce out of the Temple of heauen from 23 the throne, ſaying, 24 It is done.

18 25 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mightie an earthquake.

19 26 And the great citie was diuided into three parts: and the cities of the nations 27 fell: and that great 28 Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fierceneſſe of his wrath.

20 And euery yle fled away, and the mountaines 29 were not b found.

21 30 And there fell a great haile, like c talents, out of heauen vpon the men, and men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

13 That is, euery of them bent their whole force, and conſpired that by wonders, word and worke, they might bring into the ſame deſtruction all Kings, Princes and Potentates of the world, curſedly be witched of them by their ſpirits, and teachers of the vanity and impurity of the beaſt that committed fornication with the kings of the earth. And this is a right deſcription of our times.

14 Creeking with all impottunity, and continually day and night prouoking and calling foorth to armes, as the trumpets, and furies of warres: as is declared in the next verſe.

15 That is, the deuil, as chap. 12, 3.

16 Whereof chap. 13, 1.

17 That is, of that other beaſt, of which, chap. 13, 11. for ſo he is called alſo chap. 19, 20. and 20, 10.

18 A parenthesis for admonition in which God warneth his holy ſeruants who reſt in the expectation of Chriſt, alwayes to addreſſe their minds vnto his comming, and ſo looke vnto themſelues, that they be not ſhamefully made naked and circumuented of theſe vncleane ſpirits, and ſo they be miſerably vnpreparad at the comming of their Lord, Mat. 24, 26. & 25, 13. *Chap. 3, 3. mar. 13, 36. luk. 12, 39.* 19 Namely ſy Angel, who holily according to the commaundement of God was to do ſacrifice: notwithſtanding that theſe impure ſpirits do the ſame wickedly as ſeruants not vnto God, but vnto that beaſt that hath ſeuen heads. 20 That is (to ſay nothing of other expoſitions) the mountaine it ſelfe, or mountaine places of Megiddou. Now it is certaine by the holy Scripture, that Megiddou is a city & territory in the tribe of Manaſſes, bordering vpon Iſſacar & Aſſer, and was made famous by that lamentable ouerthrow of king Ioſias, whereof 2. Reg. 22, 30 & 2. Chr. 35, 22. and Zach. 12, 11. In this mountaine country God ſaith by figure & type, that the kings of the peoples which feare the beaſt, ſhall meet together: becauſe the Gentiles did alwayes cal that lamentable ouerthrow in the teeth of the Church of the Ieuves vnto their great reproach: and therfore were perſwaded that that place ſhould be moſt fortunate vnto them (as they ſpeake) and vnfortunate vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the vngodly, ſhall by himſelfe be taken away, in the ſelfe ſame place where the nations perſwaded themſelues, they ſhould mightily exſult & triumph againſt God and his Church. 21 The ſtory of the ſeuenth Angel vnto the end of the chapter, in which firſt is ſhewed by figure and ſpeech, the argument of this plague, in this verſe: and then is declared the execution thereof in the verſes following. 22 From whence he might moue the heauen aboue and the earth beneath. 23 That is, from him that ſitteth on the throne, by the figure called *Metonymia*. 24 That is, Babylon is vndone, as is ſhewed ver. 16, & in the Chapters following. For the firſt onſet (as I might ſay) of this denunciation, is deſcribed in this Chapter: and the laſt containing a perfect victory is deſcribed in thoſe that follow. 25 Now is declared the execution (as is ſaid in ver. 17.) and the things that ſhall fall come to paſſe in heauen and in earth, before the ouerthrow of the beaſt and Babylon: generally, verſ. 18. and particularly in the confuſed battle, and ſuch as haue any familiaritie therwith, in the 3 laſt verſes. 26 That feare of ſtanding place of Antichriſt. 27 Of all ſuch as cleaue vnto Antichriſt, and fight againſt Chriſt. 28 That Babylon, of whom in the Chapter next following. Now this phraſe, *to come into remembrance* is after the common vſe of the Hebrew ſpeech, but borowed from men, attributed vnto God. * Ierr. 51, 15. 29 That is, were ſeene no more, or were no more extant. A borowed Hebraiſme. *b A-peared not, which the Hebrew writer after this ſort, were not. Reuel. 5, 14.* 30 The manner of the particular execution, moſt euidently teſtifying the wrath of God by the originall & greateneſs thereof: the euent whereof is the ſame with that which is Chap. 9, 13. and that which hath been mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to ſay, an incomparable pertinacie of the world in their rebellion, and an heart that cannot repent, verſe 9 and 11. *c As it were about the weight of a talent was threeſcore pound, that is ſixe hundred greates, whereby is ſignified a maruelous and ſtrange kind of waight.*

CHAP. XVII.

1 *That great whore is deſcribed.* 3 *with whom the Kings of the earth committed fornication,* 6 *She is drunken with the blood of Saints.* 7 *The miſterie of the woman,* 9 *and the beaſt that ſeuen hirs, expounded.* 14 *Their deſtruction.* 14. *The Lambs victory.*

Then

1 The ſtate of the Church militant being declared, now followeth the ſtate of the Church ouercomming and getting victorie, as I ſhewed before to the beginning of the 10. chapter. The ſtate is ſet forth in 4 chapters. As in the place before going I noted, that in that hiſtorie the order of time was not alwayes exactly obſerued, ſo the ſame is to be vnderſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of whom it treateth, and that in the ſeuerall Rolles of the perſons is ſeuerally obſerued in the time thereof. For firſt is deliuered the hiſtory of Babylon deſtroyed, in this 3. the next chap. (for this Babylon out of all doubt ſhall periſh before the 2 beaſts and the Dragon.) Secondly is deliuered the deſtruction of both the two beaſts, chap. 19. And laſtly of the Dragon, chap. 20. in y hiſtory of the ſpirituall Babylon are diſtinctly ſet forth the ſtate thereof in this chap. 3. the ouerthrow of doe from God, cha. 18. In this verſe 3. that which followeth is a tranſition or paſſage vnto the firſt argument, conſiſting of a particular calling of the Prophet (as often heretofore) and a generall propoſition. a That is, the damnable harlot, by a figure called *hyppalage*. Nor S. Iohn as yet had not ſeene her. Although another interpretation may be borne, yet I like this better. *a The ſentence that is pronounced againſt this harlot.*

3 Heuceforth is propounded the type of Babylon, and the ſtate thereof in 4 verſes. After a declaration of the type, in the reſt of this chap. in the type are deſcribed two things, the beaſt (of whom chap. 13.) in the 3. verſe, & the woman that ſitteth vpon the beaſt, verſe 4, 5, 6. The beaſt in proceſſe of time hath gotten ſomewhath more then was expreſſed in the former viſion. Firſt in that it is not read before that he was appareelled in ſcarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blaſphemy: the other carried the name of blaſphemy only in his head. So God did teach that this beaſt is much increaſed in impiety and in iuſtice, and doeth in this laſt age, triumph in both more inſolently and proudly then euer before. *b A ſcarlet colour, that is, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh clergie were ſo much deſighted with this colour.*

4 That harlot, the ſpirituall Babylon, which is Rome. She is deſcribed by her attire, profeſſion & deeds. *a* In attire moſt glorious, triumphant, moſt rich, and moſt gorgious. 6 *In* profeſſion, the notoriſheſt of all, in this verſe, and reaching her myſteries vnto all, verſ. 5. ſetting forth all things moſt magnificently: but indeed moſt pernicious befotting miſerable men with her cup, & bringing vpon them a deadly giddines. 7 Deceiuing with the title of religion, and publike inſcription of myſtery: which the beaſt in times paſt did not beare. 8 An expoſition in which S. Iohn declareth what maner of woman this is. 9 In maner of deeds: She is red with blood, and ſhedeth it moſt liceatiouſly, and therefore is coloured with the blood of the Saints, as on the contrary part Chriſt is ſet forth imbrued with the blood of his enemies. A Paſſage vnto the ſecond part of this chapter, by occaſion giuen of S. Iohn, at the words of y Angel do ſhew, in the next verſe. 11 The ſecond part or place, as I ſaid verſ. 1. The enarration of the viſion, promiſed in this verſe, and deliuered in the verſe following. Now there is deliuered firſt an enarration of the beaſt, and his ſtory, vnto the 14 verſe. After, of the harlot, vnto the end of the chap. 12 The ſtory of the beaſt hath a triple deſcription of him. The firſt is a diſtinctio of this beaſt from al that euer hath beene at any time: which diſtinction is contained in this verſe: The ſecond is a deliuerance of him, by things preſent, by which he might be knowen & the ſtate to be knowen of the godly. & thi deliuerance is according to his heads. verſ. 9, 10, 11. The third is an hiſtoricall foretelling of things to come, and to be done by him: and theſe are aſcribed vnto his hornes, verſ. 12, 13, 14. This beaſt is that Empire of Rome, of which I ſpake chap. 13, 11. according to the mutations and changes where of which then had already happened, the holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The Apoſtle diſtinguiſheth this beaſt from all others in theſe words. *The beaſt that I ſawe, was, and is not.* For ſo I expound the words of the Apoſtle for euidence ſake, as I will further declare in the notes following. 13 The meaning is, that beaſt which thou ſaweſt before (chap. 13.) and which yet thou haſt now ſeene, was, (I ſay was) euen from Iulius Cæſar in reſpect of beginning, riſing vp, ſtation, glory, dominion, maner and ſtock, from the houſe of Iulius: and yet is not now the ſame, if thou looke vnto the houſe and ſtocke: for the dominion of this family was tranſlated vnto another, after the death of Nero, from y other vnto a third, from a third vnto a fourth, & ſo forth, was varied & altered by ſundry noble changes. Finally, y Empire is one, as it were one beaſt: but ſo exerciſing by varied by kinreds, families & perſons. It was therefore (ſaith S. Iohn) ſy he ſaw not houſe of Iulius: and now it is not to be named, but tranſlated vnto another.

THen there came one of the ſeuen Angels, which had the ſeuen vials, and talked with me, ſaying vnto me, Come: I will ſhew a thee the a damnation of the great whore that ſitteth vpon many waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wildernes in the Spirit, and I ſaw a woman ſit vpon a b ſcarlet coloured beaſt, full of names of blaſphemie, which had ſeuen heads, and ten hornes.

4 And the woman was arrayed c in purple and ſcarlet, and gilded with gold, and precious ſtones, and pearles, & had a cup of gold in her hand full of abomination, and filthineſſe of her fornication.

5 7 And in her forehead *was* a name written, A myſtery, d that great Babylon that mother of whoredomes, and abominations of the earth.

6 9 And I ſaw the woman drunken with the blood of Saints, and with the blood of the Martyrs of IESVS: & when I ſaw her, e I wondered with great maruell.

7 11 Then the Angel ſayd vnto me, Wherfore marueileſt thou? I will ſhew thee the myſtery of that woman, and of that beaſt that beareth her, which hath ſeuen heads and ten hornes.

8 12. The beaſt that thou haſt ſeene, f was, and is not, and f ſhall aſcend out of the bottomleſſe pit, and ſhall go into perdition, and they that dwell on the earth ſhall wonder (whoſe names are not written in the booke of life from the foundation of the world) 15 when they behold the beaſt that was, and is not, and yet is.

9 16 Here *is* the minde that hath wiſedome, The g ſeuen heads 17 are ſeuen mountaines, wherson the woman ſitteth: 18 they are alſo ſeuen Kings.

10 19 Fiue are fallen, 20 and one is, 21 and another is not yet come: and when he commeth, he muſt continue a ſhort ſpace.

11 22 And the beaſt that was, and is not, is euen 23 the eight, and is 24 one of the ſeuen, 25 and ſhall goe into deſtruction.

12 26 And the tea hornes which thou ſaweſt, 14 As if hee ſhould ſay, Alſo the ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, cha. 13, 1.) that is, ſhall be a new kinde from amongſt the nations without difference, and ſhall in the ſame ſtate goe vnto deſtruction or ruine, and periſh: and ſo ſhall ſucceſſiuely new Princes or Emperours come & go, ariſe and fall, the body of the beaſt

remaining ſtill, but toſſed with ſo many and often alterations, as no man can but marueile that this beaſt was able to ſtand and hold out, in ſo many mutations. Verily no Empire that euer was toſſed with ſo many changes, and as it were with ſo many tempeſts of the ſea, euer continued ſo long. 13 That is as many as haue not learned the prouidence of God, according to the faith of the Saints ſhall marueile at theſe grieuous & ſore changes which they ſhall conſider, the ſelfe ſame beaſt, which is the Romane Empire, to haue bin, not to be, and to be and ſtill moleſted with perpetuall mutation, and yet in the ſame to ſtand and continue. This in mine opinion is the moſt ſimple expoſition of this place, confirmed by the euent of the things themſelues. Although the laſt change alſo, by which the Empire, that before was ciuill became Eccleſiaticall, is not obſcurely ſignified in theſe words: of which two, the firſt exerciſed cruelty vpon the bodies of the Saints: the other alſo vpon their ſoules: the firſt by humane order and pollicie, the other vnder the colour of the lawe of God, and of Religion, raged and imbrued it ſelfe with the bloud of the godly. 16 An Admiration preparing vnto audience, by the ſame argument, with that of Chriſt: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather read in this place, *Let there be here a minde, &c.* So the Angel paſſeth fully vnto the ſecond place of this deſcription. *e Very children know what that ſeuen hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reporteth.* And compaſſeth ſeuen towres in one wall: *that citie it is, which when Iohn wrote theſe things had rule ouer the kings of the earth: It was and is not, and yet ſo remaineth this day, but it is declining to deſtruction.* 17 This is the painting out of the beaſt by things preſent (as I ſaid before) whereby S. Iohn endeuoured to deſcribe the ſame, that he might both be knowen of the godly in that age, and be further obſerued and marked of poſteritie afterwards. This delineation hath one type, that is, his heads, but a double deſcription, or application of the type: one pertinent from the nature of it ſelfe, the other changeable, by the working of men. The deſcription permanent, is by the ſeuen hils, in this verſe, the other that foureth, is from the ſeuen kings. verſe 10, 11. And here it is worthy to be obſerued, that one type hath ſometimes two or more applications, as ſeemeth good vnto the holy Ghoſt to expreſſe either one thing by diuerſe types, or diuers things by one type. 20 I noted before, of the ſeuen ſpirits chap. 1. 4. Now this woman that ſitteth vpon ſeuen hils, is the citie of Rome, called in time paſt of the Grecians ἑπτάλοφος. i. of ſeuen tops or creaſts, and of Vatro *ſepticeps*, i. of her ſeuen heads (as here) of ſeuen hands, and of others *ſeptiuillis*. i. ſtanding vpon ſeuen hils. 18 The beginning of theſe Kings or Emperours is almoſt the ſame with the beginning of the Church of Chriſt, which I ſhewed before chap. 1, 1. Namely from the yeere 33. after the paſſion of Chriſt, what time the Temple and Church of the Iewes was ouerthrowen. In which yeere it came to paſſe by the prouidence of God that that ſaying. *The beaſt was and is not,* was fulfilled before that the deſtruction the Iewes immediately following came to paſſe. That was the yeere from the building of the citty of Rome 809 from which yeere S. Iohn both numbred the Emperors which hitherto had been, when he wrote theſe things, and foretelleth of two other next to come: and that with this purpoſe, that when this particular prediction of foretelling of things to come, ſhould take effect, the truth of all other predictions in the Church, might be the more confirmed. Which ſigne God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth chap 28. 8. 19 Whoſe names are theſe: the firſt *Seruius Sulpitius Galba*, who was y ſeuenth Emperor of y people of Rome, the ſecond *Marcus Saluius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flauius Veſpaſianus*, the fifth, *Titus Veſpaſianus* his ſonne of his owne name. 20 *Flauius Domician* ſoune of the firſt *Veſpaſian*. For in the latter end of his dayes S. Iohn wrote theſe things: as witneſſeth Irenæus *Lib. 5. aduerſus hereſes.* 21 Nerua. The Empire being now tranſlated from the family of *Flauius*. This man reigned onely one yeere, foure months and nine dayes, as the hiſtory writers do tell. 22 This is ſpoken by the figure ſynecdoche, as much to ſay, as that head of the beaſt which was & is not, be cauſe it is cut off, and Nerua in ſo ſhort time extinguiſhed. How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the 3 verſe of the 13 chap. 23 Netua Traianus, who himſelf in diuers reſpects is called here the ſeuenth and eight. 24 Though in number and order of ſucceſſion hee be the eight, yet he is reckoned together with one of theſe heads, becauſe Nerua and he were one head. For this man obtained authoritie together with Nerua, and in conſil with him, when Nerua left his life. 25 Namely to moleſt with perſecutions the Churches of Chriſt, as the hiſtories do accord. & I haue briefly noted chap. 2. 10. 26 The third place of this deſcription as I ſaid verſe 8. is a prophetical piedition of things to come which the beaſt ſhould doe, as in the words following S. Iohn doeth not obſcurely ſignifie, ſaying, *which haue not yet receiued the kingdome, &c.* For there is an Antitheſi or oppoſition, betweene theſe kings, and thoſe that went before. And theſe perſons are deſcribed, in this verſe, then their deeds in the two verſes following.

are

are 27 ten kings ; which yet haue not receiued a kingdome, but shall receiue power, as kings 28 at one houre with the beast.

13 29 These haue one minde , and shall giue their power and authoritie vnto the beast,

14 These shal fight with the 30 Lambe , and the Lambe shall ouercome them : * for he is Lord of Lords,and King of Kings: and they that are on his side,called,and chosen,and faithfull.

15 31 And he sayd vnto me , The waters which thou sawest,where the whore sitteth, 32 are people, and multitudes,and nations, and tongues.

16 And the ten 33 hornes which thou sawest vpon the beast , are they that shall hate the whore, and shall make her desolate, and naked , and shall eate her flesh,and burne her with fire.

17 34 For God hath put in their hearts to fulfill his will,and to doe with one consent for to giue their kingdome vnto the beast , vntill the words of God be fulfilled.

18 And that woman which thou sawest , is that 35 great citie, which reigned ouer the Kings of the earth.

27 That is, arising with their kingdomes out of the Romane beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.

28 Namely, with the second beast, whom we called before a wilde prophet, which beast, ascending out of the earth got vnto himselfe all the authoritie and power of the first beast and exerciseth the same before his face, as was sayd Chapter 4 11.

29 For when the politicall Empire of the West began to bow downewards, there both arose those ten Kings,and the second beast tooke the opportunity offered to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbred & describe 1 to be ten and a great part of the euents plainely testifieth the same in this our age. 29 That is, by consent and agreement, that they may conspire with the beast, and depend vpon his becke. Their Rotie is diuided into three parts, counsells, actes, and euents. The counsellers some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are said to haue giue vnto this beast in this verse. 30 Wherby Christ and his Church, as the reason following doeth declare, and here are mentioned the factes and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, & are his faithfull ones in Christ. * *Chap.19.16. 1.tim.6.15.* 31 This is the other member of the enarration, as I said verse 7. belonging vnto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3. things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to bee toyned with the next Chap. 32 That is, as wonderfull and variable as are the waters. Vpon this foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine. 33 The ten Kings as verse 12. The accomplishment of this fact and euent, is dayly increased in this our age by the singular prouidence , and most mighty gouernment of God. Wherefore the facts are propounded in this verse , and the cause of them in the verses following. 34 A reason readed from the chiefe efficient cause, which is the prouidence of God, by which alone S. Iohn by insertion of order affirmeth to haue come to passe, both that the kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell, they should giue their kingdome vnto the beast, &c. verse 13,14. For as these being blinded haue before depended vpon the becke of the beast that listeth vp the harlot, so it is said that afterward it shall come to passe, that they shall turne backe , and shall fall away from her when their hearts shall bee turned into better state by the grace and mercy of God. 35 That is, Rome that great Citie, or onely Citie (as Iustinian calleth it) the King & head whereof was then the Emperour , but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

a The horrible destruction of Babylon set out, 1 2.16.18. The merchants of the earth , who were enriched with the pompe and luxuriousnesse of it, weepe and wayle: 20 but all the elect reioyce for that iust vengeance of God.

1 AND after these things , I saw *another* 2 Angel come down from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude voyce, 3 saying , * It is fallen, it is fallen, Babylon that great *city*, and is become the habitation of deuils , and the hold of all foule spirits , and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication , and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 4 And I heard an other voice from heauen say, 5 Go out of her , my people , ỹ ye be not partakers of her sinnes, & that ye receiue not of her plagues:

5 For her sinnes are a come vp into heauen, and God hath remembred her iniquities.

6 7 Reward her , euen as shee hath rewarded yon , and giue her double according to her works : *and* in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, & liued in pleasure, so much giue ye to her torment & sorow: for she saith b in her heart, I sit being a queen,and am c no widow,and shall d see r o mourning.

8 Therefore shall her plagues come at e one day,death,and sorow, and famine, and she shall be burnt with fire : for that God which condemneth her, is a strong Lord,

9 And the f kings of the earth shall bewaile her , and lament for her , which haue committed fornication , and liued in pleasure with her , when they shall see that smoke of that her burning,

10 And shall stand afarre off for feare of her torment , saying , Alas , alas, that great citie Babylon , that mightie citie : for in one houre is thy iudgement come,

11 9 And the merchants of the earth shall weepe and wayle ouer her : for no man buyeth their ware any more.

12 The ware of gold , and siluer, and of precious stone , and of pearles , and of fine linnen , and of purple , and of silke , and of skarlet , and of all maner of Thynewood , and of all vessels of yuorie , and of all vessels of most precious wood , and of brasse, and of yron, and of marble,

13 And of cinamon , and odours , and oyntments, and frankincense, and wine , and oyle, and fine floure , and wheate , and beasts , and sheepe, and horses , and charets , and seruants , and soules of men.

14 (10 And the fapples that thy soule lusted after , are departed from thee, and all things which were fat and excellent , are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich , shall stand a farre off from her , for feare of her torment, weeping and wayling.

4 The second prediction, which is of the circumstances of the ruine of Babylon : of these there are two kinds : one going before it : as that before hand the godly are deliuered vnto the ninth verse : the other following vpon her ruine , namely the lamentation of the wicked and reioycing of the godly, vnto the twentieth verse.

5 Two circumstances going before the ruine, are commanded in this place : one is, that the godly depart out of Babylon : as I mentioned, chapter 12. to haue beene done in time past, before the destruction of Ierusalem: this charge is giuen here, and in the next verse. The other is, that euery one of them occupy themselues in their owne place, to attend quietly the iudgement of God, as it was commanded the Leuites of old, Exod.32.29 . and that they sanctifie their handes vnto the Lord, verse 6 7.8.

9 Two causes to auoide the contagion of sinne , and to shun the participation of those punishments that belong thereunto.

a *He vseth a word which signifieth the following of sins one after another, and rising one of another in such sort, that they grew at length to such an heape that they came vp vnto heauen.*

7 The prouocation of the godly , and the commandement which are here expressed : the vniust wickednes of the whore of Babylon , in this verse her cursed pride opposing it selfe against God, which is the fountaine of all euil actions, verse 7. and her most iust damnation by the sentence of God, verse 8

b *With her selfe.*

c *I am full of people and mighty.*

d *I shall taste of no one of them.* 8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, verse 4.) are two. Namely the lamentation of the wicked vnto the 19. verse: and the reioycing of the godly, verse 20. This most sorrowfull lamentation , according to the person of them that lament , hath three members : the first whereof in the mourning of the Kings and mightie men of the earth, in two verses. The second is, the lamentation of the merchants that traffike by land thence vnto the 16. verse. The third is the wailing of those ỹ merchandize by sea, verse 16.17 18. In euery of these the cause & maner of their mourning is described in order, according to the condition of those that mourne with obseruation of that which belt agreeth vnto them. 9 The lamentation of the first that trade by land, as I distinguished immediatly before. 10 An apostrophe , or turning of the speach by imitation , vsed for more vehemencie , as if those merchants , after the manner of mourners should in passionate speech speake vnto Babylon, though now vtterly fallen and ouerthrowne So Esai.22.9 and in many other places. f *By this is meant that season which is next before the fall of the feafe, as what soeuer fruits ripen, and the word finisheth such fruits as are longest for.*

16 And

16 And saying, Alas, alas, that great citie, that was cloathed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles.

17 11 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupy ships and shipman, and whosoeuer traffike on the sea, shall stand a farre off.

18 And cry, when they see that smoke of that her burning, saying, What *city was* like vnto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 12 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 13 Then a mighty Angel tooke vp a stone, like a great millstone, * and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 14 And the voyce of harpers, and musicians and of pipers, and trumpetters shall bee hard no more in thee, and no craftsman, of whosoeuer craft *he bee*, shalbe found any more in thee: and the sound of a millstone shalbe heard no more in thee.

23 And § light of a candle shall shine no more in thee: and the voice of the bridegrome & of the bride shalbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the 15 blood of the Prophets 16 and of the Saints, and of all that were slaine vpon the earth.

21 The manner of mourning vsed by them that trade by sea.

22 The other consequent vpon the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth as was noted verse 9.

23 The third prediction, as I said verse 1. standing of a figure, and the interpretation thereof: the interpretation thereof is in a forme, built by a simple propoundding of the thing it selfe, in this verse, and then by declaration of the euents in the verses following.

* *Ieremi. 51. 63.*

24 The euents are two, the one of them opposite vnto the other for amplification sake. There shalbe, saith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heauy and lamentable things from the bloody slaughters of the righteous and the vengeance of God comming vpon it for the same. 15 That is, shed by bloody massacres, and calling for vengeance. 16 That is, proued and found out, as if God had appointed a iust enquirie, concerning the iniquitie, vnnaturalnesse and vnmitisie of those men.

CHAP. XIX.

1 *The heauenly company praise God for auenging the blood of his seruants on the whore.* 9 *They are written blessed, that are called to the Lambes supper.* 10 *The Angell will not bee worshipped* 11 *That mighty King of Kings appeareth from heauen.* 19 *The battell,* 20 *wherein the beast is taken,* 21 *and cast into the burning lake.*

AND 1 after these things I heard a great voyce of a great multitude in heauen, saying, 2 a Hallelu-iah, saluation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they said, 3 Hallelu-iah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beast fell downe, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the 5 throne, saying, Praise our God, all ye his seruants, and yee that feare him, both small and great.

6 And I heard 6 like a voyce of 7 great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, that shee should be arayed with 8 pure fine linnen and shining, for the fine 9 linnen is the h righteousnesse of Saints.

9 10 Then he said vnto me, Write, * Blessed *are* they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

10 11 And I fell before his feet, * to worship him, but he said vnto me, See thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the i testimony of Iesus, Worship God: for the testimony of d Iesus is the Spirit of prophesie.

11 12 And I saw 13 heauen open, and behold a white horse, and he that sate vpon him was called faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was cloathed with a garment dipt in blood, & his name was called, THE WORD OF GOD.

14 14 And the hostes which were in heauen, followed him vpon white horses, cloathed with fine linnen white and pure.

15 15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall * rule them with a rod of yron, for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 16 And he hath vpon his garment, and vpon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 17 And I saw an Angel stand in the 18 sunne, who cryed with a loud voyce, saying, to all the foules that did flie by i the mids of heauen, Come,

1 This chapter hath in summe two parts, one transitorie or of passage vnto the things that follow vnto the 10. verse, another historicall of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap. 17. 1. The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4. verses, & another like wife of praise, and Prophetiesll, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient maner of those that sing: πρσοφώνησις, that is, an inuitation or prohoemint in two verses, ἀντιφωνία, a responsie or answer in the third verse, and συμφωνία, a close or ioyning together in harmonie; al which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childish and idle repetition of speech. *a Praise the Lord.* 2 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the Amiphonie or responsie, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen. 19.

4 The second place of praise as I said verse 1. which first is commanded from God in this verse: and then is in most ample maner pronounced of the creatures, both because they see that kingdom of Christ to come, which most they desire, verse 6. also because they see that the Church is called forth to be brought home into the house of her husband by holy marriage vnto the fellowship of his kingdom, verse 7. 8. Wherefore S. Iohn is commanded to write in a booke the Epiphonema, or acclamation ioyned with a diuine testimony verse 9.

5 Out of the Temple from God, as 11. 19.

6 Without the Temple in heauen.

7 Namely vnto that holy marriage both her selfe in person in this verse and also furnished of her spouse with heauenly gifts princely and diuine is adorned and prepared in the next verse.

8 As an ensigne of Kingly and priestly dignitie: which dignitie Christ beseemeth vpon vs, Chap. 1. 6.

9 This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ bestoweth vpon vs, Chap. 21. 6.

and gather your selues together vnto the supper of the great God.

18 That ye may eate the flesh of kings and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 20 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that sate on the horse, and against his armie.

20 But the beast 21 was taken, and with him 22 that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

20 The 3. member (as was twde verse 11) of the victory ouetured by Christ. Vnto this appertaineth two things: his buckling with the beast and his forces in this verse: and the euident most magnificent, defeated after the maner of men, in the verses following. All these things are plaine. 21 Namely, that beast with seuen heads, of which before, Chapter 13.1. and 17.3. 22 That is, that beast with two heads, of which 13.11. Looke in ore, Chap. 16, 14.

CHAP. XX.

1 *The Angel a bindeth Satan for a thousand yeeres.* 8 *Being loosed, hee stirreth vp Gog and Magog, that is, proude and open enemies against the Saints.* 11 *but the vengeance of the Lord cutteth off their insolencie.* 12 *The bookes are opened, by which the dead are iudged.*

AND I saw an Angel come downe from heauen, hauing the key 1 of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him 2 a thousand yeeres:

3 And cast him into the bottomles pit, and he shut him vp, and sealed *the doore* vpon him, that hee should deceiue the people 3 no more till the thousand yeeres were fulfilled: for after that he must bee loosed for 4 a little season.

4 5 And I saw 6 seates: and they sate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were 8 beheaded for the witnesse of Iesus, and for the word of God, and which 9 did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a thousand yeere.

5 10 But the rest of the dead men 11 shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: *for* on such the 12 second death hath no power: but they shall be the Priestes of God and of Christ, 13 and shall reigne with him a thousand yeere.

7 14 And when the 15 thousand yeeres are expired, Satan shall be loosed out of his prison.

8 16 And shall goe out to deceiue the people, which are in the foure quarters of the earth: *euen* * Gog and Magog, to gather them together to battell, whose number *is* as the sand of the Sea.

9 And they went vp into the b plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but 17 fire came downe from God out of Heauen, and deuoured them.

10 18 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet *are*, and shall bee tormented euen day and night for euermore.

11 19 And I saw a great 20 white throne, and one that sate on it, 21 from whose face fled away both the Earth and Heauen, and their place was no more found.

12 And I saw the dead both great and small stand before 22 God: and the 23 bookes were opened, and * another booke was opened, which is *the booke* 24 of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 25 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 26 And death, and Hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

1 Now followeth the 3 place of the prophetical history, which is of the victory whereby Christ ouercame the dragon, as I noted Chap. 7 1. This place must necessarily bee ioyned with the ende of the 19. chapter, and be applyed vnto the full vnderstanding thereof. This chapter hath two parts, one of the dragon ouercome, vnto the 10 verse, the other of the resurrection and last iudgement vnto the end of the chapter. The history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6 verse. The second is of the last victory, whereby he was throwen downe into euerlasting punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon throwen downe from heauen by Christ, went about to make all the new birth of the Church in the earth, Chap 12, 7, 18. For which cause I gaue warning, that this story of the Dragon must bee annexed vnto that place. 2 That is of hell, whither God threw downe the Angels which had sinned, and bound them in chaines of darkenesse to bee kept vnto damnation, 2. Pet 2 4. Iude 6. 3 The first whereof (containing this history with the ende of the 11. chapter) is the 36 yeere from the passion of Christ, when the Church of the Iewes being ouerthrowen, Satan assayled to inuade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 12. 17. The thousandth yeere falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seuenth, a most damnable Necromancer & sorcerer, whom Satan vsed as an instrument when he was to seduce the soules of God with most cruel persecutions, and the whole world with dissentions, and most bloody warres. Hereto the Cardinall reporteth at large. And this is the first victory gotten ouer the Dragon in the earth. 4 Namely, with that publike and violent deceit which he attempted before. Chap. 12. and which after a thousand yeeres (a lacke for woe) hee most mightily procured in the Christian world. 5 Which being once expired, this second battell and victory shall bee, of which verse 7, 8. 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the deuill was in bonds: in which first the authoritie, life, and common honour of the godly is declared, verse 4. Secondly newnes of life is preached vnto other by the Gospel, after that space, ver. 5. Finally, he concluded with promises verse 6. a *For iudgment was committed to them, as to the members ioyned to the head, not that Christs office was giuen ouer them.* 7 This was a type of the authoritie of the good and faithfull seruants of God in the Church, taken from the miner of men. 8 Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen vp, Chap. 13. For these three things are expounded.

10 Whosoeuer shall lie dead in sin, and not know the trueth of God. 11 They shall not be restored with that newnesse of the life by the enlightning of the Gospell of the glory of Christ. For this is the first resurrection, by which the soules of the godly doe rise from their death. In the second resurrection their bodies shall rise againe, 12 That whereby both body and soule, that is, the whole man is addicted and delinered vnto eternall death. So chapter 2.11.

13 A returne vnto the intended history, by resuming the words which are in the end of the fouth verse.

14 The second history, of the latter victorie of Christ, in two faid verse 7. In which are summarily described the worke, ouerthrow and eternall punishment of Satan.

15 Of which I spake verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church and to moue the Saints for the sinnes of men more then was meete.

16 The works or acte of Satan (which is the first member as I distinguished in the verse before going) to deceiue the whole world, endeuoto the vttermost nations throughout to frame them against the people of God in this verse, and to besiege & oppresse the Church, with his whole strength, in the verse following. * *Ezechiel 39 2. b As if he said in so much that the whole face of the earth, how great soeuer it is, was filled.* 17 The wrath of God consuming the aduersaries, and ouerthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7. the ouerthrow of Satan. 18 The third member, eternall destruction against those that are ouercome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following. 20 That is, a tribunal seate most Princelike and glorious: for in Greeke word also signifie. 21 That is, Christ, before whom when he commeth vnto iudgement, heauen & earth shall perish for the greatnesse of his maiestie, 2 Peter 3.7 10, &c. 22 That is. Christ the iudge, 2 Cor. 5. 10. 23 As it were, our books of reckoning or accompt: that is, the testimonie of our conscience, and of our works, which by no meanes can be auoyded. That is spoken after the manner of men, * *Chap. 3.5. and 21, 17. Phil 4.3.* 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ, according to the good pleasure of his will, those that shalbe heires of life. This also is spoke according to the maner of men. 25 This is a preuention or an answer to an obiection: for happily some man will say, but they are dead, whom the sea, death & the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth by resurrection from death, whereunto all things (howsoeuer sequestred) shall minister and serue at the commandement of God, as Dan. 12. 26 The last enemie which is death shalbe abolished by Christ (that he may no more make any attempt against vs) 1 Cor. 15. 26. and death first leede vpon the reprobation in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

1 *He describeth new Hierusalem descending from heauen.* 6 *The bride the Lambes wife,* 12 *and the glorious building of the citie,* 19 *garnished with precious stones,* 22 *whose Temple the Lambe is.*

And

1 Now followeth the second part of the history prophetical (as I said Cha. 1. and 11. 1.) of the future estate of the Church in heauen after the last iudgment, vnto the fift verse of the next chapter, in this are two things briefly declared. The station, feate or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shalbe a new heauen, and a new earth, as Esay 65.7. and 66.12. and 2. Per. 3.13. and this is the seat or place of the Church, in which righteousnes shall dwell.

* *Esay 65.17. and 66.22.*

a Per. 3. 13.

2 The state of this glorious Church is first described generally, vnto the 8. verse: and then specially and by parts, in the verses following. The generall description contineth in a vision, shewed afarre off, verse 2. and in speach spoken from heauen. In the general these things are common, that the Church is holy, new, the workmanship of God, heauenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.

3 The Church is described by speach first of an Angel, in two verses, then of God himself, in 4. verses. The Angels speach describeth the glory of the Church by the most familiar cohabitatiō of God therewith, by communicating of all maner good things according to the couenant, in this verse: and by removing or putting far away of all euill things in the verse following. * *Chap. 7. 17. esa. 25. 8.* 4. In the speach of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present & future good things of the same, 3 verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohan vnto the writing of these things, in this verse. * Es. 43. 19. 2 *Cor. 5. 17.* * *Chap. 2. 8. and 21. 13.* 5 The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall: and by the communication of all good things with the godly, verse 6. If so bee, they shall striue manfully, verse 7. But the reprobate are excluded from thence, verse 8. *a Their lot, and inheritance as it were.* 6 A transition vnto the particular describing of the heauenly Church by the expresse calling of Saint Iohn in this verse: and his rapting vp by the Spirits in confirmation of the trueth of God in the verse following. 7 Hee meaneth the place & stately seate of the Church, shadowed out in a mountaine. 8 A type of that Church which is one, ample, or Catholike, holy celestiall, built of God, in this verse: and glorious in the verse following. This type propounded generally, is after particularly declared, verse 12, &c. 9 A particular description (as I noted verse 2.) of the celestiall Church. First, by the essentiall parts of the same, vnder the similitude of a citie to verse 12. Secondly, by foureine accidents, vnto the end of the chapter. Thirdly, by the effects in the beginning of the next chapter, the essentiall parts are noted the matter & the forme in the whole worke: of these the superficies and foundation of the wall are entire parts (as they were to be called) which parts are first described in figure, vnto the 14 verse and afterward more exactly. 10 According to the number of the tribes, of which chap 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

AND I saw * a new heauen, and a new earth: for the * first heauen and the first earth were passed away, and there was no more sea.

2 a And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God *is* with men, and he will dwell with them: and they shall be his people, and God himselfe shalbe their God with them.

4 * And God shall wipe away all teares from their eyes: and there shalbe no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 4 And he that sate vpon the throne, said, * Behold, I make all things new, and he said vnto me, Write: for these things are faithfull and true.

6 And he sayd vnto mee, * 5 It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is a thirst, of the well of the water of life freely.

7 He that ouercommeth, shall inherit all things, and I will be his God, and he shalbe my Sonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their a part in the lake which burneth with fire and brimstone, which is the second death.

9 6 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambs wife.

10 And hee caried me away in the spirit to a great and 7 an high mountaine, and he shewed me 8 that great city, that holy Ierusalem, descending out of heauen from God.

11 Hauing the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall.

12 9 And had a great wall and high, and had 10 twelue gates, and at the gates 11 twelue Angels, and the names written which are the twelue tribes of the children of Israel:

13 On the East part *there were* three gates, *and* on the North side three gates, on the South side three gates, *and* on the West side three gates.

14 And the wall of the citie had 12 twelue foundations, and in them the names of the Lambes twelue Apostles.

15 13 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 14 And the citie lay b foure square, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred fourty and foure cubits, by the measure of man, that is, of the c Angel.

18 15 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation *was* iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emerāud:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrysophrasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the d street of the citie *is* pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty & the Lambe are the Temple of it.

23 * 16 And their citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambs * booke of life.

the last. * *Esay. 60.3.* * *Esay. 60.11. Chap. 2.3. and*

CHAP XXII.

1 *The riuer of water of life is shewed, 2 and the tree of life: 6.7 Then followeth the conclusion of this prophesie, 8 where Iohn declareth, that the things herein contained are most true. 13 and how the third time repeateth these wordes, All things come from him, who is the beginning and the end.*

AND 1 hee shewed me a pure riuer of water of life, cleare as chrystal, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the streete of it, and of either side of the riuer was the tree of life, which bare twelue maner of fruits, and gaue fruits euery moneth: and the leaues of the tree *serued* to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

12 That is, foundation stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most equall in 2. verses.

b A foure square figure hath equall sides, and outright corners, and therefore the Grecians call by this name those things that are iustly, and of continuance, and perfect.

c He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering which the presence of God maketh most glorious.

d By streete, he meaneth the broad place of the cities. * *Esa. 10. 19.*

16 The second forme of particular description (as I said verse 12) from forraine and outward accidents: which are these, Light from God himselfe, in this verse, glory from men, verse 24. perfect securitie from all harme, verse 25. Finally, such trueth and incorruption of glory (verse 26.) as can beare and abide with it, nothing that is inglorious, verse 30, 12. *Phil. 4. 3.*

1 Here is absolued and finished the description of the celestiall Church (as I shewed before chap. 21. 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church are these, the euerlasting grace of God in this verse, the eternell liuing 2.7. the eternall fruits which the godly bring foorth vnto others, verse 2. freedome and immunity from all euill. God himselfe taking pleasure in his seruants, and they likewise in their God, ver. 3. The beholding and sight of God, and sealing of the faithfull from all eternity, ver. 4. the light of God, and an euerlasting kingdome and glory, verse 5.

4 And they shall see his face, and his Name shalbe in their foreheads.

5 * And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 a And hee sayd vnto mee, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, ✠ I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto mee, See thou *doit* not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 3 And hee layd vnto mee, 4 Seale not the wordes of the prophecie of this booke: for the time is at hand.

11 5 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And behold, I come shortly, and my reward is with mee, ✠ to giue to euery man according as his worke shall be.

13 I am ✠ Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they, that doe his Commandements, 7 that their right may be in the tree of Life, and may enter in through the gates into the Citie.

15 For without *shallbe* dogs and inchanters, and whoremongers, and murtherers, and Idolaters, and whosoeuer loueth or maketh lies.

16 8 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and ✠ let whosoeuer will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the words of the prophecie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke:

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 10 He which testifieth these things, sayth, Surely I come quickely. Amen. Euen so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ *be* with you all, AMEN.

THE END.

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* *Esai.* 60, 19, 20.

a This whole booke is concluded and made vp by a confirmation, and a fauratation. The confirmation hath three places: The words of the Angel vnto the 15. verse, the words of Christ: verse 16. 17. and the obtestation made by S. Iohn from diuine authority, thence vnto the 20 verse. By the speech of the Angel this prophecie is confirmed vnto the 8. verse, and then he speaketh of the vse of this booke in the verses following. The prophecie is first confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly, from the nature of the efficient cause, both principall, which is God, and instrumentall, which is the Angel in this verse. Thirdly, from the promises of God concerning his comming to effect all these things, and concerning our saluation, verse 7. Fourthly, from the testification of S. Iohn himselfe, verse 8. The vse of the speech of the Angel tending to the same and S. Iohn interrupted or brake off by his vnaduised act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoration must be giuen not to him, but only to God, as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like maner done. chap. 16, 10. ✠ *Chap.* 19. 9. 3 The Angel returneth vnto his former speech: in which hee teacheth the vse of this booke, both towards our selues, in this and the next vers. and in respect of God for declaration of his trueth, thence vnto the 15 verse. 4 That is, propoud this prophecie openly vnto all, and conceale no part of it. The contrary whereunto is commanded, Esa 8 16. and Dan. 8. 26. 5 An obiection preuented. But there will be some that will abuse this occasion vnto euill, and will vseth this Scripture vnto their owne destruction, as Peter saith. What then? sayth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in themselues, whom this Scripture doth not please: yet others shalbe further conformed thereby vnto righteousnesse & true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others. 6 The second place belonging vnto the vse of this booke, as I layd, verse 10. Also (sayth God by the Angel) though these should be no vse of this booke vnto men: yet it shalbe of this vse vnto me, that it is a witnesse of my trueth vnto my glory, who will come shortly to giue and execute iust iudgement, in this verse: who haue taught that all these things haue their being in mee, in the 13 verse, and haue denounced blessednesse vnto my seruants, in the Church, verse 14, and reprobation vnto the vngodly, verse 15.

✠ *Rom* 2. 6.

✠ *Chap.* 1, 8. *and* 21. 6.

Esai. 44. *and* 55. 6.

7 The blessednes of the godly set downe by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation, and that is in the speech of Christ: and first the vocation of S. Iohn, and the authority of his calling, and testimonie, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen, 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally, from the thing present, that of their owne knowledge and accord they are called forth vnto the participation of the good things of God, verse 17. 9 The obtestation of Saint Iohn (which is the third place of the confirmation, as was noted verse 6.) inuited with a curse of execration, to preserue the trueth of this booke entire and vncorrupted, in two verses. 10 A diuine confirmation of the obtestation: First from Christ auouching the same, and denouncing his comming against all those that shall put their sacrilegious hands thereunto: then from Saint Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them. 11 The faluration Apostolicall, which is the other place of the conclusion, as I said, verse 6. and is the end almost of euery Epistle wherein we wish vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his comming to iudgement, *Come Lord Iesu*, and doe it, Amen, againe, Amen.

Charles S. Robeson's
presente a to him by his aunt
Elizabeth Q&R obeson
in the spring of 1822.

A briefe

Elizabeth Robeson the Daughter of Maurice
& Anne Robeson was born June 15th 1751
a being the Seventh Day of the Week about
4 Oclock in the Morning

Mary Robeson was born Feb.y 1st 1753

John Robeson was born Jan.y 22nd 1755
Died May 3d 1756

Achsah Robeson was born March 21st 1757

David Maurice Robeson was born May 19th 1759
Died January 31st 1823

Anne Robeson was born Febr.y 14 1762

Maurice Robeson & Anne Rockhill was
Married April the 25th 1750

Maurice Robeson Departed this Life Novr 1761

Anne Robeson the Wife of Maurice Robeson
Departed this Life February 26th 1774

THE BOOKE OF

PSALMES:

COLLECTED INTO ENGLISH

Meeter, by THOMAS STERNEHOLD, IOHN HOPKINS, and others: conferred with the Hebrew; with apt Notes to sing them withall.

Set forth and allowed to be sung in all Churches, of the people together, before and after Morning and Euening Prayer: As also before and after Sermon; and moreouer in priuate houses, for their godly solace and comfort, laying apart all vngodly Songs and Ballads, which tend onely to the nourishment of vice, and corrupting of youth.

IAMES V.

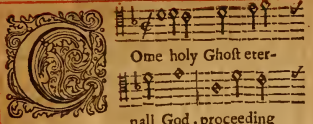
If any be afflicted, let him pray: if any be merry, let him sing Psalmes.

COLLOSSIANS III.

Let the word of God dwell plenteously in you, in all wisedome, teaching and exhorting one another, in Psalmes, Hymnes, and spirituall Songs, and sing vnto the Lord in your hearts.

Elizabeth Robeson was born

Veni Creator.


Ome holy Ghost eter-
nall God, proceeding
from aboue, both from the Father and the
Sonne, the God of peace and loue. Visit
our mindes, and into vs thy heauenly grace
inspire, that in all trueth and godlines we
may haue true desire.

Thou art the very comforter
in all woe and distresse:
The heauenly gift of God most high,
Which no tongue can expresse.
The fountaine and the liuely spring
of ioy celestiall:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts are manifold,
whereby Christs Church doth stand,
In faithfull hearts writing thy Law
the finger of Gods hand.
According to thy promise made,
thou giuest speech of grace:
That through thy helpe the prayse of God
may stand in euery place.

O holy Ghost into our minds
send downe thy heauenly light:
Kindle our hearts with feruent loue,
to serue God day and night.
Strength and stablish all our weakenesse
so feeble and so fraile,
That neither flesh, the world nor diuell,
against vs doe preuaile.

Put backe our enemies farre from vs,
and graunt vs to obtaine:
Peace in our hearts with God and man,
without grudge or disdaine.
And grant O Lord, that thou being
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord grant we thee pray:
That thou maist be our comforter
at the last dreadfull day.
Of all strife and dissention
O Lord dissolue the bands:

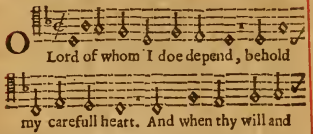
The humble suit of a sinner.

And make the knots of peace and loue,
throughout all Christian Lands.

Grant vs O Lord, through thee to know,
the Father most of might:
That of his deare beloued sonne,
we may attaine the sight.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Laud and prayse be to the Father,
and to the sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirit to send.
To all that doe professe his name,
vnto the worlds end.

The humble suite of a Sinner.


O Lord of whom I doe depend, behold
my carefull heart. And when thy will and
pleasure is, release mee of my smart. Thou
seest my sorrowes what they are, my griefe
is knowne to thee: And there is none that
can remooue or take the same from mee.

But onely thou whose aide I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restlesse eyes,
my teares and grieuous grone:
Attend vnto my suite O Lord,
marke well my plaint and mone.

For sinne hath so inclosed me,
And compasse me about,
That I am now remediless,
if mercy helpe not out:
For mortall man cannot release,
or mittigate this paine:
But euen thy Christ my Lord, and God,
which for my sinne was slaine.

Whose bloody wound are yet to see,
though not with mortall eye:

Yet

Yet doe thy Saints behold them all,
and so I truſt ſhall I.
Though ſinne doth hinder me a while,
when thou ſhalt ſee it good,
I ſhall enioy the ſight of him,
and ſee his wounds and blood.

And as thine Angels and thy Saints,
doe now behold the ſame:
So truſt I to poſſeſſe that place,
with them to praiſe thy name.
But whille I liue here in this vaile,
where ſinners doe frequent,
Aſſiſt me euer with thy grace,
my ſinnes ſtill to lament.

Leaſt that I tread in ſinners trace,
and giue them my conſent,
To dwell with them in wickednesſe,
whereto nature is bent.
Onely thy grace muſt be my ſtay,
leaſt that I fall downe flat:
And being downe, then of my ſelfe,
cannot recouer that.

Wherefore, this is yet once againe,
my ſuite and my requeſt,
To graunt me pardon for my ſinnes,
that I in thee may reſt.
Then ſhall my heart, my tongue, and voice,
be inſtruments of praiſe,
And in the Church and Houſe of Saints,
ſing Pſalmes to thee alwaies.

Venite exultemus. Pſal. xcv.

Sing this as the Benedictus.

O Come and let vs now reioyce,
And ſing vnto the Lord,
And to our onely ſauiour:
Alſo with one accord.
O let vs come before his face,
With inward reuerence;
Confeſſing all our former ſinnes,
And that with diligence.

To thanke him for his benefites,
Alway diſtributing:
Wherefore to him right ioyfully,
In Pſalmes now let vs ſing:
And that becauſe that God alone,
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people doth not he forſake,
At any time or tide:
And in his hands are all the coaſts
Of all the world ſo wide.
And with his louing countenance
He looketh euery where:
And doth behold the tops of all;
The mountaines farre and neere.

The ſea and all that is therein
Are his, for he them made:
And eke his hand hath faſhioned,
The earth which doth not fade.
O come therefore and I worſhip him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all,

Hee is our God, our Lord, and King,
And wee his people are:
His flockes and ſheepe of his paſture,
On whom he taketh care.
This day if ye vvill heare his voyce,
Yet harden not your heart,
As in their bitter murmuring,
When ye were in deſart.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderneſſe:
A great and grieuous crime.
Whereas your fathers tempted me,
And tried me euery way:
They prooued mee and ſaw my workes,
What I could doe or ſay.

Theſe forty yeeres I haue bene grieued,
With all this generation?
And euermore I ſaid they erred
In their imagination.
Wherewith their hearts were ſore cumbred
Long time and many dayes,
Wherefore I know aſſuredly,
They haue not knowne my wayes.

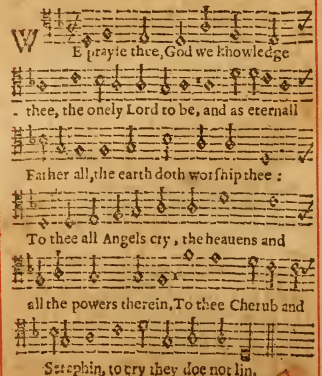
To whom I in my anger ſwore,
That they ſhould not be bleſt,
Nor ſee my ioy celeſtiall,
Nor enter in my reſt.

Gloria Patri.

All laud and praiſe be to the Lord
O that of might art moſt:
To God the Father, and the Sonne,
And to the Holy Ghoſt.
As it in the beginning vvas,
For euer heretofore:
And is now at this preſent time,
And ſhall be euermore.

The ſong of S. Ambroſe, called

Te Deum.


W
E prayſe thee, God we khowledge
thee, the onely Lord to be, and as eternall
Father all, the earth doth worſhip thee:
To thee all Angels cry, the heauens and
all the powers therein, To thee Cherub and
Seraphin, to cry they doe not lin,

O holy, holy, holy Lord,
of Sabboth Lord the God,
Through heauen & earth thy praise is spread,
and glory all abroad
The Apostles glorious company
yeeld praises vnto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious hoast
of Martyrs sound thy praise:
The holy Church throughout the world,
doth knowledge thee alwayes,
Father of endlesse Maiestie
they doe acknowledge thee:
Thy Christ, thine honourable true,
and onely sonne to be,

The holy Ghost the Comforter,
of glory thou art King.
O Christ and of the Father art
the sonne euerlasting.
When sinfull mans decay in hand
thou tookest to restore,
To be inclos'd in virgins wombe
thou diddest not abhorre,

When thou hadst ouercome of death
the sharpe and cruell might,
Thou heauens kingdome didst set ope
to each beleeuing wight,
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our cause to vnderstande.

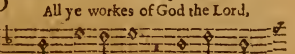
Lord helpe thy seruants whom thou hast
bought with thy precious blood:
And in eternall glory set
them with thy Saints soo good.
O Lord, doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them and Lord doe thou
For euer them aduance.

We magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend.
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

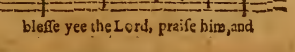
O Lord, I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let mee neuer be.

The song of the three Children,

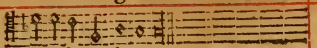
praysing God, prouoking all creatures *to doe the same.*



O All ye workes of God the Lord,



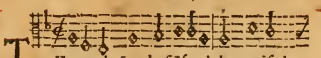
blesse yee the Lord, praise him, and



magnifie him for euer.

2 O all ye Angels of the Lord,
blesse ye the Lord, &c
3 O ye starrie heauens hie,
blesse ye the Lord, &c.
4 O ye the waters aboue the skie,
blesse ye the Lord, &c.
5 O all ye powers of the Lord,
blesse ye the Lord &c.
6 O ye the shining Sunne and Moone,
blesse ye the Lord. &c,
7 O ye the glistering starrs of heauen,
blesse ye the Lord, &c.
8 O ye the showrs and dropping dew,
blesse ye the Lord, &c.
9 O ye the blowing winds of God,
blesse ye the Lord, &c.
10 O ye fire and warming heate,
blesse ye the Lord, &c.
11 Ye winter and the summer tide,
blesse ye the Lord. &c.
12 O ye the dewe, and binding froste,
blesse ye the Lord, &c.
13 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
14 O ye congealed ice and snow,
blesse ye the Lord, &c.
15 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
16 O ye the darkenesse and the light,
blesse ye the Lord, &c.
17 O ye the lightnings and the clouds,
blesse ye the Lord, &c.
18 O let the earth eke blesse the Lord,
yea blesse the Lord, &c.
19 O ye the mountaines and the hills,
blesse ye the Lord, &c.
20 O all ye greene things of the earth,
blesse ye the Lord, &c.
21 O ye the euer springing wels,
blesse ye the Lord, &c.
22 O ye the seas and ye the floods,
blesse ye the Lord, &c.
23 Whales and all that in the waters moue,
blesse ye the Lord &c.
24 O all ye flying fowles of the ayre,
blesse ye the Lord, &c.
25 O all ye beasts and cattell eke,
blesse ye the Lord. &c.
26 O ye the children of mankind,
blesse ye the Lord, &c.
27 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
28 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
29 O ye the seruants of the Lord,
blesse ye the Lord, &c.
30 Ye spirits and soules of righteous men,
blesse ye the Lord, &c.
31 Ye holy and ye meeke of heart,
blesse ye the Lord, &c.
32 O Ananias blesse the Lord,
blesse thou the Lord, &c.
33 O Azarias blesse the Lord,
blesse thou the Lord, &c.
And Misael blesse the Lord,
blesse thou the Lord, &c.

The song of Zacharias, called *Benedictus.*


THe onely Lord of Israel be praised
euermore : For through his visitation and
mercy kept in store, His people now he
hath redeem'd, that long hath bene in
thrall : And spread abroad his sauing health
vpon his seruants all.

In Dauids house his seruant true,
According to his minde :
And also his anoynted King,
As we in Scripture finde.
As by his holy Prophets all,
Ofttimes he did declare :
The which were since the world began,
His wayes for to prepare.

That we might be deliuered
From those that make debate :
Our enemies, and from the hands,
Of all that doe vs hate.
The mercies which he promised
Our fathers, to fulfill,
And thinke vpon his couenant made
According to his will.

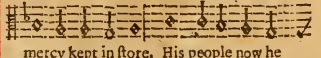
And also to performe his oath,
Which he before had sworne
To Abraham our father deare,
For vs that were forlorne.
That he would giue himselfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To serue our heauenly King.

And that without all manner feare,
And eke in righteousnesse :
And also for to lead our liues
In stedfast holinesse.
And thou O childe which now art borne,
And of the Lord elect,
Shalt be the Prophet of the highest,
His wayes for to direct.

For thou shalt goe before his face
For to prepare his wayes :
And also for to teach his will
And pleasure all thy dayes.
To giue them knowledge how that their
Saluation is neere,
And that remission of their sinnes
Is through his mercy meere.

Whereby the Day-spring from on high
Is come vs for to visit :
And those for to illuminate:
Which doe in darkenesse sit.
To lighten those that shadowed be
With death and eke oppresst :
And also for to guide their feete
The way to peace and rest.

The Song of the blessed Mary, called *Magnificat.*


MY soule doth magnifie the Lord, my
spirit eke euermore, Reioyceth in the Lord
my God, which is my Sauiour. And why?
because he did regard, and gaue respect
vnto, So base estate of his handmaid, and
let the mighty goe.

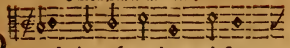
For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.
Because he hath me magnified
Which is the Lord of might :
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To such as feare his name.
He shewed strength with his great arme,
And made the proud to start,
With all imaginations
That they bare in their heart.

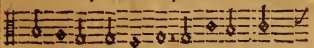
He hath put downe the mighty ones
From their supernall seat :
And did exalt the meeke in heart,
As he hath thought it meet.
The hungry he replenished
With all things that were good :
And through his power he made the rich
Ofttimes to want their food.

And calling to remembrance
His mercy euery deale
Hath holpen vp assistantly
His seruant Israel,
According to his promise made
To Abraham before,
And to his seede successiuely,
To stand for euermore,

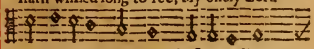
called, *Nunc dimittis.*



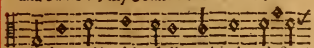
O Lord, becauſe my hearts deſire,



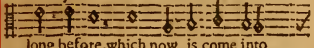
hath wiſhed long to ſee, My onely Lord



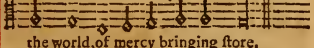
and Sauiour, thy Sonne before I die:



The ioy and health of all mankinde, deſired



long before, which now is come into

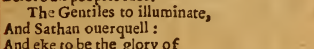


the world, of mercy bringing ſtore.

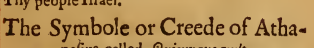
Thou ſuffreſt thy ſeruant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart:
Becauſe mine eyes which thou haſt made,
To giue my body light:
Haue now behold thy ſauing health
Which is the Lord of might.

Whom thou mercifully haſt ſet,
Of thy abundant grace;
In open ſight and viſible,
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glory of
Thy people Iſrael.

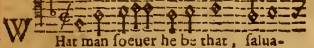
The Symbole or Creede of Athanaſius, called, *Quicunque vult.*



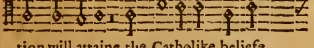
WHat man ſoeuer he be that, ſaluation will attaine, the Catholike beliefe



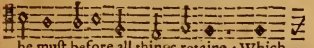
he muſt before all things retaine: Which



faith vnleſſe he holy keepe and vndefiledly:



Without all doubt eternally, he ſhall be



ſure to die.
The Catholike beliefe is this,
that God we worſhip one
In Trinity, and Trinity
in vnity alone,
So as we neither doe confound
the perſons of the three,

Nor yet the ſubſtance whole of one,
in ſunder parted be:

One perſon of the father is,
another of the ſonne:
Another perſon proper of
the holy Ghoſt alone.
Of father, ſonne and holy Ghoſt,
but one the Godhead is:
Like glory coeternall eke,
the maieſtie likewiſe.

Such as the father is, ſuch is
the ſonne in each degree:
And ſuch alſo we doe beleeue
the holy Ghoſt to be.
Vncreate is the father, and
vncreate is the ſonne:
The holy Ghoſt vncreate ſo,
vncreate is each one.

Incomprehenſible father is,
incomprehenſible ſonne,
And comprehenſible alſo is,
the holy Ghoſt of none.
The father is eternall, and
the ſonne eternall ſo:
And in like ſort eternall is,
the holy Ghoſt alſo.

And yet though we beleeue that eache
of theſe eternall be;
Yet there but one eternall is,
and not eternalls three,
As ne incomprehenſible we
ne yet vncreate three.
But one incomprehenſible, one
vncreate hold to be.

Almighty ſo the father is,
the ſonne almighty ſo:
And in like ſort almighty is
the holy Ghoſt alſo.
And albeit that euery one,
of theſe almighty be:
Yet there but one almighty is,
and not almighties three.

The father God is, God the ſonne,
God holy Ghoſt alſo:
Yet there are not three Gods in all
But one God and no moe:
So likewiſe Lord the father is,
and Lord alſo the ſonne,
And Lord the holy Ghoſt, yet are
there not three Lords but one.

For as we are compell'd to grant
by Chriſtian verity:
Each of the perſons by himſelfe,
both God and Lord to be.
So Catholike Religion,
forbiddeth vs alway,
That either Gods be three, or that
there Lords be three to ſay.

Of none the father is ne made,
ne create nor begot.
The ſonne is of the father, not
create, ne made, but got.
The holy Ghoſt is of them both
the father and the ſonne:
Ne made, ne create, nor begot,
but doth proceede alone.

So we one Father hould not three,
one Sonne also not three :
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before,
nor after other is,
Ne greater any then the rest,
ne lesser is likewise,

But euery one among themselues,
of all the persons three,
Together coeternall all,
and all coequall be :
So vnity in Trinity,
as said it is before.
And trinity in vnity,
in all things we adore.

Therefore what man soeuer that
saluation will attaine :
This faith touching the trinite,
of force we must retaine.
And needfull to eternall life,
it is that euery wight
Of the incarnating of Christ
our Lord beleeue a right.

For this the right faith is, that we
beleeue and eke doe know.
That Christ our Lord the Sonne of God,
is God and man also :
God of his fathers substance got
before the world began,
And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man,
in one, one Iesus Christ,
That doth of reasonable soule,
and humaine flesh subsist.
Touching his Godhead equall with,
his father God is he,
Touching his manhood lower then,
his father in degree.

Who though he be both very God,
and very man also :
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead,
into the flesh of man :
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one.
But onely by the vnity,
that is of one person.
For as the reasonable soule,
and flesh but one man is.
So in one person God and man,
is but one Christ likewise.

Who suffred for to saue vs all,
to hell he did descend :
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the Almighty father there.
From thence to iudge the quicke and dead,
againe he shall retire,

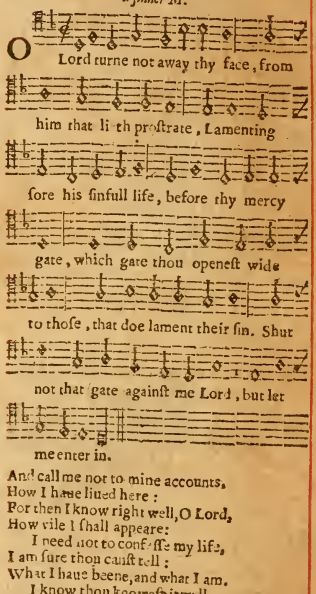
At whose returne all men shall rise,

with bodies new restorde :
And of their owne workes they shall giue
account vnto the Lord.
And they into eternall life
shall goe, that haue done well,
Who haue done ill, shall goe into
eternall fire to dwell.

This is the Catholike beliefe,
who doth not faithfully
Beleeue the same, without all doubt,
he saued cannot be.
To father, sonne, and holy Ghost,
all glory be therefore.
As in beginning was, is now,
and shalbe euermore.

The lamentation of

a sinner M.


O
Lord turne not away thy face, from
him that lieth prostrate, Lamenting
fore his sinfull life, before thy mercy
gate, which gate thou openest wide
to those, that doe lament their sin. Shut
not that gate against me Lord, but let
me enter in.

And call me not to mine accounts,
How I haue liued here :
For then I know right well, O Lord,
How vile I shall appeare:
I need not to confesse my life,
I am sure thou canst tell :
What I haue beene, and what I am.
I know thou knowest it well,
O Lord thou knowest what things be past,
And eke the things that be,
Thou knowest also what is to come,
Nothing is hid from thee :
Before the heauens & the earth were made
Thou knewest what things were then :
As all things else that hath beene since,
Among the Sonnes of men.

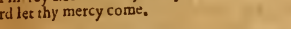
And can the things that I haue done,
Be hidden from thee then ?
Nay, nay thou knowest them all, O Lord,
Where they were done and when.
Wherefore with teares I come to thee,
To beg and to intreat;

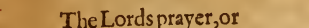
Euen

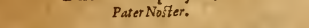
The Lords prayer.

Euen as the Child that hath done euill,
And feareth to be beat,
So come I to thy mercy gate
where mercy doth abound,
Requiring mercy for my sinne.
To heale my deadly wound.
O Lord I need not to repeate
What I doe beg or craue:
Thou know'st, O Lord, before I aske,
The thing that I would haue.
Mercy good Lord, mercy I aske,
This is the totall summe:
For mercy *Lord* is all my suite,
Lord let thy mercy come.

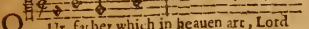
The Lords prayer, or
Pater Noster.

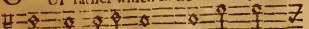

OUr father which in heauen art, Lord

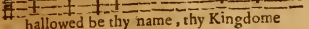

hallowed be thy name, thy Kingdome

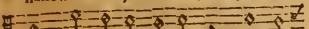

come, thy will be done in earth, euen as

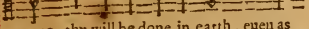
the same in heauen is. 2. Giue vs *O* Lord,


our daily bread this day. As we forgiue

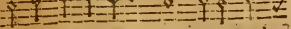

our debters, so forgiue our debts we

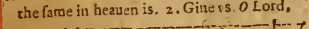

pray. Into temptation lead vs not, from

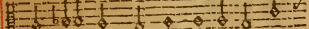

euill make vs free: For kingdome, power


and glory thine, both now and euer be.

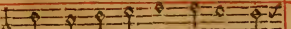
The X Commandements.
Audi Israel. Exod. 20.

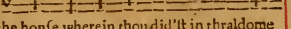

HArke Israel, and what I say, giue heed

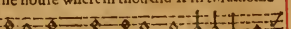

to vnderstand, I am the Lord thy God that


brought thee out of Egypt land, euen from

The X. Commandements.


the house wherein thou did'st in thraldome


liue a slaue: None other Gods at all before


my presence shalt thou haue.

No maner grauen image shalt
thou make at all to be,
Nor any figure like by thee,
shall conterfaited be,
Or any thing in heauen aboue,
nor in the earth below:
Nor in the waters beneath the earth,
to them thou shalt not bow,

Nor shalt thou serue. The Lord thy God,
a iealous God am I,
That punish parent faults vnto
the third and fourth degree.
Vpon their children that me hate,
and mercy doe display
To thousands of such as me loue,
and my precepts obey:

The name thou of thy Lord thy God,
in vaine shalt neuer vse:
For him that takes his name in vaine,
the Lord will not excuse,
Remember that thou holy keepe,
the sacred Sabbath day:
Sixe dayes thou labour shalt and doe,
thy needfull works alway.

The seuenth day is set by the Lord,
thy God to rest vpon,
No worke then shalt thou doe in it,
ne thou, nor yet thy sonne:
Thy daughter, seruant, nor handmaid,
thine Oxe nor yet thine Asse:
Nor stranger that within thy gates,
hath his abiding place:

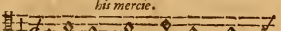
For in sixe dayes God heauen and earth,
and all therein did make:
And after those his rest he did
vpon the seuenth day take.
Wherefore he blest the day that he
for resting did ordaine:
And sacred to himselfe alone,
appointed to remaine.

Yeeld honour to thy parents that
prolongd thy dayes may be:
Vpon the land the which the Lord,
thy God hath giuen thee:
Thou shalt not murther: thou shalt not
commit adultery:
Thou shalt not steale, nor witnesse false
against thy neighbour be.

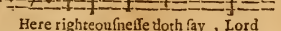
Thou shalt not couet house that to
thy neighbour doth belong:
Ne couet shalt in hauing of
his wife to doe him wrong.

Nor his man-seruant, nor his maide:
Nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

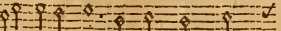
The Complaint of a sinner, who craueth of Christ, to be kept vnder his mercie.



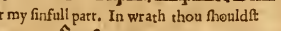
Here righteousnesse doth say, Lord



for my sinfull part. In wrath thou shouldst

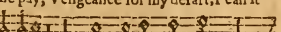


me pay, Vengeance for my desart, I can it



not deny, but needs I must confesse, how

that continually thy lawes I doe trans-



gresse, thy lawes I doe transgresse.

But if it be thy will
With sinners to contend,
Then all thy flocke shall spill,
And be lost without end.
For who liueth heere so right,
That rightly he can say,
He sinnes not in thy sight,
Full oft and euery day?

The Scripture plaine tels me
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fall'th now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise
Fall'th oft in sinfull bands,
Whereby thy wrath may rise.
Lord I that am vniust,
And righteousnesse none haue,
Whereto then shall I trust,
My sinfull soule to saue?

But truely to that post,
Whereto I cleaue and shall,
Which is thy mercy most,
Lord let thy mercy fall.
And mittigate thy moode,
Or else wee perish all,
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweete,

So moist my heart so drie,
That I with sinne repleat,
May liue and sinne may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grece of thine in thee:
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therein.

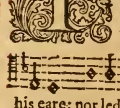
But vouchsafe me to keepe
From those infernall foes,
And from that lake so deepe,
Whereas no mercie growes.
And I shall sing the songs
Confirmed with the iust,
That vnto thee belongs,
Which art mine onely trust.

FINIS.

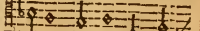
THE PSALMES OF DAVID.

Beatus vir. Psalme I. T.S.

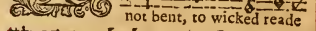
This Psalme is set first, as a preface to exhort all godly men to studie and meditate the heauenly wisedome: for they are blessed that so doe, but the wicked contemners thereof at length shall come to misery.



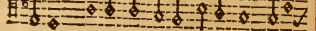
HE man is blest that hath



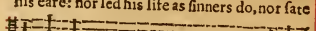
not bent, to wicked reade



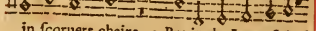
his eare: nor led his life as sinners do, nor sate



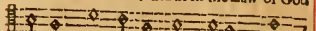
in scorners chaire. 2. But in the Law of God



the Lord doth set his whole delight: And



in that Law doth exercise himselfe both



day and night.

3 He shall be like the tree that growes
fast by the riuers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose leafe shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing so:

But as the dust which from the earth
the winde driues to and fro.
5 Therefore shall not the wicked men
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place or sight.

6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of wicked men
shall quite be ouerthrowne.

Quare fremuerunt? Psal.ij.T.S.

Dauid reioyceth, that albeit enemies and vvorldly povver rage, God vvill aduance his kingdome, euen to the farthest end of the vvorld. Therefore hee exhorteth Princes humbly to submit themselues vnder the same. Herein is signifyed Christ and his Kingedome.

Sing this as the 1. Psalme.

WHy did the Gentiles tumult raise,
what rage was in their braine?
Why did the Iewish people muse,
seeing all is but vaine?
2 The kings and rulers of the earth
conspire, and are all bent,
Against the Lord and Christ his sonne,
which he among vs sent.

3 Shall we be bound to them, say they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.
4 But he that in the heauen dwels
their doings will deride:
And make them all as mocking stockes
throughout the world so wide.

5 For in his wrath the Lord will say,
to them vpon a day,
And in his fury trouble them,
and then the Lord will say:
6 I haue anoynted him my King,
vpon my holy hill:
I will therefore, Lord preach thy lawes,
and eke declare thy will.

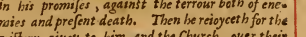
7 For in this wise the Lord himselfe
did say to me I wot:
Thou art my deare and onely sonne,
to day I thee begot.
8 All people I will giue to thee,
as heyres at thy requeste:
The ends and coasts of all the earth,
by thee shalbe possest.

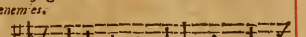
9 Thou shalt them bruise euen with a mace,
as men vnder foot trod:
And as the potters sheards shalt breake
them with an iron rod.
10 Now yee, O Kings and rulers all,
be wise therefore and learn'd:
By whom the matters of the world
be iudged and discern'd.

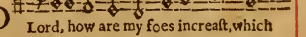
11 See that ye serue the Lord aboue
in trembling and in feare:
See that with reuerence ye reioyce
to him in like manner.
12 See that ye kisse and eke embrasse
his blessed Sonne I say:
Least in his wrath ye suddainely
perish in the mid way.
13 If once his wrath neuer so small,
shall kindle in his breast:
Oh then all they that trust in Christ
shall happy be and blest.

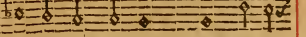
Domine quid? Psal.iij.T.S.

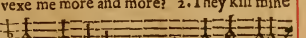
Dauid driuen out of his kingdome by his sonne Absalon, vvas greatly tormented in his minde for his sin. Therefore he calleth vpon God, and is bold in his promises, against the terrour both of enemies and present death. Then he reioyceth for the victory giuen to him and the Church, ouer their enemies.

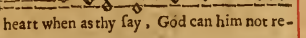

O Lord, how are my foes increast, which


vexe me more and more? 2. They kill mine


heart when as thy say, God can him not re-


store. But thou, O Lord, art my defence, when


I am hard bested: My worship and mine


honour both, and thou holdst vp mine head.

4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill
did heare me by and by.
5 I layd me downe, and quietly
I slept and rose againe:
For why? I know assuredly
The Lord will me sustaine.
6 If ten thousand had hem'd me in,
I could not be affraid:
For thou art still my Lord, my God,
my Sauiour and mine aide.
7 Rise vp therefore, saue me my God,
for now to thee I call:
For thou hast broke the cheekes and teeth
of these wicked men all.
8 Saluation onely doth belong
to thee, O Lord aboue:
Thou dost bestow vpon thy folke
thy blessing and thy loue.

Cum inuocarem. Psal.iiij.T.S.

Dauid persecuted by Saul, calleth vpon God, vvith assured trust, reprooueth his enemies for resisting his dominion, and preferreth the fauour of God before all treasure.

Sing this as the 1. Psalme.

O God, that art my righteousnesse,
Lord heare me when I call:
Thou hast set me at liberty

when

when I was bound and thrall.
2 Haue mercy Lord therefore on me,
and grant me my requeſt:
For vnto thee vnceſſantly
to cry I will not reſt.
3 O mortall men how long will ye,
my glory thus diſpiſe?
Why wander ye in vanitie,
and follow after lies?
4 Know ye that good and godly men,
the Lord doth take and chuſe:
And when to him I make my plaint
he doth me not refuſe.
5 Sinne not but ſtand in awe therefore,
examine well your heart:
And in your chamber quietly
ſee you your ſelues conuert.
6 Offer to God the ſacrifice
of righteouſneſſe, I ſay,
And looke that in the lining Lord
you put your truſt alway.
7 The greater ſort craue worldly goods,
and riches doe embrace:
But Lord grant vs thy countenance,
thy fauour and thy grace.
8 For thou thereby ſhalt make my heart
more ioyfull and more glad,
Then they that of their corne and wine,
full great increaſe haue had.
9 In peace therefore lie downe will I,
taking my reſt and ſleepe:
For thou onely wilt me, O Lord,
alone in ſafety keepe.

Verba mea auribus. Pſal.v. T.S.

Dauid perſecuted by Doeg and Achitophell, Sauls flatterers, calleth vpon God to puniſh their malice. Then aſſured of ſucceſſe, he receiueth comfort.

Sing this as the 3. Pſalme.

I Ncline thine eare vnto my word,
O Lord my plaint conſider:
2 And heare my voyce, my King, my God,
to thee I make my prayer.
3 Heare me betime Lord tarry not,
for I will haue reſpect,
My prayer earely in the morne
to thee for to direct.
4 And I will truſt through patience,
in thee my God alone:
That art not pleaſde with wickedneſſe,
and ill with thee dwels none.
5 And in thy ſight ſhall neuer ſtand
theſe furious fooles, O Lord:
Vaine workers of iniquitie
thou haſt alwaies abhord.
6 The lyars and the flatters,
thou ſhalt deſtroy them than:
And God will hate the blood-thirſtie,
and the deceitfull man.
7 Therefore will I come to thy houſe,
truſting vpon thy grace:
And reuerently will worſhip thee,
toward thy holy place.
8 Lord lead me in thy righteouſneſſe,
for to confound my foes:
And eke the wayes that I ſhall walke,
before my face diſcloſe.
9 For in their mouths there is no truth,
their hearts are foule and vaine:
Their throat an open ſepulchre,
their tongues doe gloſe and faine.
10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subuert them in their heapes of ſinne,
which haue rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad alwaies:
And render thankes for thy defence,
and giue thy name the praiſe.
12 For thou with fauour wilt increaſe
the iuſt and righteous ſtill:
And with thy grace as with a ſhield,
defend him from all ill.

Domine in furore. Pſal.vj. T.S.

Dauid for his ſinnes felt Gods hand, and conceiueth the horror of euerlaſting death. Therefore he deſireth forgiuenes, and not to die in Gods indignation: then ſudainely feeling Gods mercy, he rebuketh his enemies, who reioyced at his affliction.

Sing this as the 6. Pſalme.

L Ord in thy wrath reprooue me not,
though I deſerue thine ire:
Nor yet correct me in thy rage,
O Lord, I thee deſire:
2 For I am weake, therefore, O Lord,
of mercy me forbeare:
And heale me Lord, for why? thou knoweſt,
my bones doe quake for feare.
3 My ſoule is troubled very ſore,
and vexed vehemently:
But Lord how long wilt thou delay
to cure my miſerie:
4 Lord turne thee to thy wonted grace,
my ſilly ſoule vp take:
O ſaue me not for my deſerts,
but for thy mercies ſake.
5 For why? no man among the dead
remembreth thee one whit.
Or who ſhall worſhip thee, O Lord,
in the infernall pit?
6 So grieuous is my plaint and moane,
that I waxe wondrous faint:
All the night long I waſh my bed,
with teares of my complaint.
7 My ſight is dim and waxeth olde,
with anguiſh of my heart:
For feare of thoſe that be my foes,
and would my ſoule ſubuert.
8 But now away from me all ye,
that worke iniquitie:
For why? the Lord hath heard the voyce
of my complaint and cry.
9 He heard not onely the requeſt,
and prayer of my heart:
But it receiued at my hand,
and tooke it in good part.
10 And now my foes that vexed me
the Lord will ſoone defame:
And ſodainly confound them all,
to their rebuke and ſhame.

Domine Deus meus. Pſal. vij. T. S.

David falſely accuſed by Chuſh Sauls kinſman, calleth God to be his defender. Firſt, for that his conſcience did not accuſe him of any euill towards Saul. Next that it toucheth Gods glorie to auward ſentence againſt the wicked. And ſo vpon Gods mercies and promiſes he waxeth bold, threatning that it ſhall fall vpon their neckes, that which his enemies purpoſed for others.

Sing this as the 3. Pſalme.

O Lord my God I put my truſt,
and confidence in thee:
Saue me from them that me purſue,
and eke deliuer me.
2 Leaſt like a Lyon they me teare,
and rent in pieces ſmall:
Whileſt there is none to ſuccour me,
and rid me out of thrall,
3 O Lord my God, if I haue done
the thing that is not right:
Or elſe if I be found in fault,
or guilty in thy ſight.
4 Or to my friend rewarded ill,
or left him in diſtreſſe,
Which me purſued moſt cruelly,
and hated me cauſeleſſe:
5 Then let my foes purſue my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay
mine honour in the duſt.
6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdom promiſed,
to me which wrong ſuſtaine.
7 Then ſhall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them
thy ſelfe as Lord and King.
8 And thou that art of all men Iudge,
O Lord now iudge thou mee
According to thy righteouſneſſe,
and mine integritie.

The ſecond part.

9 Lord ceaſe the hare of wicked men,
and be the iuſt mans guide:
By whom the ſecrets of all hearts
are ſearched and deſcride.
10 I take mine helpe to come of God,
in all my griefe and ſmart:
That doth preſerue all thoſe that be
of pure and perfect heart.
11 The iuſt man and the wicked both
God iudgeth by his power:
So that hee feeleth his mighty hand
euen euery day and houre.
12 Except he change his minde, I die,
for euen as he ſhould ſmite:
He whets his ſword, his bow he bends,
ayming where he may hit.
13 And doth prepare his mortall darts,
his arrowes keene and ſharpe:
For them that doe me perſecute,
whiles he doth miſchiefe warpe.
14 But loe, though he in trauell be
of his diueliſh forcaſt:
And of his miſch efe once conceined,
yet brings forth nought at laſt.
15 He digs a ditch, and delues it deepe,
in hope to hurt his brother,
But he ſhall fall into the pit,
that he digd vp for other.
16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the miſchiefe that he wrought
ſhall fall vpon his head.
17 I will giue thankes to God therefore,
that iudgeth righteouſly:
And with my ſong will praiſe the name,
of him that is moſt hie.

Domine Deus noſter. Pſa. viij. T. S.

The Prophet conſidering the excellent liberality, and fatherly prouidence of God towards man, whom he made as it were a God ouer all his works, giueth thankes, and is aſtoniſhed with the admiration of the ſame.

Sing this as the 3. Pſalme.

O God our Lord how wonderfull,
are thy workes euery where?
Whoſe fame ſurmounts in dignity,
aboue the heauens cleare.
2 Euen by the mouthes of ſucking babes,
thou wilt confound thy foes:
For in theſe babes thy might is ſeene,
thy graces they diſcloſe.
3 And when I ſee the heauens high,
the workes of thine owne hand:
The Sunne, the Moone, and all the Starres,
in order as they ſtand.
4 What thing is man, Lord, thinke I then
that thou doſt him remember?
Or what is mans poſterity,
that thou doſt him conſider?
5 For thou haſt made him little leſſe,
then Angels in degree:
And thou haſt crowned him alſo
with glory and dignity.
6 Thou haſt preferr'd him to be Lord
of all thy workes of wonder:
And at his feete haſt ſet all things,
that he ſhould keepe them vnder.
7 As ſheepe, and neate, and all beaſts elſe
that in the fields doe feede:
8 Fowles of the aire, fiſh of the ſea,
and all that therein breed.
9 Therefore muſt I ſay once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world!

Confitebor tibi Domine Pſ. ix. T. S.

David giuing thankes for his manifold victories receiued, deſireth the ſame wonted helpe againſt againſt his new enemies, and their malicious arrogancy to be deſtroyed.

Sing this as the 4 Pſalme.

WIth heart and mouth vnto thee, Lord,
will I ſing laud and prayſe:
And ſpeake of all thy wondrous works,
and them declare alwayes.
2 I will be glad and much reioyce,
in thee O Lord moſt hie:
And make my ſongs extoll thy name,
aboue the ſtarry skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat, and are destroid
by thy great force and might.
4 Thou hast reuenged all my wrong,
my griefe and all my grudge:
Thou dost with iustice heare my cause,
most like a righteous Iudge.

5 Thou dost rebuke the heathen folke,
and wicked so confound:
That afterward the memory
of them cannot be found.
6 My foes thou hast made good dispatch,
and all their townes destroyd:
Thou hast their fame with them defac'd,
Through all the world so wide.

7 Know thou that he which is aboue,
for euermore shall raigne:
And in the seat of equitie,
true iudgement will maintaine.
8 With iustice he will keepe and guide,
the world and euery wight:
And so will yeeld with equity,
to euery man his right.

9 He is Protector of the poore,
what time they be oppreſt:
He is in all aduersitie,
their refuge and their rest:
10 All they that know thy holy Name,
therefore shall trust in thee:
For thou forsakest not their suite,
in their necessitie.

The second part.

11 Sing Psalmes therefore vnto the Lord,
that dwels in Sion hill:
Publish among all Nations
his noble acts and will.
12 For he is mindfull of the blood
of those that be oppreſt.
Forgetting not the afflicted heart,
that seekes to him for rest.

13 Haue mercy Lord on me poore wretch,
whose enemies still remaine:
Which from the gates of death art wont
to raise me vp againe.
14 In Sion that I may set forth
thy prayse with heart and voyce:
And that in thy saluation Lord,
my soule may still reioyce.

15 The heathen sticke fast in the pit,
that they themselues preparde:
And in the net that they did set,
their owne feete fast are snarde.
16 God sheweth his iudgements which were good
for euery man to marke:
When as you see the wicked man
lie trapt in his owne warke.

17 The wicked, and the sinfull men
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But sure the Lord will not forget
the poore mans griefe and paine:
The patient people neuer looke
for helpe of God in vaine.

19 O Lord arise, least men preuaile
that be of worldly might.
And let the heathen folke receiue
their iudgement in thy sight.
20 Lord, strike such terrour, feare and dread
into the hearts of them,
That they may know assuredly
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

Hee complaineth of all the wrongs which worldly men vse because of their prosperity, who therefore vvithout all feare of God, thinke they may doe all things vncontrouled. He calleth for remedie against such, and is comforted vvith the hope thereof.

Sing this as the 3. Psalme.

WHat is the cause, that thou, O Lord,
art now so farre from thine:
And keepest close thy countenance,
from vs this troublous time?
2 The poore doe perish by the proud,
and wicked mens desire:
Let them be taken in their craft,
that they themselues conspire.

3 For in the lust of their owne heart,
th'vngodly doth delight:
So doth the wicked prayse himselfe,
and doth the Lord despite.
4 He is so proud, that right and wrong
He setteth all apart:
Nay, nay, there is no God, saith he
for thus he thinks in heart.

5 Because his waies doe prosper still,
he doth thy lawes neglect:
And with a blast doth puffe against
such as would him correct.
6 Tush, tush, saith he, I haue no dread,
least mine estate should change:
And why? for all aduersity
to him is very strange.

7 His mouth is full of cursednesse,
of fraude, deceit, and guile:
Vnder his tongue doth mischiefe sir,
and trauell all the while.
8 He lieth hid in waies and holes,
to slay the innocent:
Against the poore that passe him by,
his cruell eies are bent.

9 And like a Lion priuily,
lies lurking in his den:
(If he may snare them in his net)
to spoile poore simple men.
10 And for the nonce full craftily
he coucheth downe, I say:
11 So are great heapes of poore men made
by his strong power, his pray.

The second part.

12 Tush, God forgetteth this, saith he,
therefore may I be bold:
His countenance is cast aside,
he doth it not behold.
13 Arise, O Lord, O God in whom
the poore mans hope doth rest:
Lift vp thine hand, forget not Lord,
the poore that be oppreſt.

14 What blasphemy is this to thee,
Lord, dost thou not abhorre it?

To heare the wicked in their hearts
say, Tuſh, thou careſt nor for it.
15 But thou ſeeſt all their wickednesse,
and wel doſt vnderſtand :
16 That friendleſſe and poore fatherleſſe
are left into thy hand.

17 Of wicked and malicious men,
then breake the power for euer :
That they with their iniquity
may periſh altogether.
18 The Lord ſhall reigne for euermore,
as King and God alone :
And he will chaſe the heathen folke,
out of his land each one.

19 Thou heareſt (O Lord) the poore mens
their prayers and requeſt : (plaint
Their hearts thou wilt confirme vntill
thine eares to heare be preſt.
29 To iudge the poore and fatherleſſe,
an I helpe them to their right :
That they may be no more oppreſt
with men of worldly might.

In Domino. Pſal.xj.T.S.

This Pſalme ſheweth firſt what aſſaults of temptation and anguiſh of minde he ſuſtained in perſecution. Next, he reioyceth that God ſent him ſuccour in neceſſitie, declaring his iuſtice as well in gouerning the good and wicked men, as the whole world.

Sing this as the 3. Pſalme.

I Truſt in God: how dare ye then
ſay thus my ſoule vntill,
Fly hence as faſt as any foule
and hide you in your hill?
2 Behold the wicked bend their bowes,
and make their arrowes preſt,
To ſhoot in ſecret, and to hurt
the ſound and harmeleſſe breſt.

3 Of wordly hope all ſtayes were ſhrunke,
and clearely brought to nought:
Alas, the iuſt and righteous man,
what euill hath he wrought?
4 But he that in his temple is,
moſt holy and moſt hie :
And in the heauens hath his ſeate
of royall maieſtie,
The poore and ſimple mans eſtate
conſidereth in his minde :
And ſearcheth out full narrowly
the manners of mankinde.
5 And with a chearefull countenance
the righteous man will vſe :
But in his heart he doth abhorre
all ſuch as miſchiefe muſe.
6 And on the ſinners caſteth ſnares,
as thick as any raine :
Fire and brimſtone, and whirle-windes thick,
appointed for their paine.
7 Ye ſee then how a righteous God
doth righteouſneſſe imbrace :
And to the iuſt and vpright man
ſhewes forth his pleaſant face.

Saluum me fac. Pſal.xij.T.S.

The Prophet ſeeing the miſerable decay of all good order, deſireth God ſpeedily to ſend reformation. Then comforted with the aſſurance of Gods helpe and promiſes, concludeth that when al orders are moſt corrupted, then God will deliuer his.

Sing this as the 3. Pſalme.

H Elpe Lord for good and godly men
doe periſh and decay,
And faith and trueth from wordly men,
is parted cleane away.
2 Who ſo doth with his neighbour talke,
his talke is all but vaine :
For euery man bethinketh how
to flatter, lie, and faine.

3 But flattering and deceitfull lips,
and tongues that be ſo ſtout,
To ſpeake proud words & make great brags,
the Lord ſoone curs them out.
4 For they ſay ſtill, we will preuaile,
our tongues ſhall vs extoll :
Our tongues are ours, we ought to ſpeake,
what Lord ſhall vs controll?

5 But for the great complaint and cry
of poore men and oppreſt,
Ariſe will I, now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſiluer pure,
that from the earth is tride :
And hath no leſſe then ſeuen times
in fire bene purified.

7 Now ſince thy promiſe is to helpe,
Lord keepe thy promiſe then :
And ſaue vs now and euermore
from this ill kinde of men.
8 For now this wicked world is full
of miſchiefes manifold,
When vanity with mortall men
ſo highly is extold.

Vſque quo Domine. Pſal.xiij.T.S.

Dauid, as it were ouercome with afflictions, flyeth to God his onely refuge, and encouraged through Gods promiſes, hee conceiueth confidence againſt the extreame horrours of death.

Sing this as the 3. Pſalme.

H Ow long wilt thou forget me Lord?
ſhall I ne'er be remembred?
How long wilt thou thy viſage hide,
as if thou wert offended?
2 In heart and minde how long ſhall I
with care tormented be?
How long eke ſhall my deadly foe
thus triumph ouer me?

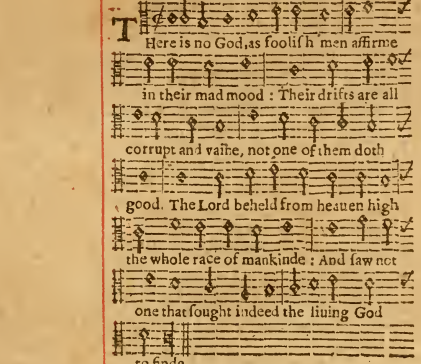
3 Behold me now O Lord my God,
and heare me ſore oppreſt :
Lighten mine eyes leaſt that I ſleepe,
as one by death poſſeſt.
4 Leaſt thus mine enemie ſay to me,
behold I doe preuaile :
Leaſt they alſo that hate my ſoule
reioyce to ſee me quaile.

5 But from thy mercies and goodnes
my hope ſhall neuer ſtart :
In thy reliefe and ſauing health,
right glad ſhalbe mine heart.
6 I will giue thankes vnto the Lord,
and praiſes to him ſing :
Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit

Dixit inſipiens. Pſal. xiiij. T. S.

He deſcribeth the wickednesse of men, so growne to such licentiousnesse, that God was brought to vtter contempt, for which albeit he was greatly grieued, yet perſwaded that God would redreſſe it, he is comforted.


There is no God, as fooliſh men affirme
in their mad mood : Their drifts are all
corrupt and vaine, not one of them doth
good. The Lord beheld from heauen high
the whole race of mankinde : And ſaw not
one that ſought indeed the liuing God
to finde.

3 They went all wide and were corrupt,
and truely there was none :
That in the world did any good,
I ſay there was not one.
4 Is all their iudgement ſo far loſt,
that all worke miſchiefe ſtill :
Eating my people euen as bread,
not one to ſeeke Gods will ?
5 When they thus rage, then ſuddenly
great feare on them ſhall fall :
For God doeth loue the righteous men,
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproach and ſhame :
Becauſe they put their truſt in God,
and call vpon his name.
7 But who ſhall giue thy people health,
and when wilt thou fulfill :
The promiſe made to Iſrael
from out of Sion hill ?
8 Euen when thou ſhalt reſtore againe
ſuch as were captiue lad :
Then Iacob ſhall therein reioyce,
and Iſrael ſhalbe glad.

Domine quis? Pſal. xv. T. S.

Here is taught why God choſe the Ievves his peculiar people, and placed his temple among them, which was, that they by liuing vprightly, might witneſſe, that they were his holy ſpeciall people.

Sing this as the 3. Pſalme.

O Lord within thy tabernacle
who ſhall inhabite ſtill ?
Or whom wilt thou receiue to dwell
in thy moſt holy hill ?
2 The man whoſe life is vncorrupt,
whoſe workes are iuſt and ſtraight :
Whoſe heart doth thinke the very trueth,
whoſe tongue ſpeakes no deceit.
3 Nor to his neighbour doth none ill
in body, goods, or name :
Nor willingly doth mooue falſe tales
which might impaire the ſame.
4 That in his heart regardeth not
malicious wicked men,
But thoſe that loue and feare the Lord
he maketh much of them.
5 His oath and all his promiſes
that keepeth faithfully :
Although he make his couenant ſo,
that he doth loſe thereby.
6 That putteth not to vſury
his money, and his coine :
Ne for to hurt the innocent,
doth bribe or elſe purloine.
7 Who ſo doth all things as you ſee,
that here is to be done,
Shall neuer periſh in this world,
nor in the world to come.

Conſerua me. Pſal. xvj. T. S.

David prayeth to God for ſuccour, not for his workes but for his faiths ſake, proteſting that he hateth all idolatrie, taking God onely for his comfort and felicitie, who ſuffereth his to lacke nothing.

Sing this as the 14. Pſalme.

LOrd keepe me for I truſt in thee,
and doe confeſſe indeed,
Thou art my God, and of my goods
O Lord thou haſt no neede.
2 I giue my goods vnto the Saints
that in the world doe dwell :
And namely to the faithfull flocke
in vertue that excell.
3 They ſhall heape ſorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods :
alas it is too bad.
4 As for their bloody ſacrifice,
an I offrings of that ſort :
I will not touch, nor yet thereof
my lips ſhall make report.
5 For why ? the Lord the portion is
of mine inheritance :
And thou art hee that doſt maintaine
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beauty did excell :
Mine heritage aſſigne to me
doth pleaſe me wondrous well.
7 I thanke the Lord that cauſed me
to vnderſtand the right :
For by this meanes my ſecret thoughts
doe teach me euery night.
8 I ſet the Lord ſtill in my ſight,
and truſt him euer all :
For he doth ſtand on my right hand,
therefore I ſhall not fall.

9 Where

7 Wherefore my heart and tongue alſo,
doe both reioyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
8 Thou wilt not leaue my ſoule in graue,
(for Lord thou loueſt me)
Nor yet wilt giue thy holy one
corruption for to ſee.

9 But wilt teach me the way to life,
for all treaſure and ſtore.
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Pſal. xvij. T.S.

Here he complaineth to God of the cruell pride and arrogancie of Saul, who rageth without any cauſe, wherefore he deſireth God to reuenge his innocencie, and deliuer him.

Sing this as the 3 Pſalme.

O Lord giue eare to my iuſt cauſe,
attend when I complaine:
And heare the prayer that I put forth
with lipps that doe not faine.
2 And let the iudgement of my cauſe
proceede allwayes from thee:
And let thine eyes behold and cleare
this my ſimplicitie.

3 Thou haſt well tride me in the night,
and yet couldſt nothing finde,
That I haue ſpoken with my tongue,
that was not in my minde.
4 As for the workes of wicked men,
and paths peruerſe and ill,
For loue of thy moſt holy word,
I haue refrained ſtill.

5 Then in the paths that be moſt pure,
ſtay me Lord and preſerue:
That from the way wherein I walke
my ſteppes may neuer ſwerue.
6 For I doe call to thee, O Lord,
ſurely thou wilt me aide:
Then hearken my prayer, and weigh right well
the wordes that I haue ſaid.

7 O thou the Sauiour of all them
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy Maieſtie.
8 O keepe me Lord, as thou wouldſt keepe
the apple of thine eye:
And vnder couert of thy wings
defend me ſecretly.

The ſecond part.

9 From wicked men that trouble me,
and dayly me annoy:
And from my foes that goe about
my ſoule for to deſtroy.
10 Which wallow in their worldly wealth,
ſo full and eke ſo fat:
That in their pride they doe not ſpare
to ſpeake they care not what.

11 They lie in waite where I ſhould paſſe,
with craft me to confound:
And muſing miſchiefes in their mindes,
to caſt me on the ground.

12 Much like the Lyon greedily
that would his prey embrace:
Or lurking like a lyons whelpe
within ſome ſecret place.

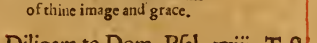
13 Vp Lord with haſt preuent my foe,
and caſt him at my feete:
Saue thou my ſoule from the ill man,
and with the ſword him ſmite.
14 Deliuer me Lord by thy power,
out of theſe tyrants hands:
Which now ſo long time reigned haue
and kept vs in their bands.

15 I meane from worldly men, to whom
all worldly goods are rife:
That haue no hope or part of ioy,
but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt
with pleaſures to their minde:
Their children haue enough, and leaue
to theirs the reſt behinde.

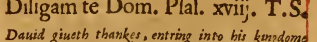
17 But I ſhall with pure conſcience,
behold thy gracious face:
So when I wake I ſhall be full
of thine image and grace.

Diligam te Dom. Pſal. xviij. T.S.

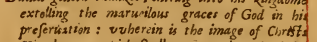
Dauid giueth thankes, entring into his kingdome exceeding the maruellous graces of God in his preſeruation: wherein is the image of Chriſts Kingdome, which ſhall conquere through Chriſt, by the vnſpeakable loue of God, though all the world reſiſt.



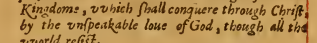
O God my ſtrength and fortitude, of



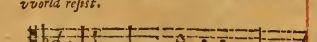
force I muſt loue thee: Thou art my ca-



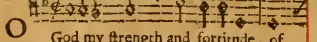
ſtle and defence in my neceſſitie. 2. My



God, my rocke, in whom I truſt, the



worker of my wealth: My refuge, buckler



and my ſhield the horne of all my health.

3 When I ſing laud vnto the Lord,
moſt worthy to be ſerued:
Then from my foes I am right ſure
that I ſhall be preſerued.
4 The pangs of death did compaſſe me,
and bound me euery where:
The flowing waues of wickedneſſe
did put me in great feare.

5 The ſnare and ſubtill ſnares of hell
were round about me ſet:

And for my death there was prepar'd
a deadly trapping net.
6 I thus beſet with paine and griefe,
did pray to God for grace,
And he foorthwith did heare my plaint
out of his holy place.
7 Such is his power, that in his wrath,
he made the earth to quake:
Yea, the foundations of the mount
of Sion for to ſhake.
8 And from his noſtrils came a ſmoake,
when kindled was his ire:
And from his mouth came kindle coales,
of hot conſuming fire.
9 The Lord deſcended from aboue,
and bowed the heauens hie:
And vnderneath his feete he caſt
the darkeneſſe of the skie.
10 On Cherubs and on Cherubins
full royally he rode:
And on the wings of all the windes
came flying all abroad.

The ſecond part.

11 And like a den moſt darke he made
his hid and ſecret place:
With waters blacke, and ayrie clouds,
enuironed he was.
12 But when the preſence of his face
in brightneſſe ſhall appeare:
The clouds conſume, and in their ſtead,
come haile and coales of fire.
13 The fiery darts and thunder-bolts,
diſperſe them here and there:
And with his often lightenings
he puts them in great feare.
14 Lord at thy wrath and threatnings,
and at thy chiding cheare,
The ſprings and the foundations
of all the world appeare.
15 And from aboue the Lord ſent downe
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
That would haue made me thrall:
Yea, from ſuch foes as were too ſtrong
for me to deale withall.
17 They did preuent me to oppreſſe,
in time of my great griefe:
But yet the Lord was my defence,
my ſuccour and reliefe.
18 He brought me foorth in open place,
whereas I might be free:
And kept me ſafe becauſe he had
a fauour vnto me.
19 And as I was an innocent,
ſo did he me regard:
And to the cleanneſſe of my hands
he gaue me my reward.
20 For that I walked in his wayes,
and in his paths haue trod:
And haue not wauered wickedly
againſt the Lord my God.

The third part.

21 But euermore I haue reſpect
to his law and decree:
His ſtatutes and commandements,
I caſt not out from me.
22 But pure and cleane and vncorrupt,
appear'd before his face:
And did refraine from wickedneſſe,
and ſinne in any caſe.
23 The Lord therefore will me reward,
as I haue done a right:
And to the cleanneſſe of my hands,
appearing in his ſight.
24 For Lord with him that holy is
wilt thou be holy to:
And with the good and vertuous man,
right vertuouſly wilt doe.
25 And to the louing and elect
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue.
26 For thou doeſt ſaue the ſimple folke,
in trouble when they lie:
And doeſt bring downe the countenance
of them that looke full hie.
27 The Lord will light my candle ſo
that it ſhall ſhine full bright:
The Lord my God will make alſo
my darkeneſſe to be light.
28 For by thy helpe an hoaſt of men
diſcomfit Lord I ſhall:
By thee I ſcale and ouerleape
the ſtrength of any wall.
29 Vnſpotted are the wayes of God,
his word is purely tride,
He is a ſure defence to ſuch
As in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or elſe who is omnipotent
ſauing our God alone?

The fourth part.

31 The Lord that girdeth me with ſtrength,
is he that I doe meane:
That all the wayes wherein I walke
doth euermore keepe cleane.
32 That made my feete like to the Harts,
in ſwiftneſſe of my pace:
And for my ſuretie brought me foorth
into an open place.
33 He did inorder put my hands,
to battell and to fight:
To breake in ſunder barres of braſſe
he gaue my arme the might.
34 Thou teacheſt me thy ſauing health,
thy right hand is my tower:
Thy loue and familiarity
doth ſtill increaſe my power.
35 And vnder me thou makeſt plaine
the way where I ſhould walke:
So that my feete ſhall neuer ſlip,
nor ſtumble at a balke.
36 And fiercely I purſue and take
my foes that me annoid:
And from the field doe not returne,
till they be all deſtroyed.
37 So I ſuppreſſe and wound my foes,
that they can riſe no more:

For at my feete they fall downe flat,
I ſtrike them alſo ſore:
38 For thou doeſt gird me with thy ſtrength
to warre in ſuch a wiſe:
That they be all ſcattered abroad
that vp againſt me riſe.

39 Lord thou haſt put into my hands,
my mortall enemies yoke:
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke:
40 They call'd for helpe, but none gaue eare,
nor helpt them with reliefe:
Yea, to the Lord they call'd for helpe,
yet heard he not their griefe.

The fifth part.

41 And ſtill like duſt before the winde,
I driue them vnder feet:
And ſweepe them out like filthy clay,
that ſticketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folke
that ſtill in ſtrife be led:
And thou doeſt of the heathen folke,
appoynt me to be head.

43 A people ſtrange to me vnknowne,
And yet they ſhall me ſerue:
And at the firſt obey my word,
whereas mine owne will ſwerue.
44 I ſhall be irkeſome to mine owne,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed be the liuing Lord,
moſt worthy of all prayſe:
That is my rocke and ſauing health,
praiſed be he alwayes.
46 For God it is that gaue mee power
reuenged for to be:
And with his holy word ſubdude
the people vnto me.

47 And from my foe deliuered me,
and ſet me higher then thoſe:
That cruell and vngodly were,
and vp againſt me roſe:
48 And for this cauſe, O Lord my God,
to the giue thanks I ſhall:
And ſing out praiſes to thy name,
among the Gentiles all.

49 Thou gaueſt great proſperity,
vnto the King I ſay:
To Dauid thine anoynted King,
and to his ſeede for aye.

Cœli enarrant. Pſal. xix. T.S.

Hee moueth the faithfull to glorifie God by the workemanſhip, proportion, and ornaments of the heauens, and by the liuy wherein God is reuealed familiarly to his choſen people.

Sing this as the 14. Pſalme.

THe heauens and the firmament,
doe wondrouſly declare:
The glory of God omnipotent,
his workes and what they are.
2 The wondrous works of God appeare
by euery dayes ſucceſſe:
The nights likewiſe which their race runne,
the ſelfe ſame thing expreſſe.
3 There is no language, tongue or ſpeech,
where their ſound is not heard:
In all the earth and coaſtes thereof,
their knowledge is conferd.
4 In them the Lord made for the ſunne,
a place of great renowne:
Who like a bridegroome readie trimd,
doth from his chamber come.

5 And as a valiant champion,
who for to geta priſe:
With ioy doth haſte to take in hand,
ſome noble enterpriſe.
6 And all the skie from end to end,
he compaſſeth about:
Nothing can hide it from his heate,
but he will finde it out.

7 How perfect is the law of God,
how is his couenant ſure?
Conuerting ſoules and making wiſe
the ſimple and obſcure.
8 Iuſt are the Lords commandements,
and glad both heart and minde:
His precepts pure and giueth light
to eyes that be full blind.

9 The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd alway es,
then fined gold I ſay:
The hony and the hony combe,
are not ſo ſweete as they.

11 By them thy ſeruant is forwarn'd,
to haue God in regard;
And in performance of the ſame,
there ſhalbe great reward.
12 But Lord what earthly man doth know
the errours of this life?
Then cleanſe my ſoule from ſecret ſinnes,
which are in me moſt rife.

13 And keepe me that preſumptuous ſinnes
preuaile not ouer me:
And then ſhall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redeemer and my ſtrength,
O Lord thou art alone.

Exaudite Deus. Pſal. xx. T.S.

The people pray to God to heare their King, and receiue his ſacrifice, which hee offered before he went to battell againſt the Ammonites, declaring that the heathen put their truſt in horſes, but they truſt only in his Name: wherefore the other ſhall fall, but the King and his people ſhall ſtand.

Sing this as the 14. Pſalme.

IN trouble and aduerſitie,
the Lord God heare thee ſtill:
The maieſtie of Iacobs God,
defend thee from all ill.
2 And ſend thee from his holy place
his helpe at euery need:
And ſo in Sion ſtabliſh thee,
and make thee ſtrong indeed.

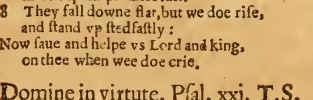
3 Remembring well the sacrifice,
that now to him is done.
And to receiue right thankefully
thy burnt offrings each one:
4 According to thy hearts desire,
the Lord grant vnto thee:
And all thy counsell and deuice
full well performe may he.

5 We shall reioyce when thou vs sauest,
and our banners display:
Vnto the Lord which thy requests
fulfilled hath alway.
6 The Lord will his anoynted saue,
I know well by his grace:
And send him health by his right hand,
out of his holy place.

7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise iust.
8 They fall downe flat, but we doe rise,
and stand vpstedfastly:
Now saue and helpe vs Lord and king,
on thee when wee doe crie.

Domine in virtute. Psal. xxj. T.S.

Dauid in the person of the people praised God for the victory giuen them against the Syrians and Ammonites, Sam. 11 when hee was crowned with the crowne of the king of Ammon, 2. Sam. 12. and indued with the manifold blessings of God.


O
Lord how ioyfull is the King in
thy strength and thy power? How vehe-
mently doeth he reioyce in thee his Saui-
our? 2. For thou hast giuen vnto him his
godly hearts desire; To him nothing
hast thou denied, of that he did require.

3 Thou didst preuenth him with thy gifts,
and blessings manifold:
And thou hast set vpon his head,
a crowne of perfect gold.
4 And when he asked life of thee,
thereof thou madst him sure,
To haue long life, yea such a life,
as euer should endure.

5 Great is his glory by thy helpe,
thy benefits and aide:
Great worship and great honour both,
thou hast vpon him laid:
6 Thou shalt giue him felicity,
that neuer shall decay:
And with thy cheerefull countenance,
wilt comfort him alway.

7 For why? the king doth strongly trust
in God for to preuaile:
Therefore his goodnesse and his grace,
will not that he shall quaile:
8 But let thine enemies feele thy force,
and those that thee withstand:
Finde out thy foes, and let them feele,
the power of thy right hand.

9 And like an Ouen burne them Lord
in fiery flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou wilt root out of the earth,
their fruit that should encrease,
And from the number of thy folke,
their seede shall end and cease.

12 For why? much mischiefe they doe muse,
against thy holy name:
Yet did they faile, and had no power,
for to performe the same.
12 But as a marke thou shalt them see,
in a most open place:
And charge thy bow strings readily
against thine enemies face.

13 Be thou exalted Lord therefore,
in thy strength euery houre:
So shall we sing right solemnely,
praising thy might and power.

Deus Deus meus. Psa. xxij. T.S.

Dauid complaineth of his desperate extremities, and declareth whereby hee recouereth himselfe from temptation. Vnder his person Christ is figured.

Sing this as the 21 Psalme.

O God my God wherefore doest thou
forsake me vtterly;
And helpest not when I doe make,
my great complaint and crie.
2 To thee my God euen all day long,
I doe both crie and call;
I cease not all the night and yet
thou heerest not at all.

3 Euen thou that in thy sanctuary,
and holy place doest dwell:
Thou art the comfort and the ioy,
and glory of Israel.
4 And he in whom our fathers old,
had all their hope for euer.
And when they put their trust in thee,
so didst thou them deliuer.

5 They were deliuered euer when
they called on thy name:
And for the faith they had in thee,
they were not put to shame.
6 But now I am become a worme,
more like then any man:
An out cast whom the people scorne,
with all the spight they can.

7 And me despise, as they behold
me walking on the way:

They grin, they mow, thy nod their heads,
and in this wiſe they ſay :
8 Tis man did glory in the Lord,
his ſauour and his loue :
Let him redeeme and help him now,
his power if he will proue.

9 But Lord, out of my mothers wombe
I came by thy beheſt :
Thou diddſt preſerue me ſtill in hope,
while I did ſucke her breſt.
10 I was committed from my birth,
with thee to haue aboad :
Since I was in my mothers wombe :
thou haſt beene euer my God.

The ſecond part:

11 Then Lord depart not now from mee,
in this my wretched griefe :
Since I haue none to be my helpe,
my ſuccour and reliefe.
12 So many buls doe compaſſe mee,
that be full ſtrong of head :
Yea, buls ſo fat, as though they had
in Baſen field beene fed.

13 They gape vpon mee greedily,
as though they would me slay :
Much like a lyon roaring our,
and ramping for his prey.
14 But I drop downe as water ſhed,
my ioynts in ſunder breake :
15 My heart doth in my body melt
like waxe againſt the heate.

16 And like a potſheard drieth my ſtrength,
my tongue it cleaueth faſt
Vnto my iawes, and I am brought
to duſt of death at laſt.
17 And many dogs doe compaſſe me,
and wicked counſell eke
Conſpire againſt me curſedly,
they pierce my hands and feete.

18 I was tormented, ſo that I
might all my bones haue told:
Yet ſtill vpon mee did they looke,
and ſtill they mee behold :
19 My garments they diuided eke
in parts among them all :
And for my coat they did caſt lots,
to whom it might befall.

20 Therefore I pray thee be not farre
from me at my great neede :
But rather ſith thou art my ſtrength,
to help mee Lord make ſpeede.
21 And from the ſword Lord ſaue my ſoule
by thy might and thy power :
And keepe my ſoule, thy darling deare
from dogs that would deuoure.

22 And from the Lyons mouth that would
me all in ſunder ſhiner :
And from the hornes of Vnicornes
Lord ſafely mee deliuer.
23 And I ſhall to my brethren all
thy maieſty record,
And in thy Church ſhall praiſe the name
of thee the liuing Lord.

The third part.

24 All yee that feare him praiſe the Lord,
thou Iacob honour him :
And all yee houſe of Iſrael,
with reuerence worſhip him.
25 For he deſpiſeth not the poore,
he turneth not away,
His countenance when they doe call,
but graunteth to their crie.

26 Among the flocke that feare the Lord
I will therefore proclaime
Thy praiſe and keepe thy promiſe made
for ſetting forth thy name.
27 The poore ſhall eate and be ſuffic'd,
and thoſe that doe their deuer
To know the Lord and praiſe his name,
their hearts ſhall liue for euer.

28 All coaſts of earth ſhall praiſe the Lord,
and turne to him for grace :
The heathen folke ſhall worſhip him
before his bleſſed face.
29 The kingdome of the heathen folke
the Lord ſhall haue therefore :
And hee ſhall be their gouernour,
and king for euermore.

30 The rich men of his goodly gifts
ſhall ſeede and taſte alſo :
And in his preſence worſhip him,
and bow their knees full low.
31 And all that ſhall goe downe to duſt,
of life by him muſt taſte :
My ſeede ſhall ſerue and praiſe the Lord,
while any world ſhall laſte.

32 My ſeede ſhall plainely ſhew to them
that ſhall be borne hereafter,
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Pſal. xxiij. W. W.

Dauid hauing tryed Gods manifold mercies diuers times, gathereth aſſurance that God will continue his goodneſſe for euer.

Sing this as the 21 Pſalme.

THe Lord is onely my ſupporr,
and he that doth mee feede :
How can I then lacke any thing
whereof I ſtand in neede ;
2 He doth mee fold in coates moſt ſafe :
the tender graſſe faſt by :
And after driues mee to the ſtreames,
that runne moſt pleaſantly.

3 And when I feele my ſelfe neere loſt,
then doth he mee home take,
Conducting mee in his right paths,
euen for his owne name ſake.
4 And though I were euen at deaths doore,
yet would I feare none ill :
For with thy rod and ſheapheards crooke
I am comforted ſtill.

5 Thou haſt my table richly deckt
in deſpight of my foe :
Thou haſt my head with balme refreſht,
my cup doth ouerflow.
6 And anally while breath doth laſt,
Thy grace ſhall me defend :
And in the houſe of God will I
my life for euer ſpend.

Another of the same by Th. Stern.

Sing this at the 22 Psalme.

MY shepheard is the liuing Lord,
nothing therefore I neede:
In pastures faire, with waters calme
he sets me for to feede.
2 He did conuert and glad my soule,
and brought my minde in frame:
To walke in paths of righteousnesse,
for his most holy name.

3 Yea, though I walke in vaile of death,
yet will I feare none ill:
Thy rod thy staffe doth comfort me,
and thou art with me still.
4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt, O Lord, fill full my cup,
and eke anoynt my head.

5 Through all my life thy fauour is
so frankely shewed to me:
That in thy house for euermore
my dwelling place shall be.

Domini est terra. Psal. xxiiij. I.H.

The grace of God being now vttered in the temple more glorious then before in the tabernacle. David with exclamation, setteth forth the honour thereof, mouing the consideration of the eternall mansions prepared in heauen, whereof this was a figure.

Sing this as the 21. Psalme.

THE earth is all the Lords, with all
her store and furniture:
Yea, his is all the world, and all
that therein doth endure.
2 For he hath fastly founded it,
aboue the sea to stand:
And laid alow the liquid flouds,
to flow beneath the land.

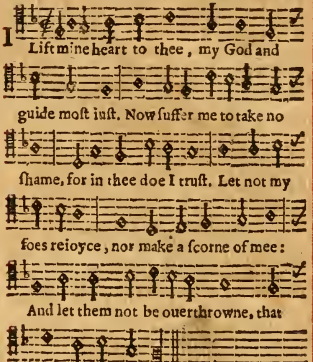
3 For who is he, O Lord, that shall
ascend into thy hill?
And passe into thy holy place,
there to continue still?
4 Whose hands are harmeleesse, and whose
no spot there doth defile: (heart,
His soule not set on vanitie,
who hath not sworne to guile.

5 Him that is such a one, the Lord
shall place in blissefull plight:
And God his God and Sauiour,
shall yeeld to him his right.
6 This is the brood of trauellers
in seeking of his grace:
As Iaakob did the Israelites,
in that time of his race.

7 Yee Princes open your gates, stand ope
the euerlasting gate:
For there shall enter in thereby
the king of glorious state.
8 What is the king of glorious state?
the strong and mightie Lord:
The mightie Lord in battell stout,
and tryall of the sword.
9 Yee Princes open your gates, stand ope
the euerlasting gate:
For there shall enter in thereby
the King of glorious state.
10 What is the King of glorious state?
the Lord of hoasts hee is:
The Kingdome and the royalty
of glorious state is his.

Ad te Domine. Psal. xxv. T.S.

Dauid grieued at his sinne and malicious enemies, most feruently prayeth for forgiuenesse, especially of such sinnes as he committed in his youth.


I
Lift mine heart to thee, my God and
guide most iust. Now suffer me to take no
shame, for in thee doe I trust. Let not my
foes reioyce, nor make a scorne of mee:
And let them not be ouerthrowne, that
put their trust in thee.

3 But shame shall them befall,
which harme them wrongfully:
Therefore thy paths and thy right wayes
vnto me Lord descry.
4 Direct me in thy trueth,
and teach me I thee pray:
Thou art my God and Sauiour,
on thee I waite alway.

5 Thy mercies manifold
I pray thee Lord remember:
And eke thy pitie plentifull,
for they haue beene for euer.
6 Remember not the faults,
and frailty of my youth:
Remember not how ignorant
I haue beene of thy truth.

Nor after my deserts
let mee thy mercy finde:
But of thine owne benignitie
Lord haue mee in thy minde.
7 His mercies is full sweet,
his trueth a perfect guide:
Therefore the Lord will sinners teach
and such as goe aside.

8 The humble he will teach
his precepts for to keepe:
He will direct in all his wayes
the lowly and the meake.
9 For all the wayes of God
are trueth and mercie both,
To them that keepe his testament,
the witnesse of his troth.

The second part.

10 Now for thy holy Name,
O Lord I the intreat:
To grant me pardon for my sinne,
for it is wondrous great.
11 Who so doth feare the Lord,
the Lord doth him direct:
To leade his life in such away:
as he doth best accept.

12 His soule shall euermore,
in goodnesse dwell and stand:
His seede and his posterity,
inherit shall the land.
13 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his Will and Testament.

14 Mine eyes and eke my heart,
to him I will aduance:
That pluckt my feet out of the snare,
of sinne and ignorance:
15 With mercie me behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.

16 The troubles of my heart,
are multiplied indeed:
Bring me out of this miserie,
necessitie and need.
17 Behold my pouertie,
mine anguish and my paine;
Remit my sinne and mine offence,
and make me cleane againe.

18 O Lord, behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that faine would liue in peace.
19 Preserue and keepe my soule,
and eke deliuer me:
And let me not be ouerhrowne,
because I trust in thee.

20 Let my simple pureneſſe,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend:
21 Deliuer Lord thy folke,
and send them some reliefe:
I meane thy chosen Israel,
from all their paine and griefe.

Iudica me Dom. Psal. xxvj. I. H.

Dauid iniurously oppressed and helplesse, yet assured of his integrity to Saul, calleth God to defend him causelesse afflicted, then he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising godly life, open praises, thankesgiuing and sacrifice for his deliuerance.

Sing this as the 14. Psalme.

1 LOrd be my iudge, and thou shalt see,
my pathes be right and plaine:
I trust in God, and hope that he,
will strength me to remaine.
2 Prooue me my God I thee desire,
my wayes to search and trie:
As men doe prooue their gold with fire,
thy reines and heart espie.

3 Thy goodnesse laid before my face,
I durst behold alwayes:
For of thy truth I tread the trace,
and will doe all my dayes.
4 I doe not lust to haunt or vse,
with men whose deeds are vaine;
To come in house I doe refuse,
with the deceitfull traine.

5 I much abhorre the wicked sort,
their deeds I doe despise:
I doe not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe proceed,
in works to walke vpright;
Then to thine altar I make speed,
to offer their in sight.

7 That I may speake and preach the praise,
that doth belong to thee:
And so declare how wondrous wayes,
thou hast beene good to mee.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neere,
whereas thy grace doth dwell.

9 O shut not vp, my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that seeke much blood to spill.
10 Whose hands are heapt with craft and guile
their lips thereof are full,
And their right hand with wrench and wile
for bribes doth pluck and pull.

11 But I in righteousnesse intend,
my time and dayes to serue:
Haue mercy Lord and me defend,
so that I doe not swarue.
12 My foot is staid for all assayes,
it standeth well and right:
Wherefore to God will I giue prayse,
in all the peoples sight.

Dominus illum. Psal. xxvij. I. H.

Dauid deliuered from great perill, giueth thankes, wherein vve see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Psalme.

1 THe Lord is both my health and light,
shall man make me dismaid?
Sith God doth giue me strength and might,
Why should I be afraid?
2 While that my foes with all their strength
begin with me to braule:
And thinke to eate me vp, at length
themselues haue caught the fall.

3 Though they in campe against me lie,
my heart is not afraid;
In battell pight if they will trie,
I trust in God for aid.
4 One thing of God I doe require,
that he will not denie:
For which I pray and will desire,
till he to me apply.

5 That I within his holy place,
my life throughout may dwell;

To see the beauty of his face,
and view his temple well:
6 In time of dread he shall me hide,
within his place most pure.
And keepe me secret by his side,
as on a rocke most sure.

7 At length I know the Lords good grace,
shall make me strong and stout:
My foes to foile and cleane deface,
that compasse me about.
8 Therefore within his house will I,
giue sacrifice of praise:
With Psalmes and Songs I will apply,
to laud the Lord all wayes.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call:
Haue mercy Lord on me oppreſt,
and send me helpe withall.
10 My heart doth knowledge vnto thee,
I sue to haue thy grace:
Then seeke my face say'ſt thou to me,
Lord I will seeke thy face.

11 In wrath turne not thy face away,
nor suffer me to slide:
Thou art my helpe still to this day,
be still my God and guide.
12 My parents both their sonne forsooke,
and cast me off at large:
And then the Lord himselfe yet tooke,
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right:
For feare of such as watch for me,
to trap me if they might.
14 Doe not betake me to the will,
of them that be my foes:
For they surmise against me still,
false witnesse to dispose.
15 My heart would faint but that in me
this hope is fixed fast:
The Lord Gods good grace shall it see,
in life that aye shall last.
16 Trust still in God whose whole thou art,
his will abide thou must:
And he shall ease and strength thy heart,
if thou in him doe trust.

Ad te Domine. Psal. xxviij. T. S.

Being in feare and pensiuenesse to see God dishonoured by wicked men, hee crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21 Psalme.

THou art, O Lord, my strength and stay,
the succour which I craue:
Neglect me not least I be like
to them that goe to graue.
2 The voyce of thy suppliant heare,
that vnto thee doth crie,
When I lift vp my hands vnto
thy holy Arke most hie.
3 Repute me not among the sort
of wicked and peruert:
That speake right faire vnto their friends,
and thinke still ill in heart.
4 According to their handy worke,
as they deserue indeed.
And after their inuentions,
let them receiue their meed.

5 For they regard nothing Gods word,
his law, ne yet his lore:
Therefore he will them and their seed,
destroy for enermore.
6 To render thankes vnto the Lord,
how great a cause haue I?.
My voyce, my prayer and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse,
My hope, my health, my hearts relieſe,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation,
of his elect by Christ.

9 Thy people and thy heritage,
Lord blesse, guide and preserue:
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal. xxix. T. S.

Dauid exhorteth Princes, (who for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And albeit it threatneth sinners; yet it mooueth his to praise his name.

Sing this as the 30 Psalme.

GIue to the Lord ye Potentates,
ye rulers of the world,
Giue ye all prayse, honour and strength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone:
Worship him in his maiestie,
within his holy throne.

3 His voyce doth rule the waters all,
euen as himselfe doth please.
He doth prepare the thunder-claps,
and gouernes all the seas.
4 The voyce of God is of great force,
And wondrous excellent:
It is most mightie in effect,
and most magnificent.

5 The voyce of God doth rend and breake,
the Cedar-trees so long:
The Cedar trees of Lebanus,
which are most high and strong.
6 And makes them leape like as a calfe,
or els the Vnicorne:
7 Not onely trees but mountaines great,
whereon the trees are borne.

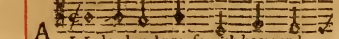
8 His voyce diuides the flames of fire,
and shakes the wildernesse:
It makes the desart quake for feare,
that called is Cades.
9 It makes the hindes for feare to calue,
and makes the couert plaine:
Then in his temple euery man,
his glory doth proclaime.

10 The Lord was set aboue the flouds,
ruling the raging sea:
So shall he reigne as Lord and King,
for euer and for aye.

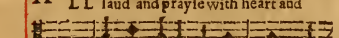
11 The Lord will giue his people power,
in vertue to encreaſe:
The Lord will bleſſe his choſen folke,
with euerlaſting peace.

Exaltabo te Domine. Pſ. xxx. T. S.

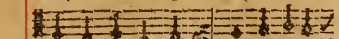
When Dauid ſhould dedicate his houſe to the Lord, he fell extreeme ſicke, without all hope of life, and therefore after recouery he thanketh God, exhorting others to doe the like, and to learne by him that God is rather mercifull then ſeuere towards his, alſo that aduerſity is ſodaine: Then he prayeth and promiſeth to prayſe God for euer.



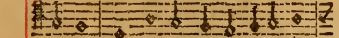
A LL laud and prayſe with heart and



voyce, O Lord, I giue to thee: which didſt

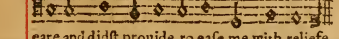


not make my foes reioyce, but haſt exal-



ted me. 2. O Lord my God to thee I cride,

in all my paine and griefe, Thou gaueſt ear



eare and didſt prouide to eaſe me with reliefe.

3 Of thy good will thou haſt call'd back
my ſoule, from hell to ſaue:
Thou didſt reuiue when ſtrength did lacke,
and kep'ſt me from the graue.
4 Sing prayſe ye Saints that proone and ſee
the goodnes of the Lord,
In memory of his maieſtie,
reioyce with one accord.

5 For why? his anger but a ſpace
doth laſt and ſlacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of griefe and pangs full ſore
ſhall lodge with vs all night:
The Lord, to ioy ſhall vs reſtore,
before the day be light.

6 When I enioy'd this world at will,
this would I boaſt and ſay:
Tuſh, I am ſure to feele none ill,
this wealth ſhall nor decay.
7 For thou, O Lord, of thy good grace,
haſt ſent me ſtrength and aid:
But when thou turn'ſt away thy face,
my minde was ſore diſmaid.
8 Wherefore againe yet did I crie,
to thee, O Lord of might:
My God with plaints I did apply,
and prayd both day and night.
9 What gaine is in my blood, ſayd I,
if death deſtroy my dayes?
Doth duſt declare thy maieſtie?
or yet thy trueth doth prayſe?

10 Wherefore my God ſome pitty take
O Lord, I thee deſire:
Doe not this ſimple ſoule forſake;
of helpe I thee require.
11 Then didſt thou turne my griefe and woe
into a cherefull voice:
The mourning weed thou tookſt me fro,
and mad'ſt me to reioyce.

12 Wherefore my ſoule vnceſſantly,
ſhall ſing vnto thy prayſe,
My Lord my God, to thee will I,
giue laud and thankes alwaies.

In te Domin. ſperaui. Pſ. xxxj. T. S.

Dauid deliuered from great danger, ſheweth firſt what meditations hee had by the power of faith, when death was before his eyes, and howe the ſauour of God is alwaies ready to thoſe that feare him. Hee exhorteth the faithfull to truſt in God, becauſe he preſerueth them.

Sing this as the 18. Pſalme.

O Lord, I put my truſt in thee,
let nothing worke me ſhame,
As thou art iuſt deliuer me,
and ſet me quite from blame.
2 Heare me, O Lord, and that anone,
to helpe me make good ſpeed.
Be thou my rocke and houſe of ſtone,
my fence in time of need.

3 For why? as ſtones thy ſtrength is tride,
thou art my fort and tower:
For thy names ſake be thou my guide,
and lead me in thy power.
4 Plucke foorth my feet out of the ſnare,
which they for me haue laid:
Thou art my ſtrength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my ſpirit which is thy due.
For why? thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folke as will not part,
from things to be abhord:
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy ioy,
I ſee it doth excell:
Thou ſeeſt when ought would me annoy,
and knoweſt my ſoule full well.
8 Thou haſt not left me in their hand,
that would me ouercharge:
But thou haſt ſet me out of band,
to walke abroad at large.

The ſecond part.

9 Great griefe, O Lord, doth me aſſaile,
ſome pitty on me take:
Mine eyes waxe dimme, my ſight doth faile,
my wombe for woe doth ake:
10 My life is worne with griefe and paine,
my yeeres in woe are paſt:
My ſtrength is gone and through diſdaine,
my bones corrupt and waſt.

11 Among my foes I am a ſcorne,
my friends are all diſmaid;
My neighbours and my kinſmen borne,
to ſee mee are afraid.

12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.

13 I heard the brages of all the rout,
their threats my minde did fray:
How they conspir'd, and went about,
to take my life away.

14 But Lord I trust in thee for aide,
not to be ouertrod:
For I confesse and still haue sayd,
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withstand.

16 To me thy seruant Lord expresse,
and shew thy ioyfull face:
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their shame,
and in the grane to fall.

18 O how great good hast thou in store,
laid vp full safe for them,
That feare and trust in thee therefore,
before the sonnes of men.

19 Thy presence shal them fence and guide
from all proud brags and wrongs:
Within thy place thou shalt them hide,
from all the strife of tongues.

20 Thanks to the Lord that hath declar'd,
on me his grace so farre:
Me to defend with watch and ward,
as in a towne of warre.

21 This did I say both day and night,
when I was sore oppreſt:
Loe I was cleane cast out of sight,
yet heardst thou my requeſt.

22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.

23 Be strong and God shall stay your heart,
behold and haue a luſt:
For sure the Lord will take your part,
sith ye in him doe truſt.

Beati quorum. Psal. xxxij. T.S.

Dauid punished with grieuous sicknes for his sins, counteth them happy to whom God doth not impute their transgressions, and after that he had confessed his sinnes and obtained pardon, hee exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30 Psalme.

THe man is bleſt whoſe wickedneſſe,
the Lord hath cleane remitted,
And he whoſe sinne and wretchedneſſe,
is hid and also couered.

2 And bleſt is he, to whom the Lord,
imputeth not his sinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sinne,
in silence and constraint:
My bones did weare and waste awaye
with daily mone and plaint.

4 For night and day thy hand on me,
so grieuous was and smart:
That all my blood and humours moiſt,
to drineſſe did conuert.

5 I did therefore confeſſe my faulc,
and all my sinnes discouer:
Then thou O Lord, didst me forgiue,
and all my sinnes paſſe ouer.

6 The humble man shall pray therefore,
and seeke thee in due time:
So that the flouds of waters great,
shall haue no power on him.

7 When trouble and aduerſitie,
doe compaſſe me about:
Thou art my refuge and my ioy,
and thou doſt rid me out.

8 Come hither and I shall thee teach,
how thou shalt walke aright,
And will thee guide as I my ſelfe,
haue learn'd by proofe and sight.

9 Be not so rude and ignorant,
as is the horse and mule:
Whoſe mouth without a reyne or bit,
from harme thou canst not rule.

10 The wicked man shall manifold
forowes and griefe suſtaine:
But vnto him that truſt in God,
his goodneſſe shall remaine.

11 Be merrie therefore in the Lord,
ye iuſt lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxiij. T.S.

Hee exhorteth good men to prayse God for creating and gouerning all things, and his faithfull promises, for scattering the counsell of the wicked, teaching that no creature preſerueth any man, but onely his mercy.

Sing this as the 30. Psalme.

YE righteous in the Lord reioyce,
it is a seemely sight:
That vpright men with thankfull voyce,
should prayse the Lord of might.

2 Prayse ye the Lord with harpe and song,
in Psalmes and pleaſant things:
With Lute and inſtrument among,
that soundeth with ten strings.

3 Sing to the Lord a song moſt new,
with courage giue him prayse:
For why? his word is euer true,
his workes and all his waies.

4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.

5 For by the word of God alone,
the heauen all were wrought,
Their hoaſtes and powers euery one,
his breath to paſſe hath brought.

6 The waters great gathered hath he
on heapes within the shore,
And hid them in the depth to be,
as in a houſe of store.

8 All men on earth, both leaſt and moſt,
feare God and keepe his Law:
Ye that inhabite in each coaſt,
dread him, and ſtand in awe.
9 What he commanded wrought it was,
at once with preſent ſpeede:
What he doth will is brought to paſſe
with full effect indeede.

10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeate the multitude,
of their deuiſe and thought.
11 But his decrees continue ſtill,
they neuer ſlacke nor ſwage:
The motions of his minde and will
take place in euery age.

The ſecond part.

12 And bleſt are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuſe of meere accord
to take them as his owne.
13 The Lord from heauen caſt his ſight
on men mortall by birth:
14 Conſidering from his ſeat of might
the dwellers on the earth.

15 The Lord I ſay, whoſe hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the ſame.
16 A King that truſteth in his hoaſt
ſhall nought preuaile at length:
The man that of his might doth boaſt
ſhall faile for all his ſtrength.

17 The troopes of horſe-men eke ſhall faile,
their ſturdie ſteeds ſhall ſterue:
The ſtrength of horſe ſhall not preuaile
the rider to preſerue:
18 But loe the eyes of God intend,
and watch, to aide the iuſt:
With ſuch as feare him to offend,
and on his goodneſſe truſt.

19 That he of death and great diſtreſſe,
may ſet their ſoule from dread:
And if that dearth their land oppreſſe,
in hunger them to feede.
20 Wherefore our ſoules doe ſtill depend
on God our ſtrength and ſtay:
He is our ſhield, vs to defend,
and driue all darts away.

21 Our ſoule in God hath ioy and game,
reioycing in his might:
For why? in his moſt holy name
we hope and much delight.
22 Therefore let thy goodneſſe, O Lord,
ſtill preſent with vs be:
As we alwaies with one accord,
doe onely truſt in thee.

Benedicam Dom. Pſa. xxxiiij. T, S.

Dauid hauing eſcaped Achis (1. Sam. 21) prayſeth God for his deliuerance, giueth others example to truſt in God, to feare and ſerue him, who defendeth the godly with his Angels, and vtterly deſtroyeth the wicked in their ſinnes.

Sing this as the 30. Pſalme.

I Will giue laud and honour both
vnto the Lord alwaies:
And eke my mouth for euermore
ſhall ſpeake vnto his prayſe.
2 I doe delight to laud the Lord
in ſoule, and eke in voyce:
That humble men and mortified
may heare, and ſo reioyce.

3 Therefore ſee that ye magnifie,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my ſelfe beſought the Lord,
he anſwered me againe:
And me deliuered incontinent
from all my feare and paine.

5 Who ſo they be that him behold,
ſhall ſee his light moſt cleare:
Their countenance ſhall not be daſht,
they needе it not to feare.
6 This ſillie wretch for ſome reliefe
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch
his tents in euery place:
To ſaue all ſuch as feare the Lord,
that nothing them deface.
8 Taſte and conſider well therefore,
that God is good and iuſt:
O happy man that maketh him
his onely ſtay and truſt.

9 Feare ye the Lord ye holy ones,
aboue all earthly thing:
For they that feare the liuing Lord
are ſure to lacke nothing.
10 The Lions ſhalbe hunger-bit,
and pin'd with famine much?
But as for them that feare the Lord
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therefore my children deare,
and to my words giue eare:
I ſhall you teach the perfect way
how ye the Lord ſhould feare.
12 Who is the man that would liue long
and lead a bleſſed life?
13 See thou refraine thy tongue and lips
from all deceit and ſtrife.

14 Turne backe thy face from doing ill
and doe the godly deed:
Inquire for peace and righteouſneſſe,
and follow it with ſpeed.
15 For why? the eyes of God aboue
vpon the iuſt are bent:
His eares likewiſe doe heare the plaint
of the poore innocent.

16 But he doth frowne and bend the browes,
vpon the wicked traine:
And cuts away the memory
that ſhould of them remaine.
17 But when the iuſt doe call and cry,
the Lord doth heare them ſo:
That out of paine and miſerie
forthwith he lets them goe.

18 The Lord is kind, and ſtraight at hand,
to ſuch as be contrite;

He

He ſaues alſo the ſorrowfull,
the meeke and poore in ſpirit.
19 Full many be the miſeries
that righteous men doe ſuffer,
But out of all aduerſities
the Lord doeth them deliuer.
20 The Lord doth ſo preſerue and keepe
his very bones alway,
That not ſo much as one of them
doth periſh or decay.
21 The ſinne ſhall ſlay the wicked man,
which he himſelfe hath wrought:
And ſuch as hate the righteous man
ſhall ſoone be brought to nought.
22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Iudica me Domine. Pſa. xxxv. I. H.

Sauls flatterers perſecuted Dauid, vvho prayeth for reuenge, that his innocency may be declared, and that ſuch as take his part may reioyce, for vvhich he promiſeth to magnifie Gods name all the dayes of his life.

Sing this as the humble ſuit of a ſinner.

LOrd, plead my cauſe againſt my foes,
confound their force and might:
Fight on my part againſt all thoſe
that ſeeke with me to fight.
2 Lay hand vpon the ſpeare and ſhield,
thy ſelfe in armour dreſſe:
Stand vp for me, and fight the field,
to keepe me from diſtreſſe.
3 Gird on thy ſword, and ſtop the way,
mine enemies to withſtand:
That thou vnto my ſoule maiſt ſay,
loe I thy helpe at hand.
4 Confound them with rebuke and blame,
that ſeeke my ſoule to ſpill:
Let them turne backe, and flie with ſhame,
that thinke to worke me ill.
5 Let them diſperſe and flie abroad,
as winde doth driue the duſt:
And that the Angell of our God,
their might away may thruſt.
6 Let all their waies be void of light,
and ſlippery like to fall:
And ſend thine Angell with thy might,
to perſecute them all.
7 For why? without my fault they haue
in ſecret ſet their gin:
And for no cauſe haue digd a caue
to catch my ſoule therein.
8 When they thinke leaſt, and haue no care,
O Lord, deſtroy them all;
Let them be trapt in their owne ſnare,
and in their miſchiefe fall.
9 And let my ſoule, my heart, and voyce,
in God haue ioy and welth:
That ie the Lord I may reioyce,
and in his ſauing health.
10 And then my bones ſhall ſpeake and ſay,
my parts ſhall all agree:
O Lord, though they doe ſeeme full gay,
what man is like to thee?

The ſecond part.

11 Thou did'ſt defend the weake from them
that are both ſtout and ſtrong:
And rid the poore from wicked men,
that ſpoyle and doe them wrong.
12 My cruell foes againſt me riſe,
to witneſſe things vntrue:
And to accuſe me they deuiſe,
of that I neuer knew.
13 Where I to them doe owe good will,
they quite me with diſdaine,
That they ſhould pay my good with ill,
my ſoule doth ſore complaine:
14 When they were ſicke I mourn'd therefore
and clad my ſelfe in ſack:
With faſting I did faint full ſore,
to pray I was not ſlack.
15 As they had bene my brethren deare,
I did my ſelfe behaue:
As one that maketh wofull cheare,
about his mothers graue.
16 But they at my diſeaſe did ioy,
and gather on a rout:
Yea abiect ſlaues at me did toy,
with mockes and checkes full ſtout.
17 The belly gods and flattering traine,
that all good things deride:
At me doe grin with great diſdaine,
and pluck their mouths aſide.
18 Lord when wilt thou amend this geare
why doeſt thou ſtay and pauſe?
O rid my ſoule mine onely deare,
out of theſe Lyons clawes.
19 And then I will giue thankes to thee,
before thy Church alwaies.
And whereas moſt of people be,
there will I ſhew thy praiſe.
20 Let not my foes preuaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that cauſleſſe me aſſault.

The third part.

21 Of peace no word they thinke or ſay,
Their talke is all vntrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
22 With open mouthes they runne at mee,
they gape, they laugh, they ſleere:
Well, well, ſay they, our eye doth ſee
the thing that wee deſire.
23 But Lord thou ſeeſt what waies they take
ceaſe not this geare to mend:
Be not farre off nor me forſake,
as men that faile their friend.
24 Awake, ariſe, and ſtirre abroad,
defend me in my right:
Reuenge my cauſe, my Lord, my God,
and aide me with thy might.
25 According to thy righteouſneſſe,
my Lord God ſet me free:
And let them not their pride expreſſe,
nor triumph ouer mee.
26 Let not their hearts reioyce and crie;
there, there, this geare goes trim:
Nor giue them cauſe to ſay on high,
we haue our will on him.

27 Confound them with rebuke and shame,
that ioy when I doe mourne:
And pay them home with spite and blame,
that brag at me with scorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way.
And they all times with heart and voice,
shall prayse the Lord and say;

29 Great is the Lord and doth excell,
for why? he doth delight
To see his seruants prosper well,
that is his pleasant sight.
30 Wherefore my tongue I will apply,
thy righteousnesse to prayse:
Vnto the Lord my God will I,
sing laud and thankes alwaies.

Dixit injustus. Psal. xxxvj. I.H.

Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vniust,
doth thus perswade his heart,
That of the Lord he hath no trust,
his feare is set a part.
2 Yet doth he ioy in his estate,
to walke as he began:
So long till he deserue the hate,
of God and eke of man.

3 His words are wicked, vile and naught,
his tongue no trueth doth tell,
Yet as no hand will he be taught,
which way he may doe well.
4 When he should sleepe then doth he muse
his mischiefe to fulfil:
No wicked waies doth he refuse,
nor nothing that is ill.

5 But Lord thy goodnesse doth ascend,
aboue the heauens high:
So doth thy trueth it selfe extend,
vnto the cloudy skie
6 Much more then hills so hie and steepe,
thy iustice is exprest:
Thy iudgements like to seas most deepe,
thou saufst both man and beast.

7 Thy mercy is aboue all things,
O God, it doth excell:
In trust whereof as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shalbe fed,
with plenty at their will:
Of all delights they shalbe sped,
and take thereof their fill.

9 For why? the well of life so pure,
doth ouerflow from thee:
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart.
Thy righteousnesse declare and shew,
to men of vpright heart

11 Let not the proud on me preuaile
O Lord, of thy good grace:
Nor let the wicked mee assayle,
to throw mee out of place.
12 But they in their deuise shall fall,
that wicked workes maintaine:
They shall be ouerthrowne vtterly,
and neuer rise againe.

Noli æmulari. Psal. xxxvij. W.W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shalbe granted euen vnto hearts desire to them that loue and feare God: but the wicked albeit they flourish for a time, shall at length perish.

Sing this as the 23. Psalme.

GRudge not to see the wicked men
in wealth to flourish still,
Nor yet enuie such as to ill
haue bent and set their will.
2 For as greene grasse flourishing herbs
are cut and wither away:
So shall their great prosperity,
soone passe fade and decay.

3 Trust thou therefore in God alone,
to doe well giue thy minde:
So shalt thou haue the land as thine,
and there sure food shalt finde.
4 In God set all thy hearts delight,
and looke what thou wouldest haue,
Or else canst wish in all the world,
thou needst it not to craue.

5 Cast both thy selfe and thine affaires,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sunne euen at noone dayes,
shall not shine halfe so bright.

7 Be still therefore and stedfastly,
on God see thou waite them
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuie and hate,
at least in any wise,
Their wicked steps auoid and flie,
and follow not their guise.

9 For euery wicked man will God
destroy both more and lesse:
But such as trust in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see
no more the wicked traine:
No not so much as house or place,
where once they did remaine.

The second part.

11 But mercifull and humble men,
enioy shall sea and land:
In rest and peace they shall reioyce,
for nought shall them withstand:
12 The lewd men and malicious,
against the iust conspire:
They gnash their teeth at him as men
Which doe his bane desire.

13 But while that lewd men thus doe thinke,
the Lord laughes them to scorne.
For why? he seeth their terme approach,
when they shall sigh and mourne:

14 The

14 The wicked haue their ſword out drawne,
their bow eke haue they bent:
To ouerthrowe and kill the poore,
as they the right way went.
15 But the ſame ſword ſhall pierce their harts
which was to kill the iuſt:
Likewiſe the bow ſhall breake in ſhiners,
wherein they put their truſt.
16 Doubtleſſe the iuſt mans poore eſtate,
is better a great deale more,
Then all theſe lewd and worldly mens,
rich pompe and heaped ſtore.
17 For be their power neuer ſo ſtrong,
God will it ouerthrow:
Where contrary he doth preſerue
the humble men and low:
18 He ſeeth by his great prouidence,
the good mans trade and way:
And will giue them inheritance,
which neuer ſhall decay.
19 They ſhall not be diſcouraged,
when ſome are hard beſtead:
When others ſhall be hunger bit,
they ſhall be clad and fed.
20 For whoſoeuer wicked is,
and enemie to the Lord:
Shall quaile, yea melt euen as lambes greaſe,
or ſmoake that flies abroad.

The third part.

21 Behold the wicked borroweth much,
and neuer payeth againe:
Whereas the iuſt by liberall gifts,
make many glad and faine,
22 For they whom God doth bleſſe ſhall haue
the land for heritage,
And they whom he doth curſe likewiſe,
ſhall periſh in his rage.
23 The Lord the iuſt mans cauſe doth guide,
and giues him good ſucceſſe:
To euery thing he takes in hand,
he ſendeth good addreſſe.
24 Though that he fall, yet is he ſure,
not vtterly to quaile,
Becauſe the Lord ſtretches out his hand
at need, and doth not faile.
25 I haue beene young and now am old,
yet did I neuer ſee,
The iuſt man left, nor yet his ſeede
to beg for miſery.
26 But giues alwaies moſt liberally,
and lends whereas is neede,
His children and poſterity,
receiue of God their meede.
27 Flie vice therefore and wickedneſſe,
and vertue doe embrace:
So God ſhall grant thee long to haue,
on earth a dwelling place:
28 For God ſo loueth equitie,
and ſheweth to his ſuch grace,
That he preſerues them euermore,
but ſtroyes the wicked race.
29 Whereas the good and godly men,
inherit ſhall the land:
Hauing as Lords all things therein,
in their owne power and hand.
30 The iuſt mans mouth doth euer ſpeake,
of matters wiſe and hie:
His tongue doth talke to edifie,
with trueth and equitie.
31 For in his heart the law of God
his Lord doth ſtill abide:
So that where euer he goe or walke,
his foot can neuer ſlide.
32 The wicked like a rauening wolfe,
the iuſt man doth beſet:
By all meanes ſeeking him to kill,
if he fall in his net.

The fourth part.

33 Though he ſhould fall into his hands,
yet God would ſuccour ſend,
Though men againſt him ſentence giue,
God will him yet defend.
34 Waite thou on God and keepe his way,
he ſhall preſerue thee then;
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.
35 The wicked haue I ſeene moſt ſtrong,
and plac'd in hie degree:
Flouriſhing in all wealth and ſtore,
as doth the Lawrell tree.
36 But ſuddenly hee paſſeth away,
and loe he was quite gone:
Then I him ſought but could ſcarce finde,
the place where dwelt ſuch one.
37 Marke and behold the perfect man,
how God doth him increaſe:
For the iuſt man ſhall haue at length,
great ioy with reſt and peace.
48 As for tranſgreſſours woe to them,
deſtroy'd they ſhall all be:
God will cut off their budding race,
and rich poſterity.
29 But the ſaluation of the iuſt,
doth come from God aboue:
Who in their trouble ſends them aide,
of his meere grace and loue.
40 God doth him helpe, ſaue and deliuer,
from lewd men and vniuſt:
And ſtill will ſaue them while that they
in him doe put their truſt.

Domine in furore. Pſ. xxxviij. I.H.

Dauid ſicke of ſome grieuous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lord for his ſinne: and therefore prayeth God to turne away his wrath, but in the ende with firme confidence commending his cauſe to God, hopeth for ſpeedy helpe at his hand.

Sing this as the humble ſuite of a ſinner.

PVt me not to rebuke (O Lord)
in thy prouoaked ire:
Ne in thy heauie wrath (O Lord)
correct me I deſire.
2 Thine arrowes doe ſticke faſt in me,
thy hand doth preſſe me ſore:
And in my fleſh no health at all,
appeareth any more.
3 And all this is by reaſon of
thy wrath that I am in:
Nor any reſt is in my bones,
by reaſon of my ſinne.
4 For loe my wicked doings Lord,
aboue my head are gone:
A greater loade then I can beare,
they lie me ſore vpon.

5 My wounds stinke and are festered sore,
as loath some for to see:
Which all through mine owne foolishneese
betideth vnto me.
6 And I in carefull wise am brought
in trouble and distresse:
That I goe wayling all the day
in dolefull heauinesse.
7 My loynes are fil'd with sore disease,
my flesh hath no whole part:
8 I feeble am, and broken sore,
I roare for griefe of heart.
9 Thou know'st Lord my desire, my groanes
are open in thy sight:
10 My heart doth pant, my strength hath faild,
mine eyes haue lost their light.

11 My louers and my wonted friends
stand looking on my woe:
And eke my kinsmen farre away
are me departed fro.
12 They that did seeke my life layd snares,
and they that sought the way
To doe me hurt, spake lies and thought
on treason all the day.

The second part.

13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe that opens not
his mouth to speake withall.
15 For all my confidence, O Lord,
is wholy set on thee:
16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.
17 This did I craue that they my foes
triumph not ouer me:
For when my foote did slip, then they
did ioy my fall to see.
And truely I poore wretch am set
in place a wofull wight:
And eke my grieuous heauinesse
is euer in my sight.
18 For while that I my wickednesse
in humble wise confesse:
And while I for my sinfull deedes
my sorrowes doe expresse.
19 My foes doe still remaine aliue,
and mightie are also:
And they that hate me wrongfully
in number hugely grow.

20 They stand against me that my good,
with euill doe repay:
Because that good and honest things
I doe ensue alway.
21 Forsake me not my Lord my God,
be thou not farre away:
Haste me to helpe, my Lord my God,
my safety and my stay.

Dixi custodiam. Psal xxxix. I.H.

David hauing determined silence, yet brast forth into wwords that he wwould not, through his bitter griefe. For he meeteth certaine requests wwhich taste of mans infirmities, yet mixed wwith many prayers, and all to shew a minde wwonderfully troubled, that it might appeare howw he did striue mightily against death and desperation.

Sing this as the humble suite of a Sinner.

I Sayd I will looke to my wayes,
for feare I should goe wrong:
I will take heede all times that I
offend not in my tongue:
2 As with a bit I will keepe fast
my mouth with force and might:
Not once to whisper all the while
the wicked are in sight.
3 I held my tongue, and spake no word,
but kept me close and still:
Yea from good talke I did refraine,
but sore against my will.
4 My heart waxt hot within my breast,
with musing, thought and doubt:
Which did increase and stirre the fire,
at last these wordes burst out.
5 Lord number out my life and dayes,
which yet I haue not past:
So that I may be certified
how long my life shall last.
6 Lord thou hast pointed out my life
in lenght much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.

7 Man walketh like a shade, and doth
in vaine himselfe annoy:
In getting goods and cannot tell
who shall the same enioy.
8 Now Lord such things this wise doe frame,
what helpe doe I desire?
Of trueth my helpe doth hang on thee,
I nothing els require.

The second part.

9 From all the sinnes that I haue done,
Lord quite mee out of hand:
And make mee not a scorne to fooles,
that nothing vnderstand.
10 I was as dumbe, and to complaine,
no trouble might mee moouе:
Because I knew it was thy worke,
my patience for to prooue.

11 Lord take from mee thy scourge & plagee
I can them not withstand:
I faint and pine away, for feare,
of thy most heauie hand.
12 When thou for sinne doest man rebuke
he waxeth wo and wan:
As doth a cloath that mothes haue fret,
so vaine a thing is man.

13 Lord heare my suite & giue good heede,
regard my teares that fall:
I soiourne like a stranger here,
as did my fathers all.
14 O spare a little, giue me space,
my strength for to restore:
Before I goe away from hence,
and shall be seene no more.

Expectans expectavi. Psa. xl. I.H.

David deliuered from great danger, deeth magnifie God therefore, and commendeth his prouidence towards all mankinde Then he promiseth to giue himselfe wholy to Gods seruice, and declareth howw God is truely wworshipped, afterwward he giueth thankes, and hauing complained of his enemies, he calleth for aid and succour.

Sing this as the 35. Psalme.

I Wayted long and sought the Lord,
and patiently did beare,
At length to me he did accord,

my

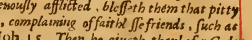
my voyce and crie to heare.
2 He pluckt me from the lake ſo deepe,
out of the mire and clay:
And on a rocke did ſet my feet,
and he did guide my way.
3 To me he taught a Pſalme of prayſe,
which I muſt ſhew abroad:
And ſing new ſongs of thankes alwaies,
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee,
as people much afraid:
Then they vnto the Lord will flee,
and truſt vpon his aid.
5 O bleſt is he whoſe hope and heart
doth in the Lord remaine,
That with the proud doth take no part,
nor ſuch as lie and faine.
6 For Lord my God thy wondrous deedes
in greatneſſe farre doe paſſe:
They fauour towards vs exceedes
all things that euer was.
7 When I intend, and doe deuiſe
thy workes abroad to ſhew:
To ſuch a reckoning they doe riſe,
thereof no end I know.
8 Burnt offrings thou delighteſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſinne,
thou doeſt no man require.
9 Meate offerings and ſacrifice,
thou wouldſt not haue at all:
But thou, O Lord haſt open made
mine eares to heare withall.
10 But then ſayd I, behold and looke,
I come a meane to be:
For in the volume of thy Booke,
thus is it ſayd of mee;
11 That I O God ſhould doe thy minde,
which thing doth like me well:
For in my heart thy Law I finde,
faſt placed there to dwell.
12 Thy iuſtice and thy righteouſneſſe
in great reſorts I tell:
Behold my tongue no time doth ceaſe,
O Lord, thou knowſt full well.

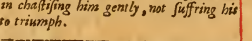
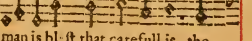
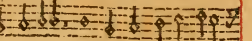
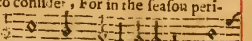
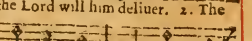
The ſecond part.

13 I haue not hid within my breaſt
thy goodneſſe as by ſtealth:
But I declare and haue expreſt,
thy truth and ſauing health.
14 I keepe not cloſe thy louing minde,
that no man ſhould it know:
The truth that in thy truth I finde,
to all the Church I ſhow.
For I with miſchiefes many one
am ſore beſet about:
My ſinnes increaſe and ſo come on,
I cannot ſpie them out.
15 For why? in number they exceede
the haires vpon my head:
My heart doeth faint for very dread,
that I am almoſt dead.
16 With ſpeede ſend helpe, and ſet me free,
O Lord, I thee require:
Make haſt with aid to ſuccour me,
O Lord at my deſire.
17 Let them ſuſtaine rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Driue backe my foes, and them defame
that wiſh and would me ill.
18 For their ill feates doe them deſcrie,
that would deface my name:
Alwayes at me they rayle and crie,
fie on him, fie for ſhame.
19 Let them in thee haue ioy and wealth,
that ſeeke to thee alwayes:
That thoſe that loue thy ſauing health,
may ſay to God be prayſe.
20 But as for me, I am but poore,
oppreſt, and brought fullow;
Yet thou, O Lord, wilt me reſtore
to health full well I know:
21 For why? thou art my hope and truſt,
my refuge, helpe, and ſtay:
Wherefore my God, as thou art iuſt,
with me no time delay.

Beatus qui intelligit. Pſal. xlj. T.S.

Dauid grieuouſly afflicted, bleſſeth them that pitty his caſe, complaining of faithleſſe friends, ſuch as Iudas, Ioh. 13. Then he giueth thankes for Gods mercie, in chaſtiſing him gently, not ſuffring his enemies to triumph.



He man is bleſt that carefull is, the

needy to conſider, For in the ſeaſon peri-

lous, the Lord will him deliuer. 2. The

Lord will make him ſafe and ſound, and

happy in the land And he will not deliuer

him in the mans enemies hand.
3 And in his bed when he lies ſicke,
the Lord will him reſtore:
And thou, O Lord wilt turne to health
his ſickneſſe and his ſore.
4 Then to my ſickneſſe thus ſay I,
haue mercy Lord on me,
And heale my ſoule, which is full woe
that I offended thee.
5 Mine enemies wiſht me ill in heart,
and thus of me did ſay:
When ſhall he die that all his Name
may vaniſh quite away?
6 And when they come to viſit me,
they aske if I doe well:
But in their hearts miſchiefe they hatch,
and to their mates it tell.
7 They bite their lips, and whiſper ſo,
as though they would me charme:

And

And cast their fetches how to trap
me with some mortall harme.
8 Some grieuous sinne hath brought him to
this sickenes say they plaine:
He is so low that without doubt
rise can he not againe.

9 The man also that I did trust
with me did vse deceit:
Who at my table eate my bred,
the same for me laid waite.
10 Haue mercy Lord on me therefore,
and let me be preserued:
That I may render vnto them,
the things they haue deserued.

11 By this I know assuredly,
I am beloued of thee:
When that mine enemies haue no cause
to triumph ouer mee.
12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place assign'd,
where I shall dwell for aye.

13 The Lord the God of Israel
be praised euermore:
Euen so be it, Lord will I say,
euen so be it therefore.

Quemadmodum. Psal. xlij. I. H.

David is grieued that through persecution he could not be present in the congregation, protesting his presence in heart, albeit in body seperate: at last hee sheweth, that notwithstanding these sorrowes and thoughts, yet hee continually putteth his confidence in the Lord.

Sing this as the 35. Psalme.

LIke as the Hart doth breath and bray
the welspring to obtaine:
So doth my soule desire alway
with thee Lord to remaine.
2 My soule doth thirst, and would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his sight?

3 The teares all times are my repast,
which from mine eyes doe slide:
When wicked men crie out so fast,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had?
Therefore my soule as at pits brinke
most heauy is and sad.

When I did march in good aray,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts most faine.
5 My heart why art thou sad alwayes,
and fretst thus in my breast?
Trust still in God, for him to praise
I hold it euer best.

By him I haue succour at need
against all paine and griefe:
He is my God vvhich vvith all speed
vvill haste to send reliefe.
6 And thus my soule vvithin me Lord
doth faint to thinke vpon,
The land of Iordan, and record
the little hill Hermon.

7 One griefe another in doth call,
as clouds burst out their voyce:
The flouds of euill that doe fall,
runne ouer me with noise.
8 Yet I by day felt thy goodnes,
and helpe at all assaies:
Likewise by night I did not cease
the liuing God to praise.

9 I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke and my defence.
Why doe I then in pensiuenesse
hanging the head thus walke?
While that mine enemies me oppresse
and vexe me with their talke.

10 For why? they vexe mine inward parts,
with pangs to be abhor'd:
When they cry out with stubborne hearts,
where is thy God thy Lord?
11 So soone why dost thou faint and quaile,
my soule, with paine oppresst?
With thoughts why dost thy selfe assaile,
so sore within my brests?

12 Trust in the Lord thy God alwayes,
and thou the time shalt see,
To giue him thankes with laud and praise,
for health restored to thee.

Iudica me Dom. Psal. xliij. T. S.

He prayeth to be deliuered from them which conspire with Absalon, to the end that he might ioyfully praise God in his holy congregation.

Sing this as the 35. Psalme.

IVdge and reuenge my cause, O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer mee.
2 For of my strength thou art the God
why pust thou me thee fro?
And why walke I so heauily
oppressed with my foe.

3 Send out thy light, and eke thy truetie,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shal I to the Altar goe
of God my ioy and cheare:
And on my Harpe giue thankes to thee,
O God, my God most deare.

5 Why art thou then so sad my soule,
and fretst thus in my breast?
Still trust in God for him to praise
I hold it alvvayes best.
6 By him I haue deliuerance
against all paine and griefe:
He is my God, vvhich doth alvvay
at need send me reliefe.

Deus auribus. Psal. xliiij. T. S.

A most earnest prayer made in the name of the faithfull in persecution for sustaining the quarrell of Gods word, as in Paul, Rom. 8.

OVr eares haue heard our fathers tell,

3 The people he shall make to be,
vnto our bondage thrall:
And vnderneath our feete he shall,
the nations make to shall,
4 For vs the heritage he chose,
which we possesse alone:
The flourishing worship of Iaakob,
his well beloued one.

5 Our God ascendeth vpon hie,
with ioy and pleasant noise:
The Lord goeth vp aboue the skie,
with trumpets royall voyce.
6 Sing praises to our God, sing praise,
sing praises to our King:
7 For God is king of all the earth,
all skilfull praises sing.

8 God on the heathen raignes, and sits
vpon his holy throne:
9 The Princes of the people haue,
them ioyned euery one:
To Abrahams people, for our God
which is exalted hie:
As with a buckler doth defend,
the earth continually.

Magnus Dom. xlviij. I.H.

Thankes are giuen to God for the notable deliuerance of Ierusalem from the hands of many kings, the estate whereof is praised for that God is present at all times to defend it: this Psalme seemeth to be made in the time of Ahaz, Iosaphat, Asa, or Ezekias, for then chiefly was the City by forraine Princes assaulted.

Sing this as the 46 Psalme.

GReat is the Lord and with great praise,
to be aduanced still:
Within the Citie of our God,
vpon his holy hill.
2 Mount Sion is a pleasant place,
it gladdeth all the land:
The city of the mighty King,
on her North side doth stand.

3 Within the Pallaces thereof,
God is a refuge knowne:
For loe the kings are gathered, and
together eke are gone.
4 But when they did behold it so,
they wondred and they were
Astonied much, and sodainely,
were driuen backe with feare.

5 Great terrors then on them doe fall,
for very woe they cry:
As doeth a woman when she shall,
goe trauell by and by.
6 As thou with Easterne winde thy ships,
vpon the sea dost breake:
So they were staid, and euen as
we heard our father speake.

7 Loe in the City of our God,
we saw as it was told:
Yea in the Citie which our God,
for euer will vphold.
8 O Lord we waite and doe attend,
on thy good help and grace,
For which we doe all times attend
within thy holy place.

9 O Lord according to thy name,
for euer is thy praise:
And thy right hand, O Lord is full
of righteousnes alwayes.
10 Let for thy iudgements Sion mount,
fulfilled be with ioyes:
And eke of Iudah graunt (O Lord)
the daughters to reioyce.

11 Go walke about all Syon hill,
yea round about her go:
And tell the towres that there vpon
are builded on a roe.
12 And marke you well her bulwarkes all,
behold her towres there:
That ye may tell thereof to them,
that after shalbe heere.

13 For this God is our God,
for euermore is hee:
Yea and vnto the deeth also,
our guider shall he be.

Audite hæc omnes. Psal. xlix. I.H.

Gods spirit moueth the consideration of mans life, shewing that the wealthiest are not the happiest: but noteth how all things are ruled by Gods prouidence who as he iudgeth these worldly misers to euerlasting torments, so he preserueth his, and will reward them in the day of the resurrection. 1. Thes. 1.

Sing this as the 46. Psalme.

ALl people harken and giue eare,
to that that I shall tell:
2 Both high and low, both rich and poore,
that in the world doe dwell:
3 For why? my mouth shall make discourse
of many things right wise:
In vnderstanding shall my heart
his studie exercise.

4 I will incline my heart to know
the parable so darke?
And open all the doubtfull speech,
in meeter on my harpe.
5 Why should I feare afflictions,
or any carefull toyle:
Or els my foes which at my heeles,
are prest my life to spoile?

6 For as for such as riches haue,
wherein their trust is most:
And they which of their treasures great,
themselues doe brag and boast.
7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God
sufficient for him.
8 It is to great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in graue remaine.
10 They see wise men as well as fooles,
subiect vnto deaths bands:
And being dead, strangers possesse
their goods, their rents, their lands.
11 Their care is to build houses faire,
and to determine sure,
To make their name right great on earth
for euer to endure.
12 Yet shall no man alwayes enioy,
high honnor, wealth and rest:

But ſhall at length taſte of deaths cup,
as well as the bruite beaſt.

The ſecond part.

13 And though they try their fooliſhneſſe
to be moſt lewd and vaine:
Their children yet approoue their talke,
and in like ſinne remaine.
14 As ſheepe into the fould are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the iuſt ſhall Lordſhip haue.

Their Image and their royall port
ſhall fade and quite decay:
When as from houſe to pit they paſſe
with woe and well away.
15 But God ſhall ſurely preſerue me
from death and endleſſe paine:
Becauſe he will of his good grace
my ſoule receiue againe.

16 If any man waxe wondrous rich,
feare not I ſay therefore:
Although the glory of his houſe
encreaſeth more and more.
17 For when he dyeth, of all theſe things
nothing ſhall he receiue:
His glory will not follow him,
his pompe will take her leaue.

18 Yet in this life he takes himſelfe
the happieſt vnder ſunne:
And others likewiſe flatter him,
and ſay all is well done.
19 And preſuppoſe he liue as long
as did his fathers old:
Yet muſt he needs at length giue place,
and be brought to deaths fould.

20 Thus man to honour God hath call'd,
yet doth he not conſider:
But like bruite beaſts ſo doth he liue,
which turne to duſt and powder.

Deus Deorum. Pſal. L. W. W.

Hee prophecied that God vvill call all nations by the Goſpell, and require no other ſacrifice of his people, but confeſſion of his benefits, and thanksgiuing: and hovv he deteſteth all ſuch as ſeeme zealous of ceremonies, and not of the pure vvord of God onely.

Deuouring fire
ſhall goe before his face,
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heauens bright,
To iudge his folke
with equitie and right.
5 Saying, goe to,
and now my Saints aſſemble:
My peace they keepe,
their gifts doe not diſſemble.

6 The heauens ſhall
declare his righteouſneſſe:
For God is iudge
of all things more and leſſe.
7 Heare my people,
For I will now reueale:
Liſt Iſrael,
I will thee nought conceale,
Thy God, thy God
am I, and will not blame thee,
8 For giuing not,
all manner offrings to me.

9 I haue no neede
to take of thee at all
Goats of thy fould,
or Calfe out of thy ſtall:
10 For all the beaſts
are mine within the woods:
On thouſand hils
Cattell are mine owne goods.
11 I know for mine
all birds that are on mountaines,
All beaſts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would not thee it tell:
For all is mine
That in the world doth dwell.
13 Eate I the fleſh
of great buls and bullocks?
Or drinke the blood
of Goates and of the flockes?
14 Offer to God
praiſe and hearty thankeſgiuing
And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when troubled thou ſhalt be,
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked
thus ſaith th'eternall God:
Why doſt thou preach
my lawes and teſts abroad?

Seeing thou haſt
them with thy mouth abuſed.
17 And hat'ſt to be
by diſcipline reformed.
My words I ſay,
thou doſt reiect and hate:
18 If that thou ſee
a theefe as with thy mate,
Thou runn'ſt with him
and ſo your prey doe ſeeke:
And art all one
with bawds and ruffians eke.
19 Thou giu'ſt thy ſelfe
to backebite and to ſlaunder,
And how thy tongue
deceiueth it's a wonder.

20 Thou ſitteſt muſing,
thy brother how to blame,
And how to put
thy mothers ſonne to ſhame.
21 Theſe things thou didſt,
and whilſt I held my tongue
Thou didſt me iudge,
becauſe I ſtaid ſo long,
Like to thy ſelfe:
yet though I keepe long ſilence,
Once ſhalt thou feele
of thy wrongs iuſt recompence.
22 Conſider this
ye that forget the Lord:
And feare not when
hee threatneth with his word;
Leaſt without helpe
I ſpoyle you as a prey.
23 But hee that thankes
offreth, praiſeth me aye,
Saith the Lord God:
and hee that walketh this trace,
I will him teach
Gods ſauing health to embrace.

Another of the ſame by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From where the Sunne doth riſe vnto
the ſetting of the ſame.
2 From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.

3 Our God ſhall come in haſte,
to ſpeake hee ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heauens from on hie
the earth below likewiſe:
Hee will call forth to iudge and trie
his folke hee doth deuiſe.

5 Bring forth my Saints (ſaith hee)
my faithfull flocke ſo deare:
Which are in bond and league with me
my law to loue and feare.
6 And when theſe things are tride
the heauens ſhall record:
That God is iuſt, and all muſt bide
the iudgement of the Lord.

7 My people, O giue heed,
Iſrael to thee I crie:
I am thy God, thy helpe at neede,
thou canſt it not denie.
8 I doe not ſay to thee,
thy ſacrifice is ſlacke:
Thou offereſt dayly vnto me
much more then I doe lacke.

9 Think'ſt thou that I doe neede
thy cattell yong or old?
Or elſe deſire ſo much to feede
on Goates out of thy fold?
10 Nay, all the beaſts are mine,
in woods that eate their fils.
And thouſands more of neate and kine
that runne wilde on the hils.

The ſecond part.

11 The birds that build on high
in hils and out of ſight:
And beaſts that in the fields doe ly,
are ſubiect to my might.
12 Then though I hungred ſore,
what neede I ought of thine:
Sith that the earth with her great ſtore,
and all therein is mine?

13 To buls fleſh haue I minde,
to eate it, doſt thou thinke?
Or ſuch a ſweetneſſe doe I finde
the blood of Goates to drinke?
14 Giue to the Lord his prayſe,
with thanks to him apply:
And ſee thou pay thy vowes alwayes
vnto the God moſt hie.

15 Then ſeeke and call to me,
when ought would worke thee blame:
And I will ſure deliuer thee,
that thou maiſt prayſe my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are foule and vaine,
to them the Lord will ſay:

17 With what a face dar'ſt thou
my word once ſpeake or name?
Why doth thy talke my law allow?
thy dee des denie the ſame.
18 Whereas for to amend
thy life thou art ſo ſlacke:
My word the which thou doſt pretend,
is caſt behinde thy backe.

The third part.

19 When thou a theefe doſt ſee
by theft to liue in wealth:
With him thou runſt, and doſt agree
likewiſe to thriue by ſtealth:
20 When thou doſt them behold,
that wiues and maids defile:
Thou lik'ſt it well, and waxeſt bold,
to lead that life moſt vile.

21 Thy lips thou doſt apply
to ſlander and deſame:
Thy tongue is taught to craft and lye,
and ſtill doth vſe the ſame.

22 Thou studiest to reuile,
thy friends to thee so neere
With slander thou would'st needs defile,
thy mothers sonne most deare.

23 Hereat while I doe winke,
as though I did not see:
Thou goest on still, and so dost thinke
that I am like to thee:
24 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

25 Marke this I you require,
that haue not God in minde:
Least when I plague you in mine ire,
your helpe be farre to finde.
26 He that doth giue to me,
the sacrifice of prayse
Doth please me well, and he shall see,
to walke in godly wayes.

Miserere mei. Psal. Lj. W. W.

Dauid rebuked by the Prophet Nathan for his great offences, acknowledged the same to God, protestings his naturall corruption, wherefore he prayeth God to forgiue his sinnes, & renew in him his holy spirit, promising that hee will not be vnmindfull of those great graces. Finally fearing least God would punish the whole Church for his fault, he requires that he would rather increase his grace towards the same.

O Lord consider my distresse, and now
with speed some pitie take, My sins deface,
my faults redresse, good Lord for thy great
mercies sake. 2. Wash mee, O Lord, and
make mee cleane, from this vniust and sinfull
act, and purifie yet once againe, my hainous
crime and bloody fact.

3 Remorse and sorow doth constraine,
me to acknowledge mine excesse:
My sinnes alas doe still remaine.
4 Before my face without releasse,
For thee alone I haue offended,
committing euill in thy sight,
And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest alas,
that first I was conceiued in sinne:
Yea of my mother so borne was,
and yet vile wretch remaine therein.
6 Also behold Lord thou dost loue,
the inward trueth of a pure heart:
Therefore thy wisedome from aboue,
thou hast reueal'd me to conuert.

7 If thou with Isop purge this blot,
I shallbe cleaner then the glasse,
And if thou wash away my spot,
the snow in whitenesse shall I passe.
8 Therefore O Lord, such ioy me send,
that inwardly I may find grace:
And that my strength may now amend,
which thou hast swag'd for my trelpasse.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge thy sinnes I thee desire,
which doe in number passe the sand.
10 Make new my heart within my brest,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torments end,
Take not from me thy spirit and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free spirit retaine,
which vnto thee may stirre my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by mine example shall flie sinne.
14 O God that art my health art Lord,
forgiue me this my bloody vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips, my tongue vntie,
O Lord, which art the onely kay:
And then my mouth shall testifie,
thy wondrous workes and prayse alway.
16 And as for outward sacrifice,
I would haue offered many one:
But thou esteem'st them of no price,
and therein pleasure takest none.

17 The heauy heart, the minde oppresst,
O Lord thou neuer dost reiect:
And to speake trueth it is the best
end of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
powre out thy mercy on thy hill,
And on Ierusalem thy grace,
build vp the walles and loue it still.

19 Thou shalt accept then our offrings,
of peace and righteousnesse I say:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the ſame by T.S.

Sing this as the Lamentation.

HAue mercy on me God after,
thy great abundant grace:
After thy mercies multitude,
doe thou my ſinnes deface.
2 Yea, waſh me more from mine offence,
and cleanſe me from my ſinne.
For I doe know my faults, and ſtill
my ſinnes are in mine eyne.

3 Againſt thee, thee alone I haue
offended in this caſe:
And euill haue I done before
the preſence of thy face.
4 That in the things that thou doſt ſay,
vpright thou maiſt be tride:
And eke in iudgement that the dome
may paſſe vpon thy ſide.

5 Behold in wickedneſſe my kinde,
and ſhape I did receiue:
And loe my ſinfull mother eke,
in ſinne did me conceiue.
6 But loe the trueth in inward parts,
is pleaſant vnto thee:
And ſecrets of thy wiſedome thou,
reuealed haſt to me.

7 With Iſope Lord beſprinkle me,
I ſhall be cleanſed ſo:
Yea, waſh thou me, and ſo ſhall I,
be whiter then the ſnow.
8 Of ioy and gladneſſe make thou mee,
to heare the pleaſant voyce:
That ſo the bruiſed bones, which thou
haſt broken may reioyce.

9 From the beholding of my ſinnes,
Lord turne away thy face:
And all my deeds of wickednes,
doe vtterly deface:
10 O God create in me a heart,
vnſpotted in thy ſight:
And eke within my bowels Lord,
renue a ſtable ſpirit.

11 Ne caſt me from thy ſight, nor take
thy holy ſpirit away:
The comforts of thy ſauing helpe,
giue me againe I pray.
12 With thy free ſpirit eſtabliſh me,
and I will teach therefore
Sinners thy wayes, and wicked ſhall,
be turn'd vnto thy lore.

The ſecond part.

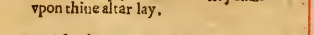
13 O God, that art my God of health,
from blood deliuer me:
That praiſes of thy righteouſneſſe,
my tongue may ſing to thee.
14 My lips that yet faſt cloſed be,
doe thou O Lord vnloſſe:
The praiſes of thy maieſtie,
my mouth ſhall ſo diſcloſe.

15 I would haue offered ſacrifice,
if that had pleaſed thee:
But pleaſed with burnt offrings
I knew thou wilt not be:
16 A troubled ſpirit is ſacrifice,
delightfull in Gods eyes.
A broken and an humble heart,
God thou wilt not deſpiſe.

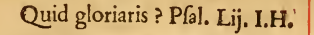
17 In thy good will deale gently Lord,
to Sion, and withall:
Grant that of thy Ieruſalem,
vpreard may be the wall.
18 Burnt offrings, gifts, and ſacrifice,
of iuſtice in that day:
Thou ſhalt accept, and Calues they ſhall
vpon thine altar lay.

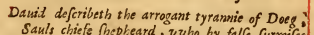
Quid gloriaris? Pſal. Lij. I.H.

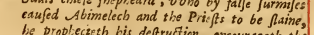
Dauid deſcribeth the arrogant tyrannie of Doeg, Sauls chiefe ſhepheard, who by falſe ſurmiſes cauſed Abimelech and the Prieſts to be ſlaine, he propheceth his deſtruction, encourageth the faithfull to truſt in God, who moſt ſharpely reuengeth his, and rendreth thankes for his deliuerance. Herein is liuely ſet foorth the kingdome of Antichriſt.

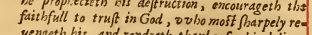


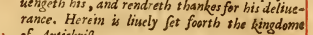
Hy doſt thou tyrant boaſt abroad


thy wicked works to prayſe? Doſt thou not


know there is a God, whoſe mercies laſt al-


wayes? 2. Why doeth thy minde yet ſtill de-


uiſe ſuch wicked wiles to warpe? Thy tongue


vntrue in forging lies, is like a raſor ſharpe.

3 On miſchiefe why ſetſt thou thy minde,
and wilt not walke vpright?
Thou haſt more luſt falſe tales to fiude,
then bring the trueth to light.
4 Thou doeſt delight in fraud and guile,
in miſchiefe, blood and wrong,
Thy lips haue learn'd the flattering ſtile,
O falſe deceitfull tongue.

5 Therefore ſhall God for euer confound
and pluckt thee from thy place:
Thy ſeed root out from off the ground,
and ſo ſhall thee deface.
6 The iuſt when they behold thy fall,
with feare will prayſe the Lord.
And in reproach of thee withall,
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,
and truſt his corrupt ſenſe.
8 But I an Oliue freſh and greene,
will ſpring and ſpread abroad:

For why? my trust all times hath beene
vpon the liuing God.
9 For this therefore will I giue prayse
to thee with heart and voyce:
I will set forth thy name alwayes,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Liij. T.S.

Dauid describeth the crooked nature, cruelty and punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46 Psalme.

THe foolish man in that which he,
within his heart hath sayd,
That there is any God at all,
he vtterly denaid.
2 They are corrupt and they also,
a haynous worke haue wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord lookt downe on sons of men,
from heauen all abroad,
To see if any were that would
be wise, and seeke for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feede vpon,
My people as they feed on bread,
the Lord they call not on.
6 Euen there they were afraid, and stood,
with trembling all dismaid:
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones, that thee besieg'd,
hath scattered all abroad:
Thou hast confounded them, for they
reiected are of God.
8 O Lord, giue thou thy people health,
and thou, O Lord fulfill:
Thy promise made to Israell,
from out of Sion hill.

9 When God his people shall restore,
that earst was captiue lad:
Then Iaakob shall therein reioyce,
and Israel shalbe glad.

Deus in nomine. Psal. Liij. I.H.

Dauid in great danger through Ziphims, calleth vpon God to destroy his enemies, promising sacrifice for his deliuerance.

Sing this as the 46 Psalme.

GOd saue mee for thy holy name,
and for thy goodnesse sake:
Vnto the strength Lord of the same,
I doe my cause betake.
2 Regard, O Lord, and giue an eare
to me when I doe pray,
Bow downe thy selfe to me and heare,
the words that I doe say.

3 For strangers vp against mee rise,
and tyrants vexe me still,
Which haue not God before their eyes,
they seeke my soule to spill.
4 But loe, my God doth giue me aide,
the Lord is straight at hand:
With them by whom my soule is staid,
the Lord doth euer stand.

5 With plagues repay againe all those,
for me that lie in waite:
And in thy truth destroy my foes,
with their owne snare and baite.
6 And offring of free heart and will,
then I to thee shall make:
And prayse thy name, for therein still
great comfort I doe take.

7 O Lord, at length doe set me free,
from them that craft conspire:
And now mine eyes with ioy doe see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I.H.

Dauid in great distresse, complaineth of Sauls cruelty, and falshood of his familiar acquaintance, effectuallie mouing the Lord to pitie him. Then assured of deliuerance, he setteth foorth the grace of God as if he had already obteined his request.

Sing this as the 46 Psalme.

O God giue eare and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy face away.
2 Take heed to mee, grant my request,
and answere mee againe?
With plaints I pray, full sore opprest,
great griefe doth me constraine.

3 Because my foes with threats and cries,
oppresse me through despight:
And so the wicked sort likewise,
to vexe mee haue delight.
4 For they in counsell doe conspire,
to charge me with some ill:
So with their hastie wrath and ire,
they doe pursue me still.

5 My heart doth faint for want of breath,
it panteth in my brest:
The terrours and the dread of Death,
doth worke me much vnrest.
6 Such dreadfull feare on me doth fall,
that I therewith doe quake:
Such horrour whelmeth me withall,
that I no shift can make.

7 But I doe say, who will giue me
the swift and pleasant winges
Of some faire doue that I may flee,
and rest me from these things.
8 Loe then I would goe farre away,
to flie I would not cease:
And I would hide my selfe and stay
in some great wilderneſſe.

9 I would be gone in all the hast,
and not abide behind:
That I were quite and ouerpast
these blasts of boystrous winde.
10 Deuide them Lord, and from them pull,
their diuelish double tongue:
For I haue spied their Citie full,
of rapine, strife and wrong.

11 Which things both night & day through-
did close her as a wall. (out,
In midst of her is mischiefe stout,
and sorrow eke withall.
12 Her parish parts are wicked plaine,
her deeds are much too vile:
And in her streets there doth remaine,
all craftie fraude and guile.

The second part.

13 If that my foes did seeke my shame,
I might it well abide:
From open enemies checke and blame,
some where I could mee hide:
14 But thou it was my fellow deare,
which friendship did pretend:
And didst my secret counsell heare,
as my familiar friend.

15 With whom I had delight to talke,
in secret and abroad:
And wee together oft did walke,
within the house of God.
16 Let death in hatte vpon them fall,
and send them quicke to hell:
For mischiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God doe crie,
to him for helpe I flee:
The Lord doth heare mee by and by,
and he doth succour me.
18 At morning, noone, and euening tide:
vnto the Lord I pray:
When I so instantly haue cride,
he doth not say me nay.

19 To peace he shall restore me yet,
though warres be neere at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first and last doth raigne,
both now and euermore,
Will heare when I to him complaine,
and punish them full sore.

21 For sure there is no hope that they
to turne will once accord:
For why? they will not God obey,
nor doe not feare the Lord.
22 Upon their friends they laid their hands,
which were in couenant knit:
Of friendship to neglect the bands,
they passe or care no whit.

23 While they haue war within their hearts,
as butter are their words:
Although their words were smooth as oyle,
they cut as sharpe as swords.
24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord
the iust in thrall to see.

25 But God shall cast them deepe in pit,
that thirst for blood alwaies:
He will no guilefull man permit,
to liue out halfe his dayes.
26 Though such be quite destroi'd and gone,
in thee O Lord, I trust:
I shall depend thy grace vpon,
with all my heart and lust,

Miserere mei. Psal. Lvj. I.H.

Dauid being brought to Achis the King of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth succour, trusteth in God, and promiseth to performe his vowe, which vvas to prayse God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on mee I pray,
for man would me deuoure:
He fighteth with me day by day,
and troubleth me eash houre.
2 Mine enemies dayly enterprise,
to swallow mee outright:
To fight against mee many rise,
O thou most high of might.

3 When they would make me most afraid
with boasts and brags of pride:
I trust in thee alone for aide,
By thee will I abide:
4 Gods promise I doe minde and prayse,
O Lord, I sticke to thee:
I doe not care at all assaies,
what man can doe to mee.

5 What things I either did or spake,
they wrest them at their will:
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselues to hide,
close watch for me to lay:
They spie my pathes, and snares haue layd,
to take my life away.

7 Shall they thus scape on mischiefe set?
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make me flee,
and on my teares doest looke:
Reserue them in a glasse by thee,
and write them in thy booke.

9 When I doe call vpon thy name,
my foes away doe start:
I well perceiue it by the same,
that God doth take my part.
10 I glory in the word of God,
to prayse it I accord:
With ioy I will declare abroad,
the promise of the Lord.

11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vowds alwaies:
And I (O Lord) all times to thee,
will offer thankes and prayse.

13 My soule from death thou dost defend,
and keepest my feet vpright:
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psal. Lvij. I.H.

Dauid in the desart of Ziph, betraied by the inhabitants, and in the same caue with Saul, calleth to God, with full confidence that hee will performe his promise, and shew his glory in heauen, and in earth against his cruell enemies, therefore he rendreth laud and prayse.

Sing

Sing this as the 44 Pſalme.

TAke pitty for thy promiſe ſake,
haue mercy Lord on me:
For why my ſoule doth her betake
vnto the helpe of thee.
2 Within the ſhaddow of thy wings
I ſet my ſelfe full faſt:
Till miſchiefe, malice, and like things,
be gone and ouerpaſt.

3 I call vpon the God moſt high,
to whom I ſticke and ſtand:
I meane the God that will ſtand by
the cauſe I haue in hand.
4 From heauen he hath ſent his aide,
to ſaue me from their ſpight:
That to deuoure me haue aſſaid,
his mercy, trueth, and right.

5 I lead my life with lyons fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that fret like flames of fire.
6 Their teeth are ſpeares and arrowes long,
as ſharpe as I haue ſeene:
They wound and cut with their quicke tongue
like ſwords and weapons keene.

7 Set vp and ſhew thy ſelfe, O God,
aboue the heauens bright:
Exalt thy prayſe in earth abroad,
thy maieſty and might.
8 They lay their nets, and doe prepare
a priuie caue and pit:
Wherein they thinke my ſoule to ſnare,
but they are fallen in it.

9 My heart is ſet to laud the Lord,
in him to ioy alwayes:
My heart I ſay doth well accord
to ſing his laud and prayſe.
10 Awake my ioy, awake I ſay,
my lute, my harpe, and ſtring:
For I my ſelfe before the day
will riſe, reioyce, and ſing.

11 Among the people I will tell
The goodneſſe of my God:
And ſhew his prayſe that doth excell,
in heathen lands abroad.
12 His mercy doth extend as farre
as heauens all are hie,
His truth as high as any ſtarre,
that ſhineth in the skie.

13 Set foorth and ſhew thy ſelfe, O God,
aboue the heauens bright:
Extoll thy prayſe on earth abroad,
thy maieſty and might.

Si vere utique. Pſal. Lviij. I. H.

Hee deſcribeth his malicious enemies, Sauls flatterers, vvho ſecretly and openly ſought his deſtruction, from vvhom he appealed to Gods iudgement, ſuerving that the iuſt ſhall reioyce at the puniſhment of the vvicked, to Gods glorie.

Sing this as the 48. Pſalme.

YE rulers which are put in truſt
to iudge of wrong and right:
Be all your iudgements true and iuſt,
not knowing neede or might?
2 Nay in your hearts ye marke and muſe
in miſchiefe to conſent;
And where ye ſhould true iuſtice vſe,
your hands to bribes are bent.

3 The wicked ſort from their birth-day
haue erred on this wiſe:
And from the mothers wombe alway
haue vſed craft and lies.
4 In them the poiſon and the breath
of ſerpents doe appeare:
Yea, like the Adder that is deafe
and faſt doth ſtop her eare.

5 Becauſe he will not heare the voyce,
of one that charmeth well:
No though hee were the chiefe of choyce,
and therein doth excell.
6 O God, breake thou their teeth at once,
within their mouths throughout,
The tuskes that in their great lawbones,
like Lyons whelpes hang out.

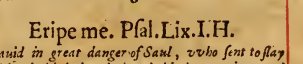
7 Let them conſume away and waſte,
as water runns foorth right.
The ſhafts that they doe ſhoote in haſt,
let them be broke in flight.
8 As Snailes doe waſte within the ſhell,
and vnto ſlime doe turne:
As one before his time that fell,
and neuer ſaw the Sunne.

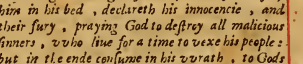
9 Before the thornes that now are yong
to buſhes big ſhall grow:
The ſtormes of anger waxing ſtrong,
ſhall take them ere they know.
10 The iuſt ſhall ioy it doth them good,
that God doth vengeance take:
And they ſhall waſh their feete in blood,
of them that him forſake.

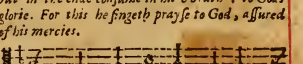
11 Then ſhall the world ſhew forth and tell
that good men haue reward:
And that a God on earth doth dwell,
that iuſtice doth regard.

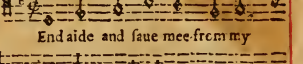
Eripe me. Pſal. Lix. I. H.

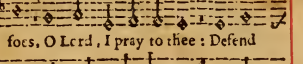
Dauid in great danger of Saul, vvho ſent to ſlay him in his bed, declareth his innocencie, and their fury, praying God to deſtroy all malicious ſinners, vvho liue for a time to vexe his people: but in the ende conſume in his vvrath, to Gods glorie. For this he ſingeth prayſe to God, aſſured of his mercies.

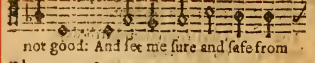




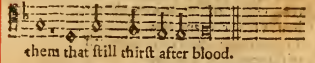








not good: And see me sure and safe from



them that still thirst after blood.

3 For loe they waite my soule to take,
they rage against me still:
Yea, for no fault that I did make:
I neuer did them ill.
4 They runne, and doe themselues prepare,
when I no whit offend:
Arise, and saue me from their snare,
and see what they intend.

5 O Lord, of hoasts of Israel
arise and strike all lands:
And pittie none that doe rebel,
and in their mischiefe stands.
6 At night they stirre and seeke about,
as hounds they howle and grin:
And all the Citie cleane throughout
from place to place they runne.

7 They speake of me with mouth alway,
but in their lips are swords:
They greed my death, and then would say,
what? none doth heare our words:
8 But Lord thou hast their wayes espide,
and laught thereat apace:
The heathen folke thou shalt deride,
and mocke them to their face.

9 The strength that doth my foes withstand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
10 The Lord to me doth shew his grace
in great abundance still:
That I may see my foes in case
such as my heart doth will.

The second part.

11 Destroy them not at once, O God,
least it from minde doe fall:
But with thy strength driue them abroad,
and so consume them all.
12 For their ill words and truthlesse tongues,
confound them in their pride:
Their wicked oaths, with lyes and wrong,
let all the world deride.

13 Consume them in thy wrath, O Lord,
that nought of them remaine:
That men may know throughout the world
that Iacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and crie:
Throughout the streets in euery place,
they runne about and spie.

15 They seeke about for meate I say,
but let them not be fed:
Nor finde a house wherein they may
behold to put their head.
16 For I will shew thy strength abroad,
thy goodnesse I will prayse:
For thou art my defence and God,
at needs in all affaies.

17 Thou art my strength, thou hast me staid,
O Lord, I sing to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repulisti. Psal. Lx. I.H.

Dauid now king ouer Iudah, after many victories, shewed by euident signes, that God elected him a King, assuring the people, that God will prosper them if they approoue the same. After he prayeth vnto God to finish that hee had begun.

Sing this as the 59. Psalme.

O Lord, thou diddest vs cleane for sake,
and scattred st vs abroad:
Such great displeasure thou didst take,
returne to vs, O God.
2 Thy might did mooue the land so sore,
that it in sunder brake:
The hurt thereof, O Lord, restore,
for it doth bow and quake.

3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs
a drinke of deadly wine.
4 But yet to such as feare thy name
a token shall ensue
That they might triumph in the same,
because thy word is true.

5 So that thy might may keepe and saue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord, grant this to mee.
6 The Lord did speake from his owne place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete out Succoths vale.

7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my Law doth Iuda guide.
8 In Moab I will wash my feete,
ouer Edom throw my shooe:
And thou Palistine ough'st to seeke,
for fauour me vnto.

9 But who will bring me at this tide,
vnto the City strong?
Or who to Edom will me guide,
so that I goe not wrong?
10 Wilt thou O God, which didst forsake,
thy flocke, their land and coasts?
Our warres in hand thou would'st not take,
nor walke among our hoasts.

11 Giue aide O Lord, and vs relieue,
from them that vs disdaine:
The helpe that hoasts of men can giue,
it is but all in vaine.
12 But through our God wo shall haue might
to take great things in hand:
He will tread downe, and put to flight
all those that vs withstand.

Exaudi Deus. Psal. Lxj. I.H.

Whether hee were in danger of the Ammonites or pursued of Absolon, here hee cryeth to be deliuered, and confirmed with his kingdome, promising perpetuall prayses.

Sing

Sing this as the 30. Psalme.

REgard, O Lord, for I complaine,
and make my suite to thee,
Let not my wordes returne in vaine,
but giue an eare to me.
2 From of the coasts and vtmost parts,
of all the earth abroad
In griefe and anguish of my heart,
I crie to thee, O God.

3 Vpon the rocke of thy great power,
my wofull minde repose:
Thou art my hope, my fort, and tower,
my fence against my foes.
4 Within thy tents I lust to dwell,
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fullfill the same:
With goodly gifts doth he reward,
all them that feare his name.
6 The King shall he in health maintaine,
and so prolong his dayes,
That he from age to age shall raigne,
for euermore allwayes.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, trueth and grace,
defend him from decay.
8 Then shall I sing for euer still,
with prayse vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nonne Deo. Psal. Lxij. I.H.

Dauid declareth by this example and the nature of God, that he and all people must trust in God alone, seeing that all without God goes to nought, who onely is of power to saue, and that he rewardeth man according to his workes.

Sing this as the 59 Psalme.

MY soule to God shall giue good head,
and him alone attend:
For why my health and hope to speed,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health and aide:
He is my stay, that no pretence,
shall make me much dismaid.

3 O wicked folke how long will ye
vse craft? sure you must fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye seeke allwaies
to put him to the worse,
Ye loue to lie, with mouth ye prayse,
and yet your heart doth curse.

5 Yet still my soule doth whole depend,
on God my chiefe desire:
From all ill feates me to defend,
none but him I require.
6 He is my rocke, my strength and tower,
my health is of his grece:
He doth support me, that no power
can moone me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is mine onely trust.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and say,
our trust is in the Lord.

9 The sonnes of men deceitfull are,
on ballance but a slight,
With things most vile doe them compare,
for they can keepe no weight.
10 Trust not in wrong robbery or stealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
set not your hearts thereon.

11 The Lord long sith one thing did tell,
which heare to minde I call:
He spake it oft I heard it well:
that God alone doth all.
12 And that thou Lord art good and kinde,
thy mercy doth exceed?
So that all sorts with thee shall finde,
according to their meede.

Deus Deus meus. Psal. Lxiij. I.H.

Dauid after his danger of Ziph, giueth God thanks for his wonderfull deliuerance, in whose mercies hee trusteth euen in the midst of miserie, prophesying the destruction of Gods enemies, and contrariwise happinesse to all them that trust in the Lord. 1. Sam. 3.

Sing this as the 44 Psalme.

O God, my God, I watch betime,
to come to the in haste:
For why? my soule and bodie both,
doe thirst of thee to taste.
2 And in this barren wildernesse,
where waters there are none:
My flesh is parcht for thought of thee:
for thee I wish alone.

3 That I might see yet once againe,
thy glory strength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre surmount,
this life and wretched dayes:
My lips therefore shall giue to thee,
due honour, laud and prayse.

5 And whilst I liue I will not faile,
to worship thee alway:
And in thy name I shall list vp,
my hands when I doe pray.
6 My soules is fill'd as with marrow,
which is both fat and sweet,
My mouth therefore shall sing such songs
as are for thee most meete.

7 When as in bed I thinke on thee,
are eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My soule doth surely sticke to thee,
thy right hand is my power.
9 And those that seeke my life to stroy,
them death shall soone deuoure.

10 The

10 The ſword ſhall them devoure each one
their carkaſes ſhall feede
The hungry foxes which doe runne,
their prey to ſeeke at neede.
11 The King and all men ſhall reioyce,
that doe profeſſe Gods word:
For liars mouths ſhall then be ſtopt,
which haue the truth diſturb'd.

Exaudi Deus. Pſal. Lxiiij. I. H.

David prayeth againſt the falſe reporters and ſlanderers, hee declareth their puniſhment and deſtruction, to the comfort of the iuſt, and the glory of God.

Sing this as the 18. Pſalme.

O Lord, vnto my voice giue eare,
with plaints when I doe pray:
And rid my life and ſoule from dread,
of foes that threat to ſlay.
2 Defend me from that ſort of men,
which in deceits doe lurke?
And from the frowning face of them,
that all ill feates doe worke.
3 Who whet their tongues as wee haue ſeene
men whet and ſharpe their ſwords:
They ſhoot abroad their arrowes keene,
I meane moſt bitter words.
4 With privie ſleights ſhoote they their ſhafts
the vpright man to hit:
The iuſt vnware to hit by craft,
they care or feare no whit.

5 A wicked worke they haue decreed,
in counſell thus they crie:
To vſe deceit let vs not dread,
what? who can it eſpie?
6 What waies to hurt they talke and muſe,
all times within their heart:
They all conſult what feats to vſe,
each doth inuent his part.

7 But yet all this ſhall not anaile,
when they thinke leaſt vpon:
God with his dart ſhall ſure aſſault,
and wound them euery one.
8 Their crafts and their ill tongues withall,
ſhall worke themſelues ſuch blame:
That they which then behold their fall,
ſhall wonder at the ſame.

9 Then all that ſee ſhall know right well,
that God the thing hath wrought:
And prayſe his wittie workes, and tell
what he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce,
ſtill truſting in his might:
So ſhall they ioy with minde and voyce,
whoſe heart is pure and right.

Te decet hymnus. Pſal. Lxv. I. H.

A thankeſgiuing vnto God by the faithfull, who are ſignified by Sion and Ieruſalem, for the chuſing, preſeruation, and gouernance of them, and for the plentifull bleſſings powred forth vpon all the earth.

Sing this as the 30 Pſalme.

THy prayſe alone (O Lord) doth raigne,
in Sion thine owne hill,
Their vowes to thee they doe maintaine,
and their beheſts fulfill.
2 For that thou doſt their prayers heare,
and doſt thereto agree,
Thy people all both farre and neere,
with truſt ſhall come to thee.

3 Our wicked life ſo farre exceeds,
that wee ſhould fall therein:
But Lord forgiue our great miſdeeds,
and purge vs from our ſinne.
4 The man is bleſt whome thou doſt chuſe,
within thy courts to dwell:
Thy houſe and temple he ſhall vſe,
with pleaſures that excell.

5 Of thy great iuſtice heare vs God,
our healt of thee doth riſe:
The hope of all the earth abroad,
and the ſea coaſtes likewiſe.
6 With ſtrength thou art beſet about,
and compaſt with thy power:
Thou makeſt the mountaines ſtrong and ſtout,
to ſtand in euery ſhowre.

7 The ſwelling ſeas thou doeſt aſſwage,
and make their ſtreames full ſtill:
Thou doſt reſtraine the peoples rage,
and rule them at thy will.
8 The folke that dwell full farre on earth,
ſhall dread thy ſignes to ſee:
Which morne and euening in great mirth,
doe paſſe with prayſe to thee.

9 When that the earth is chopt and dry,
and thirſteth more and more:
Then with thy drops thou doſt apply
and much increaſe her ſtore.
The ſtoud of God doth ouerflow,
and ſo doth cauſe to ſpring:
The ſeede and corne which men doe ſow,
for he doth guide the thing.

10 With wet thou doſt her furrowes fill,
whereby her clods doe fall:
Thy drops on her thou doeſt diſtill,
and bleſſe her fruite withall.
11 Thou deckſt the earth of thy good grace,
with faire and pleaſant crop:
Thy clouds diſtill their dew apace,
great plenty they doe drop.

12 Whereby the deſert ſhall beginne,
full great increaſe to bring:
The little hils ſhall ioy therein,
much fruite in them ſhall ſpring.
13 In places plaine the flocke ſhal feed,
and couer all the earth:
The vales with corne ſhall ſo exceed,
that men ſhall ſing for mirth.

Iubilate Deo. Pſal. Lxvj. T. S.

Hee exhorteth to prayſe the Lord in his wonderfull workes, he ſets forth the power of God to affray rebels, and ſheweth Gods mercy to Iſrael, to prouoke all men to heare and prayſe his name.

Sing this as the 18 Pſalme.

YE men on earth in God reioyce,
with prayſe ſet forth his name:
2 Extoll his might with heart and voyce,
giue glory to the ſame.
3 How wonderfull (O Lord) ſay ye,
in all thy works thou art?
Thy foes for feare doe ſeeke to thee,
full ſore againſt their heart.

4 All men that dwell the earth throughout,
doe prayſe the name of God,

The

The laud thereof the world about
is ſhew'd and ſet abroad:
5 All folke come forth, behold and ſee
what things the Lord hath wrought:
Marke well the wondrous workes that he
for man to paſſe hath brought.

6 He layd the ſea like heapes on hie,
therein a way they had:
On foot to paſſe both faire and drie,
whereof their hearts were glad.
7 His might doth rule the world alway,
his eyes all things behold:
And ſuch as would him diſobey,
by him ſhall be control'd.

8 Ye people giue vnto our God
due laud and thankes alwayes:
With ioyfull voyce declare abroad,
and ſing vnto him prayſe.
9 Which doth endue our ſoules with life,
and it preſerue withall:
Hee ſtaieth our feet, ſo that no ſtrife
can make vs ſlip or fall.

10 The Lord doth prooue our deeds with fire,
if that they will abide:
As workemen doe when they deſire
to haue their metals tride.
11 Although thou ſuffer vs ſo long
in priſon to be caſt:
And there with chaines and fetters ſtrong
to lye in bondage faſt.

The ſecond part.

12 Although I ſay thou ſuffer men
on vs to ride and raigne:
Though wee through fire and water runne
of very griefe and paine.
Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bring'ſt vs our into a place
to liue in wealth and reſt.

13 Vnto thy houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake
in all my griefe and ſmart:
The vowes I ſay which I did make
in dolour of my heart.

15 Burnt offrings I will giue to thee
of oxen fat and Rams:
None other ſacrifice ſhall be,
of bullockes, Goates and lambs.
16 Come foorth and harken here full ſoone,
all ye that feare the Lord:
What he for my poore ſoule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my tongue make ſpeede apace,
to prayſe him by and by.
18 But if I feele my heart within,
in wicked workes reioyce,
Or if I haue delight to ſinne
God will not heare my voyce.
19 But ſurely God my voyce hath heard,
and what I doe require:
My prayer he doth well regard,
and granteth my deſire.
20 All prayſe to him that hath not put,
nor caſt me out of minde:
Nor yet his mercy from me ſhut,
which I did euer finde.

Deus miſereatur. Pſal. Lxvij.

A ſweet prayer for all the faithfull to obteine the fauour of God, and to be lightned with his countenance, to the end that his wayes and iudgements may be knowne throughout the earth: & reioycing that God is the gouernour of all nations.

Sing this as the 30. Pſalme.

HAue mercy on vs Lord,
and grant vs thy grace:
To ſhew to vs doe thou accord
the brightneſſe of thy face.
2 That all the earth may know
the way to godly wealth.
And all the nations on a row
may ſee thy ſauing health.

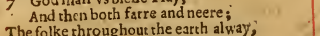
3 Let all the world, O God,
giue prayſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
4 Throughout the world ſo wide,
let all reioyce with mirth:
For thou with trueth and right doſt guide
the nations of the earth.

5 Let all the world, O God,
giue prayſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame:
6 Then ſhall the earth increaſe,
great ſtore of fruite ſhall fall:
And then our God the God of peace,
ſhall bleſſe vs eke with all.

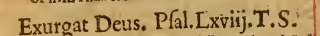
7 God ſhall vs bleſſe I ſay,
And then both farre and neere;
The folke throughout the earth alway,
of him ſhall ſtand in feare.

Exurgat Deus. Pſal. Lxviij. T. S.

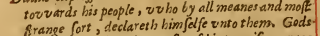
Dauid expreſſeth the wonderfull mercies of God towards his people, who by all meanes and moſt ſtrange ſort, declareth himſelfe vnto them. Gods Church therefore by reaſon of his promiſes, grace and victories, doth excell and vvorldly things: vvherefore all men are moued to prayſe God for euer.



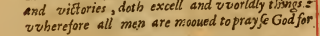
LEt God ariſe, and then his foes



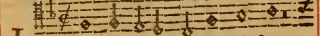
will turne themſelues to flight: His



enemies then will runne abroad, and

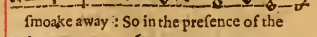


ſcatter out of ſight. 2. And as the fire



doth melt the waxe, and winde blowes ſmoake

smoake away: So in the presence of the



Lord, the wicked shall decay.

3 But righteous men before the Lord,
shall heartily reioyce:
They shall be glad, and merry all,
and chearefull in their ioyce.
4 Sing prayse, sing prayse vnto the Lord,
who rideth on the skie:
Extoll the name of Iah our God,
and him doe magnifie.
5 The same is hee that is aboue
within his holy place:
That father is of fatherlesse,
and iudge of widowes case.
6 Houses he giues, and issue both,
vnto the comfortlesse:
He bringeth bond men out of thrall:
and rebels to distresse.
7 When thou diddest march before thy folke
the Egyptians from among:
And brought'st them through the wildernes,
which was both wide and long.
8 The earth did quake, the rain pour'd downe,
heard were great claps of thunder:
The mount Sinai shooke in such sort,
as it would cleaue in sunder.
9 Thide heritage with drops of rain
abundantly was washt:
And if so be it barren waxt,
by thee it was refresht.
10 Thy chosen flocke doth there remaine,
thou hast prepar'd that place:
And for the poore thou dost proui de
of thine especiall grace.

The second part.

11 God will giue women causes iust
to magnifie his name:
When as his people triumphs make,
and purchase bruite and fame.
12 And puisant Kings for all their power,
shall flie, and take the foyle:
And women which remaine at home,
shall helpe to part the spoyle.
13 And though yee were as blacke as pots,
your hew shall passe the Doue:
Whose wings and feathers seeme to haue
siluer and gold aboue.
14 When in this land God shall triumph
ouer Kings both hie and low:
Then shall it be like Salmon hill,
as white as any snow.
15 Though Basan be a fruitfull hill,
and in height others passe:
Yet Syon Gods most holy hill
doth farre excell in grace.
16 Why brag ye thus, ye hils most hie,
and leape for pride together?
The hill of Syon God doth loue,
and there will dwell for euer.
17 Gods armie is two millions
of warriours good and strong:
The Lord also in Sinai
is present them among.
18 Thou diddest, O Lord, ascend on high,
and captiue led them all.
Which in time past thy chosen flocke
in prison kept and thrall.
Thou mad'st them tribute for to pay,
and such as did repine,
Thou diddest subdue that they might dwell
in thy temple diuine.
19 Now praysed be the Lord for that
he poures on vs such grace:
From day to day he is the God
of our health and solace.

The third part.

20 He is the God from whom alone,
saluatiou commeth plaine:
He is the God, by whom I scape
all dangers death, and paine.
21 Thus God will wound his enemies head,
and breake the hayrie scalpe
Of those that in their wickednesse
continually doe walke.
22 From Basan will I bring sayd he
my people and my sheepe:
And all mine owne, as I haue done
from danger of the deepe.
23 And make them dip their feet in blood
of those that heate thy name:
And dogs shall haue their tongues imbrude
with licking of the same.
24 All men haue seene how thou, O God,
thine enemies dost deface:
And how thou goest as God and King,
into thy holy place:
25 The singers goe before with ioy,
the minstrels follow after:
And in the midst the damsels play,
with timbrell and with taber.
26 Now in the congregation,
(O Israel) prayse the Lord:
And Iaakobs whole posteritie,
giue thankes with one accord.
27 Their chiefe was little Beniamin,
but Iuda made their boast:
With Zabulon and Nephtalim,
which dwell about their coast.
28 As God hath giuen power to thee,
so Lord make firme and sure
The thing that thou hast wrought in vs,
for euer to endure.
29 And in thy temple gifts will wee
giue vnto thee, O Lord,
For thine vnto Ierusalem
sure promise made by word.

The fourth part.

Yea and strange Kings to vs subdude,
shall doe like in those dayes:
I meane to thee they shall present
their gifts of laud and prayse.
30 Hee shall destroy the spearemens nacks,
their calues and buls of might:
And cause them tribute pay, and daunt
all such as loue to fight.
31 Then shall the Lords of Egypt come,
and present with them bring:

The

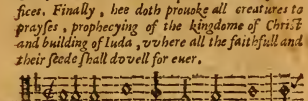
The Moſes moſt blacke ſhall ſtretch their
vnto their Lord and King. (hands
33 Therefore ye kingdomes of the earth
giue prayſe vnto the Lord:
Sing Pſalmes to God with one conſent,
thereto let all accord.

34 Who though hee ride, and euer hath,
aboue the heauens bright:
Yet by the fearefull thunder claps
men may well know his might.
35 Therefore the ſtrength of Iſrael
aſcribe to God on hie:
Whoſe might and power doth farre extend
aboue the cloudy skie.

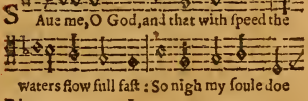
36 O God, thy holineſſe and power
is dread for euermore:
The God of Iſrael giues vs ſtrength,
praiſed be God therefore.

Salum me fac. Pſal. Lxix. I.H.

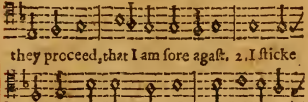
Chriſt and his elect are figured in Dauids zeale and anguiſh, the malicious cruelty of whoſe enemies and their puniſhment, Iudas and ſuch traitors noteth, who are accurſed: then gathereth hee courage in afflictions, and offereth prayſes to God, which are more acceptable then all ſacrifices. Finally, hee doth prouoke all creatures to prayſes, prophecying of the kingdome of Chriſt and building of Iuda, where all the faithfull and their ſeede ſhall dwell for euer.



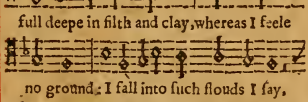
Saue me, O God, and that with ſpeed the



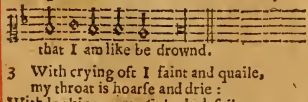
waters flow full faſt: So nigh my ſoule doe



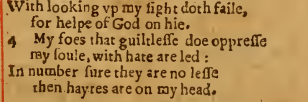
they proceed, that I am ſore agaſt. 2 I ſticke



full deepe in filth and clay, whereas I feele



no ground: I fall into ſuch flouds I ſay,



that I am like be drownd.

3 With crying oft I faint and quaile,
my throat is hoarſe and drie:
With looking vp my ſight doth faile,
for helpe of God on hie.
4 My foes that guiltleſſe doe oppreſſe
my ſoule, with hate are led:
In number ſure they are no leſſe
then hayres are on my head.

5 Though for no cauſe they vex'd me ſore,
they proſper and are glad,
They doe compell me to reſtore
the things I neuer had.
6 What I haue done for went of wit,
thou Lord all times canſt tell:
And all the faults that I commit
to thee are knowne full well.

7 O God of hoaſtes, defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chanceth mee.
8 It is for thee and for thy ſake,
that I doe beare this blame:
In ſpight of thee they would mee make,
to hide my face for ſhame.

9 My mothers ſonnes my brethren all
forſake mee on a row:
And as a ſtranger they mee call,
my face they will not know.
10 Vnto thy houſe ſuch zeale I beare,
that it doth pine mee much:
Their checkes and taunts at thee to heare
my very heart doth grutch.

The ſecond part.

11 Though I doe faſt my fleſh to chaſe,
yea, if I weepe and mone:
Yet in my teeth this geare is caſt,
they paſſe not therevpon.
12 If I for griefe and paine of heart,
in ſackecloath vſe to walke:
Then they anon would it peruert,
thereof they ieſt and talke.

13 Both hie and low, and all the throng
that ſit within the gate:
They haue mee euer in their tongue,
of mee they talke and prate.
14 The drunkards which in wine delight,
it is their chiefe paſtime,
To ſeeke which wayes to worke mee ſpight,
of mee they ſing and rime.

15 But thee the while, O Lord I pray,
that when it pleaſeth thee,
For thy great trueth thou wilt alway
ſend downe thine aide to mee.
16 Plucke thou my feete out of the mire,
from drowning doe me keepe:
From ſuch as owe me wrath and ire,
and from the waters deepe.

17 Leaſt with the waues I ſhould be drownd
and depth my ſoule deuoure:
And that the pit ſhould me confound,
and ſhut mee in her power.
18 O Lord of hoaſts, to mee giue eare,
as thou art good and kinde:
And as thy mercy is moſt deare,
Lord haue me in thy minde.

19 And doe not from thy ſeruant hide,
nor turne thy face away:
I am oppreſt on euery ſide,
with haſte giue eare I ſay.
20 O Lord vnto my ſoule draw nie,
the ſame with aide repoſe:
Becauſe of their great tyranny,
acquite me from my foes.

The third part.

21 That I abide rebuke and ſhame,
thou knoweſt and thou canſt tell:
For thoſe that ſeeke and worke the ſame
thou ſeeſt them all full well.
22 When they with brags doe breake my hart,
I ſeeke for helpe anone:

But finde no friends to ease my smart,
to comfort me not one.

22 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirst withall
strong vineger to drinke.

23 Lord turne their table to a snare,
to take themselues therein:
And when they thinke full well to fare,
then trap them in thy gin.

24 And let their eyes be darke and blinde,
that they may nothing see:
Bow downe their backe, and doe them binde
in thraldome for to bee.

25 Powre out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.

26 As desart dry their house disgrace,
their off-spring cke expell:
That none thereof possesse their place,
nor in their tents doe dwell.

27 If thou dost stricke the man to tame,
on him they lye full sore:
And if that thou dost wound the same,
they seeke to hurt him more.

28 Then let them heape vp mischiefe still,
sith they are all peruert:
That of thy fauour and good will
they neuer haue no part.

29 And dash them cleane out of the booke
of life, of hope, of trust:
That for their names they neuer looke,
in number of the iust.

The fourth part.

30 Though I (O Lord) with woe and griefe
haue beene full sore oppreſt:
Thy helpe shall giue me such reliefe,
that all shall be redreſt.

31 That I may giue thy name the prayse,
and shew it with a song:
I will extoll the same alwayes,
with hearty thankes among.

32 Which is more pleasant vnto thee,
such minde thy grace hath borne:
Then either Oxe or Calfe can be
that hath both hoofe and horne.

33 When simple folke doe this behold,
it shall reioyce them sure.
All ye that seeke the Lord behold,
your life for aye shall dure.

34 For why? the Lord of hoasts doth heare,
the poore when they complaine:
His prisoners are to him full deare,
he doth them not disdaine.

35 Wherefore the skie and earth below,
the sea with flood and streame.
His prayse they shall declare and shew,
with all that liue in them.

36 For sure our God will Sion saue,
and Iuths Cities build:
Much folke possession there shall haue,
her streets shall all be fild:

37 His seruants seede shall keepe the same
all ages out of minde:
And there all they that feare his name
a dwelling place shall finde.

Deus in adiuto. Psal. Lxx. I. H.

Hee prayeth to be right speedily deliuered. his enemies to be ashamed, and all that seeke the Lord to be comforted.

Sing this as the 72 Psalme.

O God to me take heede,
of helpe I thee require:
O Lord of hoasts with haste make speed,
help, help, I thee desire.

2 With shame confound them all
that seeke my soule to spill:
Rebuke them backe with blame to fall,
that thinke and wish me ill.

3 Confound them that apply,
and seeke to worke me shame:
And at my harme doe laugh and cry,
so, so, there goeth the game.

4 But let them ioyfull be
in thee with ioy and wealth:
Which onely trust and seeke to thee,
and to thy sauing health.

5 That they may say alwayes,
in mirth and one accord:
All glory, honour, laud, and prayse
be giuen to thee, O Lord.

6 But I am weake and poore,
come Lord thine aide I lacke:
Thou art my stay and helpe, therefore
make speed and be not slacke.

In te Domine. Psal. Lxxj. I. H.

He prayeth in faith, established by promise, and confirmed by the word of God from his youth, to be deliuered from his wicked and cruell sonne Absalon, with his confederacie, promising to be thankefull therefore.

Sing this as the 69. Psalme.

MY Lord my God in all distresse,
my hope is whole in thee:
Then let no shame my soule oppresse,
nor once take hold on me.

2 As thou art iust, defend me Lord,
and rid me out of dread:
Giue eare, and to my suite accord,
and send me helpe at neede.

3 Be thou my rocke, to whom I may
for aide all time resort:
Thy promise is to helpe alway,
thou art my fence and fort.

4 Saue me my God from wicked men,
and from their strength and power:
From folke vniust, and eke from them,
that cruelly deuoure.

5 Thou art the stay wherein I trust,
thou Lord of hoasts art hee:
Yea from my youth I had a lust,
still to depend on thee.

6 Thou hast me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee prayse with mirth,
both euening and at morne.

7 As to a monster seldome seene,
much folke about me throng:
But thou art now, and still hast beene

my

my ſence and aid ſo ſtrong.
8 Wherefore my mouth no time ſhall lack,
thy glory and thy prayſe:
And eke my tongue ſhall not be ſlacke,
to honour thee alwayes.

9 Refuſe me not, O Lord, I ſay,
when age my limbs doth take:
And when my ſtrength doth waſte away,
doe not my ſoule forſake.
10 Among themſelues my foes enquire,
to take me through deceit:
And they againſt me doe conſpire,
that for my ſoule laid waite.

The ſecond part.

11 Lay hand and take him now they ſaid,
for God from him is gone:
Diſpatch him quite, for to his aide,
I wis there commeth none.
12 Doe not abſent thy ſelfe away,
O Lord, when neede ſhall be:
But that in time of griefe thou mayſt
in haſt giue helpe to me.

13 With ſhame confound and ouerthrow,
all thoſe that ſeeke my life:
Oppreſſe them with rebuke alſo,
that faine would worke me ſtrife.
14 But I will patiently abide,
thy helpe at all aſſaies.
Still more and more each time and tide,
I will ſet foorth thy prayſe.

15 My mouth thy iuſtice ſhall record,
that dayly helpe doth ſend:
But of thy benefits O Lord,
I know no count nor end.
16 Yet I will goe and ſeeke forth one,
with thy good helpe O God:
The ſauing health of thee alone,
to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill,
Therefore thy wonders to declare,
I haue great minde and will.
18 And as in youth from wanton rage,
thou didſt me keepe and ſtay,
Forſake me not vnto mine age,
and till my head be gray.

The third part.

19 That I thy ſtrength and might may ſhew
to them that now be heere:
And that our ſeede thy power may know,
hereafter many a yeere.
20 O Lord, thy iuſtice doth exceed,
thy doings all may ſee:
Thy works are wonderfull indeed,
oh who is like to thee?

21 Thou mad'ſt me feele affliction ſore,
and yet thou didſt me ſaue:
Yea, thou didſt helpe and me reſtore,
and took'ſt me from the graue.
22 And thou mine honour doeſt increaſe,
my dignity maintaine:
Yea thou doſt make all ſtriefe to ceaſe,
and comfort'ſt me againe.

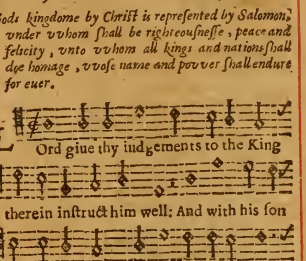
23 Therefore thy faithfulneſſe to prayſe,
I will both lute and ſing:
My harpe ſhall ſound thy laud alwayes,
O Iſraels holy king.

24 My mouth ſhall ioy with pleaſant voyce,
when I ſ[illegible] all ſing to thee:
And eke my ſoule ſhall much reioyce,
for thou haſt made me free.

25 My tongue thy vprightneſſe ſhall ſound,
and ſpeake it dayly ſtill:
For griefe and ſhame doe them confound,
that ſought to worke me ill.

Deus iudicium. Pſal. Lxxij. I.H.

Gods kingdome by Chriſt is repreſented by Salomon, vnder vvhom ſhall be righteouſneſſe, peace and felicity, vnto vvhom all kings and nations ſhall doe homage, vvoſe name and power ſhall endure for euer.


LOrd giue thy iudgements to the King
therein inſtruct him well: And with his ſon
that princely thing, Lord let thy iuſtice dwell.
2. That he may gouerne vprighly, and rule
thy folke aright. And ſo defend through
equitie, the poore that haue no might.

3 And let the mountaines that are high,
vnto their folke giue peace,
And eke the little hils apply,
in iuſtice to increaſe.
4 That he may helpe the weake and poore,
with aide, and make them ſtrong:
And eke deſtroy for euermore,
all thoſe that doe them wrong.

5 And then from age to age ſhall they
regard and feare thy might:
So long as Sunne ſhall ſhine by day,
or elſe the Moone by night.
6 Lord make the king vnto the iuſt,
like raine to fields new mowne:
And like to drops that lay the duſt
and freſh the land new ſowne.

7 The iuſt ſhall flouriſh in his time,
and all ſhall be at peace:
Vntill the mooneſhall leaue to prime,
waſte, change, and to increaſe.
8 He ſhall be Lord of Sea and land,
from ſhore to ſhore throughout,
And from the floods within the land,
through all the earth about.

9 The people that in deſert dwell,
ſhall kneele to him full thicke:

And all his enemies that rebell,
the earth and dust shall lick.
10 The Lords of all the Iles thereby,
great gifts to him shall bring:
The kings of Saba and Araby,
giue many a costly thing.

The second part.

11 All kings shall seeke with one accord,
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For he the needy sort doth saue,
that vnto him doth call:
And eke the simple folke that haue
no helpe of man at all.

13 He taketh pitie on the poore,
that are with neede oppreſt:
He doth preserue them euermore,
and brings their soule to rest.
14 He shall redeeme their life from dread,
from fraud, from wrong, from might,
And eke the blood that they shall bleed,
is precious in his sight.

15 But he shall liue, and they shall bring
to him of Sabaes gold:
He shalbe honored as a King,
and dayly be extold.
16 The mightie mountaine of his land,
of corne shall beare such throng:
That it like Cedar trees shall stand,
in Libanus full long.

17 Their cities eke full well shall speed,
the fruites thereof shall passe:
In plentie it shall farre exceede,
and spring as greene as grasse.
18 For euer they shall prayse his name,
while that the sunne is light:
And thinke them happy through the same,
all folke shall blesse his might.

19 Prayse ye the Lord of hoasts and sing,
to Israels God each one:
For he doth euery wondrous thing,
yea, he himselfe alone.
20 And blessed be his holy Name,
all times eternally,
That all the earth may prayse the same,
Amen, Amen say I.

Quâ bonus Deus. Psal. Lxxiij. T. S.

Dauid teacheth that wither the prosperity of the vngodly, nor the affliction of the good ought to discourage Gods children, but rather moone them to consider Gods prouidence, and to reuerence his iudgements: for that the wicked vanisheth away like smoake, and the godly enter into life euerlasting, in hope whereof hee resigneth himselfe to Gods hands.

Sing this as the 44 Psalme.

HOwener it be, yet God is good,
and kinde to Israel:
And to all such as safely keepe
their conscience pure and well,
2 Yet like a foole I almost slipt,
my feete began to slide:
And ere I wist euen at a pinch,
my steps away gan glide.
3 For when I saw such foolish men,
I grudg'd and did disdaine:
That wicked men all things should haue,
without turmoile or paine.
4 They neuer suffer pangs nor griefe,
as if death should them smite:
Their bodies are both stout and strong,
and euer in good plight.
5 And free from all aduersity,
when other men be shent:
And with the rest they take no part
of plague or punishment.
6 Therefore presumption doth embrace
their necks as doth a chaine:
And are euen wrapt as in a robe,
with rapine and disdaine.
7 They are so fed that euen for fat,
their eyes oft times out start:
And as for worldly goods they haue,
more then can with their heart.
8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men,
and euer pride among.
9 The heauens and the liuing Lord,
they spare not to blaspheme:
And prate they doe of worldly things,
no wight they doe esteeme.
10 The people of God oft times turne backe,
to see their prosperous state:
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God say they
should know or vnderstand
These worldly things, since wicked men,
be Lords of Sea and land?
12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goods,
and liue in rest and peace.
13 Then why doe I from wickednesse,
my fantasie refraine?
And wash my hands with innocents,
and cleanse my heart in vaine?
14 And suffer scourges euery day,
as subiect to all blame:
And euery morning from my youth,
sustaine rebuke and shame?
15 And I had almost said as they,
misliking mine estate:
But that I should thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might,
this matter vnderstand:
But yet the labour was too great
for me to take in hand.
17 Vntill the time I went vnto
thy holy place and then,
I vnderstood right perfectly,
the end of all these men.
18 And namely, how thou setteſt them,
vpon a slippery place:
And at thy pleasure and thy will,
Thou doſt them all deface.
19 Then shall men muse at that strange sight,
to see how sodainely,
They are destroy'd, dispatcht, consumde,
and dead so horribly,

20 Much

20 Much like a dreame when one awakes,
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieued then,
my minde was much oppreſt:
22 So fond was I and ignorant,
and in this point a beast.
23 Yet neuertheleſſe by thy right hand,
thou hold'ſt me euer faſt:
24 And with thy counſell doſt me guide
to glory at the laſt.

25 What thing is there that I can wiſh,
but thee in heauen aboue?
And in the earth there is no thing
like thee that I can loue.
26 My fleſh and eke my heart doth faile,
but God doth faile me neuer:
For of my heart God is my ſtrength,
my portion eke for euer.

27 And loe, all ſuch as thee forſake,
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore will I draw neare to God,
and euer with him dwell:
In God alone I put my truſt,
his wonders I will tell.

Vt quid Deus? Pſal. Lxxiiij. I. H.

A complaint of the deſtruction of the Church and true Religion, vnder the name of Sion, and the Altars deſtroyed. But truſting in the might and free mercies of God by his couenant, he requireth helpe and ſuccour to the glory of his name, the ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies.

Sing this as the 72. Pſalme.

W Hy art thou Lord ſo long from vs,
in all this danger deepe?
Why doth thine anger kindle thus
at thine owne paſture ſheepe?
2 Lord call the people to thy thought
which haue beene thine ſo long:
The which thou haſt redeem'd and brought
From bondage ſore and ſtrong.
Haue minde I ſay, and thinke vpon,
remember it full well:
Thy pleaſant place, thy mount Sion,
where thou waſt wont to dwell.
3 Lift vp thy foote, and come in haſte,
and all thy foes deface:
Which now at pleaſure rob and waſt
within thy holy place.
4 Amid the Congregations all
thy enemies roare O God:
They ſet as ſignes on euery wall
their banners ſplaid abroad.
5 As men with axes hew downe trees,
that on the hils doe grow:
So ſhine the bils and ſwords of theſe,
within thy temple now.
6 The ſeeling ſwa'd the carued boards,
the goodly grauen ſtones,
With axes hammers, bils, and ſwords,
they beate them downe atonce.
7 Thy places they conſume with flame,
and eke in all this toile
The houſe appointed to thy name,
they raze downe to the ſoile.

8 And thus they ſayd within their heart,
diſpatch them out of hand:
Then burnt they vp in euery place,
Gods houſes through the land.
9 Yet thou no ſigne of helpe doſt ſend,
our Prophets all are gone:
To tell when this our plague ſhall end
among vs there is none.

10 When wilt thou Lord once end this ſhame
and ceaſe thine enemies ſtrong?
Shall they alway blaſpheme thy name,
and raile on thee ſo long?
11 Why doſt withdraw thy hand a backe,
And hide it in thy lap?
O plucke it out and be not ſlacke
to giue thy foes a rap.

The ſecond part.

12 O God thou art my king and Lord,
and euermore haſt beene:
Yea thy good grace throughout the world,
for our good helpe hath ſeene.
13 The ſeas that are ſo deepe and dead:
thy might did make them dry.
And thou didſt breake the ſerpents head,
that he therein did die.

14 Ye thou didſt breake the heade ſo great
of Whales that are ſo fell:
And gau'ſt them to thy folke to eate,
that in the deſerts dwell.
15 Thou mad'ſt a ſpring with ſtreames to riſe
from rocks both hard and hie:
And eke thy hand hath make likewiſe
deepe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begun:
Thou ſet'ſt to ſeruе vs with their ſhine
the light and eke the Sunne.
17 Thou doſt appoint the ends and coaſts
of all the earth about:
Both ſummer heats and winter froſts,
thy hand hath found them out.

18 Thinke on, O Lord, no time forget
thy foes that thee defame:
And how the fooliſh folk are ſet
to raile vpon thy name,
19 O let no cruell beaſt deuoure
the Turtle that is true:
Forget not alwayes in thy power
the poore that much doe rue.

20 Regard thy couenant, and behold
thy foes poſſeſſe the land:
All ſad and darke, forworne and old,
our realme as now doth ſtand.
21 Let not the ſimple goe away
with diſappointed ſhame:
But let the poore and needy aye,
giue praiſe vnto thy name.

22 Riſe Lord, let be by thee maintain'd
the cauſe that is thine owne:
Remember how that thou blaſphem'd
art by the fooliſh one:
23 The voyce forget not of thy foes,
for the preſuming hie,
Is more and more increaſt of thoſe,
that hate thee ſpightfully.

Confitebimur tibi. Psal. Lxxv. N.

The faithfull prayse the Lord, who shall come to iudge at his time, when the wicked shall drinke the cup of his wrath, But the righteous shallbe exalted to honour.

Sing this as the 45 Psalme.

VNto thee God will wee giue thankes,
wee will giue thanks to thee:
Sith thy name is so neere, declare
thy wondrous works will we.
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake, and all therein,
but I her pillars stay.

3 I did to the mad people say,
deale not so furiously:
And vnto the vngodly ones
set not your hornes on high.
4 I said vnto them, Set not vp
your raised hornes one hie:
And see that you doe with stiffe necke,
not speake presumptuously.

5 For neither from the Easterne parts,
nor from the Westerne side:
Nor from forsaken wildernesse,
protection doth proceede.
6 For why? the Lord our God he is
the righteous Iudge alone;
He putteth downe the one, and sets
another in the throne.
7 For why? a cup of mighty wine
is in the hand of God:
And all the mighty wine therein
himselfe doth powre abroad.
8 As for the lees and filthy dregs,
that doe remaine of it:
The wicked of the earth shall drinke,
and suck them euery whit.
9 But I will talke of God, I say,
of Iacobs God therefore:
And will not cease to celebrate
his prayse for euermore.
10 In sunder breake the hornes of all
vngodly men will I:
But then the hornes of righteous men
shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost,
all glory be therefore:
As in beginning was, is now,
and shall be euermore.

In Iudea. Psal. Lxxvj. I. H.

Here is described the power of God, and care for the defence of his people, by the destruction of Sennacheribs army, for which the faithfull are exhorted to be thankefull.

Sing this as the 66. Psalme.

TO all that now in Iurie dwell
the Lord is clearely knowne:
His name is great in Israel
a people of his owne.
2 At Salem he his tents hath pight,
to tarry there a space:
In Sion eke he hath delight,
to make his dwelling place.

3 And there he brake both shaft and bow,
the sword, the speare and shield:
And brake the ray to ouerthrow,
in battell on the field.
4 Thou art more worthy honour Lord,
more might in thee doth lie,
Then in the strongest of the world,
that rob on mountaines hie.

5 But now the proud are spoild through thee
and they are fallen on sleepe:
Through men of warre no helpe can bee,
themselues they could not keepe.
6 At thy rebuke, O Iacobs God,
when thou didst them reproone:
As halfe a sleepe their chariots stood,
no horsemen once did mooue.

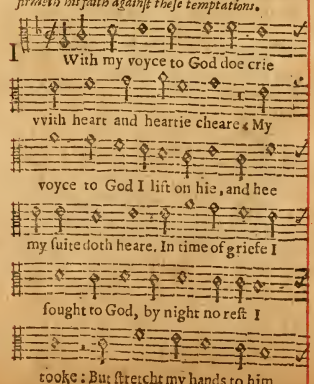
7 For thou art dreadfull Lord indeede,
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath?
8 When thou dost make thy iudgements heard
from heauen through the ground:
Then all the earth full sore afraid,
in silence shallbe found.

9 And that when thou, O God dost stand,
in iudgement for to speake:
To saue th'afflicted of the land,
on earth that are full weake.
10 The fury that in man doth raigne
shall turne vnto thy praise:
Hereafter Lord, doe thou restraine
their wrath and threats alwayes.

11 Make vowes and pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.
12 For he doth take both life and might
from Princes great of birth:
And full of terrour is his sight,
to all the Kings on earth.

Voce mea ad. Psal. Lxxvij. I. H.

Dauid rehearseth his great afflictions and grieuous temptations, whereby hee is driuen to consider his former conuersation, and the course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these temptations.


I
With my voyce to God doe crie
vvith heart and heartie cheare: My
voyce to God I lift on hie, and hee
my suite doth heare. In time of griefe I
fought to God, by night no rest I
tooke: But stretcht my hands to him
abroad

abroad, my ſoule comfort forſooke.

3 When I to thinke on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eyes alwayes from reſt,
that I alwayes awake:
With feare am I ſo fore oppreſt,
my ſpeech doth me forſake.

5 The dayes of olde in minde I caſt,
and oft did thinke vpon.
The times and ages that are paſt,
full many yeeres agone.
6 By night my ſongs I call to minde,
once made thy prayſe to ſhew:
And with my heart much talke I finde,
my ſpirits doe ſearch to know.

7 Will God ſaid I, at once for all,
caſt off his people thus:
So that henceforth no time he ſhall
be friendly vnto vs?
8 What? is his goodneſſe cleane decaid,
for euer and a day?
Or is his promiſe now delayd,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt I ſayd, my weakeneſſe is
the cauſe of this miſtruſt:
Gods mightie hand can helpe all this
and change it when he luſt.

The ſecond part.

11 I will regard and thinke vpon
the vvorking of the Lord:
Of all his wonders paſt and gone,
I gladly will record.
12 Yea all his workes I will declare,
and what he did deuiſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy workes, O Lord, are all vpright,
and holy all abroad:
What one hath ſtrength to match the might
of thee, O Lord our God?
14 Thou art a God that oft didſt ſhew
thy wonders euery houre.
And ſo doſt make thy people know,
thy vertue and thy power.

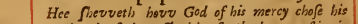
15 And thine owne folke thou doſt defend
with ſtrength and ſtretched arme;
The ſonnes of Iacob that deſcend,
and Ioſephs ſeed from harme.
16 The waters Lord, perceiued thee,
the waters ſaw thee well:
And they for feare aſide did flee,
the depths on trembling fell.

The cloudes that were both thicke and blacke
did raine full plenteouſly;
The thunder in the aire did cracke,
thy ſhafts abroad did flie.
17 The thunder in the aire was heard,
the lightnings from aboue:
18 With flaſhes great made them afraid,
the earth did quake and mooue.

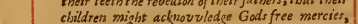
19 Thy wayes within the ſeas doe lie,
thy paths in waters deepe:
Yet none can there thy ſteps eſpie,
nor know thy pathes to keepe.
20 Thou leadeſt thy folke vpon the land,
as ſheepe on euery ſide;
Through Moſes and through Aarons hand,
thou didſt them ſafely guide.

Attendite populi. Pſal. Lxxviij. T.S

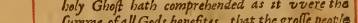
Hee ſheeweth how God of his mercy choſe his Church of the poſteritie of Abraham, caſting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be aſhamed of their peruerſe anceſtors. The holy Ghoſt hath comprehended as it were the ſumme of all Gods benefites, that the groſſe people might ſee in fewe vvords the effect of the vvhole hiſtorie.



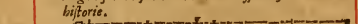
A Ttend my people to my Law, and



to my words incline. 2. My mouth ſhall



ſpeake ſtrange parables, and ſenten-



ces diuine. 3. Which we our ſelues haue

heard and learn'd, euen of our Fathers

old: And which for our inſtruction

our Fathers haue vs told.

4 Becauſe we ſhould not keepe it cloſe,
from them that ſhould come after:
Who ſhould Gods power to their race praiſe,
and all his workes of wonder.
5 To Iacob he commandement gaue,
how Iſrael ſhould liue:
Willing our Fathers ſhould the ſame
vnto their children giue.

6 That they and their poſteritie,
which were not ſprung vp tho:
Should haue the knowledge of the law,
and teach their ſeede alſo.
7 That they may haue the better hope
in God that is aboue,
And not forget to keepe his lawes
and his precepts in loue.

8 Not being as our Fathers were,
rebelling in Gods ſight,
And would not frame their wicked hearts
to know their God aright.

9 How went the people of Ephraim
their neighbours for to spoyle:
Shooting their darts the day of warre,
and yet they tooke the foyle?

10 For why? they did not keepe with God,
the couenant that was made:
Nor yet would walke or leade their liues,
according to his trade.
11 But put into obliuion,
his counsell and his will.
And all his works most magnifique,
Which he declared still.

The second part.

12 What wonders to our forefathers,
did he himselfe disclose:
In Egypt land within the field,
that called is Thaneos?
13 He did diuide and cut the sea,
that they might passe at once:
And made the water stand as still,
as doth an heape of stones.

14 He led them secret in a cloud
by day, when it was bright:
And in the night when darke it was,
with fire he gaue them light.
15 He brake the rocke in wildernesse,
and gaue the people drinke,
As plentifull as when the deepes
doe flow vp to the brinke.

16 He drew out riuers out of rocks,
that were both dry and hard:
Of such abundance that no floods,
to them might be comparde.
17 Yet for all this against the Lord,
their sinne they did increase:
And stirred him that is most hie,
to wrath in wildernesse.

18 They tempted him within their hearts,
like people of mistrust:
Requiring such a kinde of meate,
as serued to their lust.
19 Saying with murmuration,
in their vnfaithfulnesse,
What? can this God prepare for vs,
a feast in wildernesse?

20 Behold hee strake the stonie rocke,
and floods forth-with did flow:
But can hee now giue to his folke,
both bread and flesh also?
21 When God heard this he waxed wrath,
with Iacob and his seed,
So did his indignation
on Israel proceed.

The third part.

22 Because they did not faithfully
beleeue and hope that hee
Could alwayes helpe and succour them
in their necessity.
23 Wherefore he did command the clouds,
forthwith they brake in sunder:
24 And rainde downe Manna for them to eat,
a food of mickle wonder.
25 When earthly men with Angels food,
were fed at their request:
26 He bad the East winde blow away,
and brought in the South-west.
27 And rain'd downe flesh as thick as dust,
and fowle as thicke as sand:
28 Which he did cast amidst the place,
Where all the tents did stand.

29 Then did they eat exceedingly,
and all men had their fils,
Yet more and more they did desire,
to serue their lusts and wils.
30 But as the meate was in their mouthes,
his wrath vpon them fell:
31 And slew the flower of all their youth,
and choise of Israel.

32 Yet fell they to their wonted sinne,
and still they did him grieue,
For all the wonders that he wrought,
they would him not beleeue.
33 Their dayes therefore he shortned,
and made their honour vaine:
Their yeeres did waste and passe away,
with terrour and with paine.

34 But euer when he plagued them,
they sought him by and by:
35 Remembring then he was their strength,
their helpe and God most hie.
36 Though in their mouthes they did but
and flatter with the Lord: (glose,
And with their tongues and in their hearts,
dissembled euery word.

The fourth part.

37 For why? their hearts were nothing bent
to him, nor to his trade:
Nor yet to keepe, nor to performe,
the couenant that was made.
38 Yet vvas he still so mercifull,
vvhen they deserued to die:
That he forgaue them their misdeeds,
and vvould not them destroy.

Yea many a time he turn'd his vvrath,
and did himselfe aduise:
And vvould not suffer all his vvhole
displeasure to arise.
39 Considering that they vvere but flesh,
and euen as a vvinde,
That passeth avvay and cannot vvell
returne by his owne kinde.

40 How oftentimes in wildernesse,
did they the Lord prouoke?
How did they mooue and stirre the Lord,
to plague them with his stroke?
41 Yet did they turne againe to sinne,
and tempted God eft-soone:
Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and power,
nor of the day when he
Deliuered them out of the hands,
of the fierce enemie.
43 Nor how he wrought his miracles,
as they themselues beheld
In Egypt and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into blood,
That no man might receiue his drinke
at riuer nor at flood.
45 Nor how he sent them swarmes of flies,
which did them sore annoy.

And fild their country full of frogs,
which did their land destroy.

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpiller:
And all the labour of their hands,
he gaue to the Grashopper.
47 With hailestones he destroyd their vines,
so that they were all lost:
And not so much as wilde figge trees,
but he consumde with frost.
48 And yet with hailestones once againe,
The Lord their cattell smote,
And all their flocks and heards likewise,
vvith thunder-bolts full hot.
49 He cast vpon them in his ire,
and in his fury strong:
Displeasure, vvrath, and euill spirits,
to trouble them among.
50 Then to his vvrath he made a vvay,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast,
51 He strake also the first borne all,
that vp in Egypt came:
And all the chiefe of men and beasts,
vvithin the tents of Ham.
52 But as for all his owne deare folke,
he did preserue and keepe,
And carried them through vvilderneſſe,
euen like a flocke of sheepe.
53 Without all feare, both safe and sound,
he brought them out of thrall:
Whereas their foes vvith rage of seas,
were ouer vvhelmed all.
54 And brought them out into the coasts,
of his owne holy land:
Euen to the mount vvhich he had got,
by his strong arme and hand.
55 And there cast out the heathen folke,
and did the land diuide:
And in their tents he set the tribes
of Israel to abide.
56 Yet for all this their God most hie,
they stirr'd and tempted still:
And vvould not keepe his testament
nor yet obey his vvill.
57 But as their fathers turned backe,
euen so they vvent astray:
Much like a bow that will not bend:
but slip and start away.

The sext part.

58 And grieued him vvith their hill altars,
vvith offrings and vvith fire:
And vvith their idoles vehemently
prouoked him to ire.
59 Therevvith his vvrath began againe:
to kindle in his breast:
The naughtinesse of Israel,
he did so much deteſt.
60 Then he forsooke the tabernacle
of Silo, vvhere he vvas
Right conuersant vvith earthly men,
euen as his dvvelling place.
61 Then suffered he his might and powver,
in bondage for to stand:
And gaue the honour of his Arke,
into his enemies hand.
62 And did commit them to the svvord,
vvroth vvith his heritage:
63 The young men vvere deuoured vvith fire,
maydes had no marriage.
64 And vvith the svvord the Priests also,
did perish euery one:
And not a vvidovv left aliue,
their death for to bemone.
65 And then the Lord began to vvake,
like one that slept a time?
And as a valiant man of warre,
refreshed after vvine.
66 With Emrods in their hinder parts,
he strake his enemies all:
And put them then vnto a shame,
that was perpetuall.
67 Then he the tent and Tabernacle,
of Ioseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.
69 Whereas he did his temple build,
both sumptuously and sure:
Like as the earth, which he hath made
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Whom he tooke vp and brought away,
euen from the folds of sheepe.
71 As he did follow the Ewes with yong,
the Lord did him aduance:
To feede his people Israel,
and his inheritance.
72 Then Dauid with a faithfull heart,
his flocke and charge did feede:
And prudently vvith all his power,
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the calamities that they suffered, vvhen Antiochus destroyed their Temple and Citie, desiring ayde against his tyranny, least God and religion should be contemned by the heathen, vvho should see them forsaken and perish.

Sing this as the 77. Psalme.

O Lord, the Gentiles doe inuade,
thine heritage to spoyle,
Ierusalem an heape is made,
thy Temple they defile.
2 The bodies of thy Saints most deare
abroad to birds they cast:
The flesh of such as doe thee feare,
the beasts deuoure and waste.
3 Their blood throughout Ierusalem,
as water spilt they haue.
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing stock,
almost the world throughout:
The enemies at vs ieft and mock,
which dwell our coast about.
5 Wilt thou, O Lord, thus in thine ire,
against vs euer fume?

And

And ſhew thy wrath as hot as fire,
thy folke for to conſume?
6 Vpon thoſe people powre the ſame,
which did thee neuer know:
All realmes which call not on thy name,
conſume and ouerthrow.

7 For they haue got the vpper hand,
and Iacobs ſeede deſtroyd:
His habitation and his land,
they haue left waſte and void.
8 Beare not in minde our former faults,
with ſpeede ſome pitie ſhew:
And aide vs Lord in all aſſaults,
for we are weake and low.

The ſecond part.

9 O God that giu'ſt all health and grace,
on vs declare the ſame:
Weigh not our works, our ſinnes deface,
for honour of thy name.
10 Why ſhall the wicked ſtill alway,
to vs as people dumbe:
In thy reproach reioyce and ſay,
where is their God become?

11 Require O Lord, as thou ſeeſt good,
before our eyes in ſight:
Of all theſe folke thy ſeruants blood,
which they ſpilt in deſpight.
12 Receiue into thy ſight in haſt,
the clamours, griefe and wrong,
Of ſuch as are in priſon caſt,
ſuſtaining yrons ſtrong.

Thy force and ſtrength to celebrate,
Lord ſet them out of band,
Which vnto death are deſtinate,
and in their enemies hand.
13 The nations which haue beene ſo bold,
as to blaſpheme thy name:
Into their laps with ſeuen fold,
repay againe the ſame.

14 So we thy folke and paſture ſheepe,
will prayſe thee euermore:
And teach all ages for to keepe,
for thee like prayſe in ſtore.

Qui regis Iſrael. Pſal. Lxxx. I.H.

A lamentable prayer to God to helpe the miſeries of the Church, deſiring him to conſider the firſt eſtat, when his fauour ſhined toward them, that hee might finiſh that worke which he had begun.

Sing this as the 67 Pſalme.

THou Heard that Iſrael doſt keepe,
giue eare and take good heed:
Which leadeſt Ioſeph like a ſheepe,
and doſt him watch and feed.
2 Thou Lord, I ſay, whoſe ſeat is ſet,
on Cherubins ſo bright:
Shew foorth thy ſelfe, and doe not let,
ſend downe thy beames of light.

3 Before Ephraim and Beniamin,
Manaſſes eke likewiſe:
To ſhew thy power doe thou begin,
come helps vs Lord ariſe.
4 Direct our hearts vnto thy grace,
conuert vs Lord to thee:
Shew vs the brightneſſe of thy face,
and then full ſafe are we.

5 Lord God of hoaſts of Iſrael,
how long wilt thou, I ſay,
Againſt thy folke in anger ſwell,
and wilt not heare them pray:
6 Thou doeſt them feede with ſorrowes deepe,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in meaſure full and great.

7 Thou haſt vs made a very ſtriſe
to thoſe that dwell about:
And that our foes doe loue alife,
they laugh and ieſt it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to thee:
Shew forth to vs thy ioyfull face,
and we full ſafe ſhall be.

9 From Egypt where it grew not well,
thou brought'ſt a vine full deare:
The heathen folke thou didſt expell,
and thou didſt plant it there.
10 Thou didſt prepare for it a place,
and ſet her rootes full faſt:
That it did grow and ſpring apace,
and fill'd the land at laſt.

The ſecond part.

11 The hils were couered round about,
with ſhade that from it came;
And eke the Cedars high and ſtout,
with branches of the ſame.
12 Why then didſt thou her wall deſtroyes?
her hedge pluckt vp thou haſt:
That all the folke that paſſe thereby,
thy vine may ſpoyle and waſt.

13 The Bore out of the wood ſo wild,
doth dig and root it out:
The ſuirions beaſt out of the field
deuoure it all about.
14 O Lord of hoaſts returne againe,
from heauen looke betime:
Behold, and with thy helpe ſuſtaine,
this poore vineyard of thine.

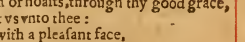
15 Thy plant I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou did loue ſo well,
O Lord, do not forget.
16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of thy face,
we periſh in thine ire.

17 Let thy right hand be with them now,
whom thou haſt kept ſo long:
And with the ſonne of man, whom thou
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet vs free,
and ſaued vs from ſhame,
Then will wee neuer fall from thee,
but call vpon thy name.

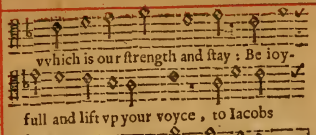
19 O Lord of hoaſts, through thy good grace,
conuert vs vnto thee:
Behold vs with a pleaſant face,
and then full ſafe are wee.

Exultate Deo. Pſal. Lxxxj. I.H.

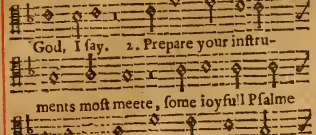
An exhortation to prayſe God for his benefits, condemning their ingratitude.



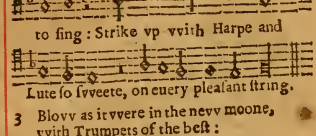
BE light and glad in God reioyce, which



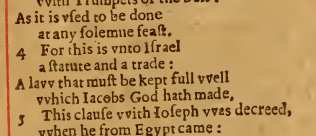
vvhich is our ſtrength and ſtay : Be ioy-



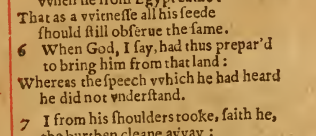
full and lift vp your voyce , to Iacobs



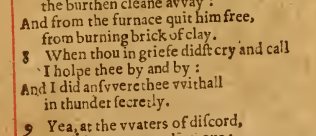
God, I ſay. 2. Prepare your inſtru-



ments moſt meete, ſome ioyfull Pſalme



to ſing : Strike vp vvith Harpe and



Lute ſo ſvveete, on euery pleaſant ſtring.

3 Blovv as it vvere in the nevv moone,
vvith Trumpets of the beſt :
As it is vſed to be done
at any ſolemne feaſt.
4 For this is vnto Iſrael
a ſtatute and a trade :
A lavv that muſt be kept full vvell
vvhich Iacobs God hath made.
5 This clauſe vvith Ioſeph vvas decreed,
vvhen he from Egypt came :
That as a vvineſſe all his ſeede
ſhould ſtill obſerue the ſame.
6 When God, I ſay, had thus prepar'd
to bring him from that land :
Whereas the ſpeech vvhich he had heard
he did not vnderſtand.

7 I from his ſhoulders tooke, ſaith he,
the burthen cleane avvay :
And from the furnace quit him free,
from burning brick of clay.
8 When thou in griefe didſt cry and call
I holpe thee by and by :
And I did anſvvere thee vvithall
in thunder ſecretly.

9 Yea, at the vvaters of diſcord,
I did thee tempt and prooue :
Whereas the goodnes of the Lord
vvith muttering thou didſt mooue.
10 Heare O my folke, O Iſrael,
and I aſſure it thee :
Regard and marke my vvords full vvell,
if thou vvilt cleaue to me.

The ſecond part.

11 Thou ſhalt no god in thee reſerue
of any land abroad:
Nor in no vvile to bovv or ſerue
a ſtrange and forraine god.
12 I am the Lord thy God, and I
from Egypt ſet thee free :
Then aske of me abundantly,
and I vvill giue it thee.
13 And yet my people vvould not heare
my voyce, vvhen that I ſpake :
Nor Iſrael vvould not obey,
but did me quite forſake.
14 Then did I leaue them to their vvill,
in hardneſſe of their heart ;
To vvalke in their ovvne counſell ſtill,
themſelues they might peruert.

15 O that my people vvould haue heard
the vvords that I did ſay?
And eke that Iſrael vvould regard
to vvalke vvithin my vvay.
16 How ſoone would I confound their foes
and bring them downe full low :
And turne my hand vpon all thoſe
that would them ouerthrow ?
17 And they that at the Lord doe rage,
as ſlaues ſhould ſeeke him till :
But of his folke the time and age
ſhould flouriſh euer ſtill.
18 I would haue fed them with the crop
and fineſt of the wheat :
And made the rocke with hony drop
that they their fils ſhould eate.

Deus ſtetit. Pſal. Lxxxij. I. H.

Dauid declaring God to be preſent vvith Iudges and Magiſtrates , reproueth their partialitie and vnrighteouſneſſe , and exhorteth them to doe iuſtice , but ſeeing no amendment , he deſireth God to execute iuſtice himſelfe.

Sing this as the 77. Pſalme.

A Mid the preaſe with men of might,
the Lord himſelfe did ſtand,
To plead the cauſe of truth and right,
with Iudges of the land.
2 How long, ſaid he, will you proceede,
falſe iudgement to award ?
And haue reſpect for loue of meede,
the wicked to regard ?

3 Whereas of due you ſhould defend
the fatherleſſe and weake :.
And when the poore man doth contend
in iudgement iuſtly ſpeake.
4 If ye be wiſe, defend the cauſe
of poore men in their right :
And rid the needy from the clawes
of tyrants force and might.

5 But nothing will they know or learne,
in vaine to them I talke :
They will not ſee, or ought diſerne
but will in darkeneſſe walke.
For loe, euen now the time is come
that all things fall to nought,
And likevviſe lawes both all and ſome,
for gaine are ſold and bought.

6 I had decreed it in my ſight,
as Gods to take you all :
And children to the moſt of might
for loue I did you call.
7 But notvvithſtanding ye ſhall die
as men, and ſo decay :
O tyrants, I ſhall you deſtroy,
and plucke you quite avvay.
8 Vp Lord , and let thy ſtrength be knovvne
and iudge the vvorld vvith might :
For vvhy ? all nations are thine ovvne,
to take them as thy right.

Deus quis ſimilis? Pſa. Lxxxiij. I. H.

The Iſraelites pray the Lord to deliuer them from their enemies , both at home and far off : alſo that all ſuch vvicked people be ſtricken vvith his ſtormy tempeſts , that they may know his povver.

Sing

Sing this as the 77 Pſalme.

DOs not, O Lord, refraine thy tongue,
in ſilence doe not ſtay:
With-hold not Lord thy ſelfe to long,
nor make no more delay:
2 For why? behold thy foes, and ſee
how they doe rage and crie;
And thoſe that beare an hate to thee
hold vp their heads on hie.

3 Againſt thy folke they vſe deceit,
and craftily enquire:
For thine elect to lie in waite
their counſell doth conſpire.
4 Come on ſay they, let vs expell,
and plucke theſe folke away:
So that the name of Iſrael
may vtterly decay.

5 They all conſpire within their hearts,
how they may thee withſtand;
Againſt the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Iſmaelites alſo:
The Haggarens and Moabites,
with diuers other moe.

7 Geball with Ammon, and likewiſe
doth Amalecke conſpire:
The Philiſtims againſt thee riſe,
with them that dwell at Tire.
8 And Aſſur eke is well apaid,
with them in league to be:
And doth become a fence and aid
to Lots poſteritie.

9 As thou didſt to the Midianites,
ſo ſerue them Lord each one:
As to Siſer, and to Iabin,
beſide the brooke Kiſon.
10 Whom thou in Enddor didſt deſtroy,
and waſte them through thy might:
That they like dung on earth did lie,
and that in open ſight.

The ſecond part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Midian.
12 Which ſayd, let vs throughout the land
in all the coaſts abroad,
Poſſeſſe and take into our hand
the faire houſes of God.

13 Turne them, O God, with ſtormes as faſt
as wheeles that haue no ſtay:
Or like the chaffe which men doe caſt
with windes to flie away.
14 Like as the fire with rage and fume,
the mighty forreſts ſpils:
And as the flame doth quite conſume
the mountaines and the hils.

15 So let the rempeſt of thy wrath
vpon their necks be laid:
And of thy ſtormy wrath and ſhower
Lord make them all afraid.
16 Lord bring them all I thee deſire
to ſuch rebuke and ſhame:
That it may cauſe them to enquire,
and learne to ſeeke thy name.

17 And let them euermore daily
to ſhame and ſlander fall:
And in rebuke and obloquie
to periſh eke withall.
18 That they may know and feele full well,
that thou art called Lord:
And that alone thou doſt excell
and raigne throughout the world.

Quam dilecta? Pſal. Lxxxiiij. I.H.

Dauid exiled his countrey, diſireth ardently to returne to Gods Tabernacle, and aſſembly of the Saints, to prayſe God: then hee prayſeth the courage of the people that paſſe the wylderneſſe, to aſſemble themſelues in Sion.

Sing this as the 67 Pſalme.

HOw pleaſant is thy dwelling place,
O Lord of hoaſts to mee?
The Tabernacles of thy grace,
how pleaſant Lord they be?
2 My ſoule doth long full ſore to goe
into thy Courts abroad:
My heart doth luſt, my fleſh alſo
in thee the liuing Lord.

3 The ſparrowes finde a roome to reſt,
and ſaue themſelues from vvrong;
And eke the ſvvallovv hath a neſt
vvherein to keepe her yong.
4 Theſe birds full nigh thine Altar may
haue place to ſit and ſing;
O Lord of hoaſts, thou art I ſay,
my God and eke my king.

5 O they be bleſſed that may dvvell
vvithin thy houſe alvvayes;
For they all times thy facts doe tell,
and euer giue thee prayſe.
6 Yea, happy ſure likevviſe are they,
vvhoſe ſtay and ſtrength thou art;
Which to thy houſe doe minde the vvay,
and ſeeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines ſtill;
That as a ſpring it all appeares,
and thou their pits doſt fill.
8 From ſtrength to ſtrength they vvalke full faſt,
no faintneſſe there ſhall be;
And ſo the God of Gods at laſt
in Sion they doe ſee.

9 O Lord of hoaſts to me giue heede,
and heare vvhen I doe pray;
And let it through thine eares proceede,
O Iaakobs God I ſay.
10 O Lord our ſhield of thy good grace
regard and ſo drawv neare:
Regard I ſay, behold the face
of thine anoynted deare.

11 For vvhy? vvithin thy Courts on day
is better to abide;
Then other vvhere to keepe or ſtay
a thouſand dayes beſide.
12 Much rather vvould I keepe a doore
vvithin the houſe of God,
Then in the tents of vvickednеſſe
to ſettle mine aboade.

13 For God the Lord light and defence,
vvill grace and vvorſhip giue;
And no good thing vvill he vvith-hold
from them that purely liue.

14 O Lord, of hoastes that man is blest,
and happy sure is hee:
That is perswaded in his brest,
to trust all times in thee.

Benedixisti Dom. Psal. Lxxxv. I. H.

Because God withdrew not his rod from his Church after the returne from Babylon, first they put him in minde, that he should not leaue the worke of his grace unperfect, and complaine of their long affliction. Then they reioyce in hope of promised deliuerance, which was a figure of Christs kingdome, under which should be perfect felicity.

Sing this as the 81. Psalme.

THou hast beene mercifull indeed,
O Lord, vnto thy land:
For thou restoredst Iacobs seed,
from thraldome out of hand.
2 The wicked wayes that they were in,
thou didst them cleane remit:
And thou didst hide thy peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst asswage,
that all thy wrath was gone:
And so didst turne thee from thy rage,
with them to be at one.
4 O God of health, doe now conuert
thy people vnto thee:
Put all thy wrath from vs apart,
and angry cease to be.

5 Why? shall thine anger neuer end,
but still proceed on vs,
And shall thy wrath it selfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therefore,
and quicken vs, that wee
And all thy folke may euermore,
be glad and ioy in thee?

7 O Lord, on vs doe thou declare,
thy goodnesse to our wealth:
Shew forth to vs and doe not spare,
thine aide and sauing health.
8 I will hearke what God saith, for he
speakes to his people peace:
And to his Saints that neuer they,
returne to foolishnesse.

9 For why? his helpe is still at hand,
to such as doe him feare:
Whereby great glory in the land
shall dwell and flourish there.
10 For truth and mercy there shall meete,
in one to take their place:
And peace shall iustice with kisse greet,
and there they shall embrace.

11 As truth from earth shall spring apace,
and flourish pleasantly:
So righteousnesse shall shew her face,
and looke from heauen hie.
12 Yea, God himselfe doth take in hand,
to giue vs each good thing:
And through the coasts of all the land,
the earth her fruits shall bring.

13 Before his face shall iustice goe,
much like a guide or stay:
He shall direct his steps also,
and keepe them in the way.

Inclina Dom. Psal. Lxxxvj. I. H.

Dauid sore afflicted, prayeth feruently for deliuerance, sometimes rehearsing his miseries and mercies receiued, desiring also to be instructed of the Lord, that hee may feare and glorifie his name. He complaineth also of his aduersaries, and requireth to be deliuered from them.

Sing this as the 81 Psalme.

LOrd bow thine eare to my request,
and heare me by and by:
With grieuous paine and griefe oppresst,
full poore and weake am I.
2 Preserue my soule, becausе my wayes,
and doings holy be,
And saue thy seruant, O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall:
For through the day I doe not cease,
on thee to cry and call.
4 Comfort O Lord, thy seruants soule,
that now with paine is pinde:
For vnto thee Lord I extoll,
and lift my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.
6 O Lord, likewise when I doe pray,
regard and giue an eare:
Marke well the words that I doe say,
and all my prayers heare.

7 In time when trouble doth me moone,
to thee I doe complaine:
For why? I know and well doe prooue,
thou answerest me againe.
8 Among the Gods (O Lord) is none,
with thee to be comparde:
And none can doe as thou alone,
the like hath not beene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy name.
10 For why? thou art so much of might,
all power is thine owne,
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed:
O ioyne my heart to thee so nie,
that I thy name may dread.
12 To thee my God will I giue prayse,
with all my heart, O Lord:
And glorifie thy name alwayes,
for euer through the world.

13 For why? thy mercie shewed to me
is great, and doth excell:
Thou sett'st my soule at liberty,
out from the lower hell.
14 O Lord the proud against me rise,
and heapes of men of might,
That seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath:

Thy goodnesse is full great, and eke
thy truth no measure hath.
16 O turne to me, and mercy grant,
thy strength to me apply:
O helpe and saue thine owne seruant,
thy handmaids sonne am I.
17 On me some signe of fauour show,
that all my foes may see:
And be asham'd, because Lord thou
doest helpe and comfort me.

Fundamentum ejus. Psal. Lxxxvij.

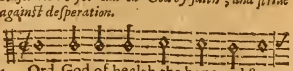
The holy Ghost promiseth that the Church as yet in miserie after the Captiuity of Babylon, should be restored to great excellencie, so that nothing should be more comfortable then to be numbred among the members thereof.

Sing this as the 81. Psalme.

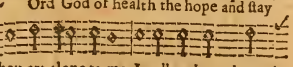
THe Citie shall full well endure,
her ground-worke still doth stay:
Vpon the holy hill full sure,
it can no time decay.
2 God loues the gates of Sion best,
his grace doth there abide,
He loues them more then all the rest,
of Iacobs tents beside.
3 Full glorious things reported be,
in Sion and abroad:
Great things I say are sayd of thee,
thou Citie of our God.
4 On Rahab I will cast an eye,
and beare in minde the same,
And Babylon shall eke apply,
and learne to know my name.
5 Loe Palestine and Tyre also,
with Ethiope likewise,
A people old full long agoe,
were borne and there did rise.
6 Of Sion they shall say abroad,
that diuers men of fame.
Haue there sprung vp, and the high God
hath founded fast the same.
7 In their records to them it shall,
through Gods deuise appeare:
Of Sion that the chiefe of all
had his beginning there.
8 Their trumpetters with such as sing,
therein great plenty be:
My fountaines and my pleasant springs,
are compast all in thee.

Domine Deus. Psal. Lxxxviij. I. H.

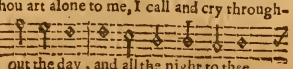
The faithfull sore afflicted by sickenesse, persecution, aduersity, and as it were left of God vvithout any consolation: yet call on God by faith, and striue against desperation.



LOrd God of health the hope and stay

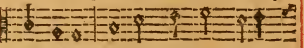


thou art alone to me, I call and cry through-

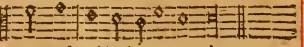


out the day, and all the night to thee.

2. O let my prayers soone ascend, vnto thy



sight on hie: Encline thine eare, O Lord



entend, and harken to my crie.

3 For why? my soule with woe is fil'd,
and doth in trouble dwell:
My life and breath almost doth yeeld,
and draweth nie to hell.
4 I am esteem'd as one of them,
that in the pit doe fall:
And made as one among those men,
that haue no strength at all.

5 As one among the dead and free
from things that here remaine:
It were more ease for me to bee,
with them the which were slaine,
As those that lie in graue I say,
whom thou hast cleane forgot:
The which thy hand hath cut away,
and thou regardst them not.

6 Ye like to one shut vp full sure,
within the lower pit,
In places darke and all obscure,
and in the depth of it.
7 Thine anger and thy wrath likewise,
full sore on me doth lie:
And all thy stormes against me rise,
my soule to vexe and trie.

8 Thou putst my friends farre off from me,
and makest them hate me sore;
I am shut vp in prison fast,
and can come forth no more.
9 My sight doth faile through griefe and wo,
I call to thee O God,
Throughout the day, my hands also
to thee I stretch abroad.

The second part.

10 Doest thou vnto the dead declare,
thy wondrous workes of fame?
Shall dead to life againe repaire,
and prayse thee for the same?
11 Or shall thy louing kindnesse Lord,
be preached in the graue?
Or shall with them that are destroide,
thy truth her honour haue?
12 Shall they that lie in darke full low,
of all thy wonders wot?
Or there shall they thy iustice know,
where all things are forgot?
13 But I, O Lord, to thee alway,
doe cry and call apace:
My prayer eke ere it be day,
shall come before thy face.
14 Why dost thou Lord abhorre my soule,
in griefe that seeketh thee?
And now O Lord, why dost thou hide
thy face away from me?
15 I am afflict as dying still,
from youth this many a yeere,

Thy

Thy terrours that doe vexe me ſtill
with troubled minde I beare.
16 The furies of thy wrathfull rage
full ſore vpon mee fall:
Thy terrours eke doe not aſſwage,
but mee oppreſſe withall.
17 All day they compaſſe mee about
as water at the tide:
And all at once with ſtreames full ſtout
beſet me on each ſide.
18 Thou ſetteſt farre from me my friends,
and louers euery one:
Yea, and mine old acquaintance all
out of my ſight are gone.

Miſericordias. Pſal. Lxxxix. I. H.

Dauid prayſeth God for his couenant made betweene him and his elect by Ieſus Chriſt: then hee complaineth of the deſolation of his kingdome, ſo that the promiſe ſeemed to be broken. Finally, hee prayeth to be deliuered from afflictions, mentioning the ſhortneſſe of mans life, and confirming himſelfe by Gods promiſes.

Sing this as the 67 Pſalme.

TO ſing the mercies of the Lord,
my tongue ſhall neuer ſpare:
And with my mouth from age to age,
thy truth I will declare.
2 For I haue ſayd, that mercy ſhall
for euermore remaine,
In that thou doſt the heauens ſtay
thy truth appeareth plaine.
3 To mine elect, ſayth God, I made
a couenant and beheſt:
My ſeruant Dauid to perſwade,
I ſware and did proteſt.
4 Thy ſeede for euer will I ſtay,
and ſtabliſh it full faſt:
And ſtill vphold thy throne alway,
from age to age to laſt.
5 The heauens ſhew with ioy and mirth,
thy wondrous workes, O Lord:
Thy Saints within thy Church on earth,
thy faith and truth record.
6 Who with the Lord is equall then
in all the clouds abroad?
Among the ſonnes of all the Gods
what one is like our God?
7 God in aſſembly of the Saints
is greatly to be dread:
And ouer all that dwell about,
in terrour to be had.
8 Lord God of hoaſts in all the world,
what one is like to thee;
On euery ſide moſt mighty Lord
thy truth is ſeene to be.
9 The raging ſea by thine aduiſe,
thou ruleſt at thy will:
And when the waues thereof ariſe,
thou mak'ſt them calme and ſtill.
10 And Egypt thou Lord haſt ſubdude,
and thou haſt it deſtroid:
Yea, thou thy foes with mighty arme,
haſt ſcattered all abroad.

The ſecond part.

11 The heauens are thine and ſtill haue bene,
likewiſe the earth and land:
The world with all that is therein,
thou foundedſt with thy hand.
12 Both North and South, with Eaſt & Weſt,
thy ſelfe didſt make and frame:
Both Tabor mount and eke Hermon,
reioyce and prayſe thy name.
13 Thine arme is ſtrong and full of power
all might therein doth lie:
The ſtrength of thy right hand each howre,
thou lifteſt vp on hie.
14 In righteouſneſſe and equity,
thou haſt thy ſeate and place:
Mercy and truth are ſtill with thee
and goe before thy face.
15 That folke is bleſt that knoweth aright,
thy preſent power O God:
For in the fauour of thy ſight,
they walke full ſafe abroad.
16 For in thy name throughout the day,
they ioy and much reioyce:
And through thy righteouſneſſe haue they
a pleaſant fame and noyſe.
17 For why? their glory, ſtrength, and aide
in thee alone doth lie:
Thy goodneſſe eke that hath vs ſtaid,
ſhall lift our horne on hie.
18 Our ſtrength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Iſrael
he is our guide and King.
19 Sometimes thy will vnto thy Saints
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
thy minde to make them know.
A man of might I haue erect
your King and guide to be:
And ſet him vp whom I elect,
among the folke to me.

The third part.

20 My ſeruant Dauid I appoint,
whom I haue ſearched out:
And with my holy oyle annoynt,
him King of all the rout.
21 For why? my hand is readie ſtill,
with him for to remaine.
And with mine arme alſo I will,
him ſtrengthen and ſuſtaine.
22 The enemies ſhall him not oppreſſe,
they ſhall him not deuoure:
Ne yet the ſonnes of wickedneſſe,
on him ſhall haue no power.
23 His foes likewiſe I will deſtroy,
before his face in ſight:
And thoſe that hate him I will plague,
and ſtrike them with my might.
24 My truth and mercy eke withall,
ſhall ſtill vpon him lie:
And in my name his horne eke ſhall
be lifted vp on hie.
25 His kingdome will I ſet to be
vpon the ſea and land:
And eke the running flouds ſhall he
embrace with his right and.
26 He ſhall depend with all his heart,
on me and thus ſhall ſay:
27 My Father and my God thou art,
My rocke of health and ſtay.

28 As my first borne I will him take,
of all on earth that springs:
His might and honour I shall make
above all worldly Kings.
29 My mercy shall be with him still,
as I my selfe haue told:
My faithfull couenant to fulfill
my mercy I will hold.
30 And eke his seede I will sustaine
for euer strong and sure:
So that his seat shall still remaine,
while heauen and earth endure.

The fourth part.

31 If that his sonnes forsake my Law,
and so beginne to swerue:
And of my iudgements haue none awe,
nor will not them obserue:
32 Or if they doe not vse aright,
my statutes to them made:
And set all my commandements light,
and will not keepe my trade:
33 Then with the rod will I beginne
their doings to amend:
And so with scourging for their sinne,
when that they doe offend.
34 My mercy yet and my goodnesse,
I will not take him fro:
Nor handle him with craftinesse,
and so my truth forgoe.
35 But sure my couenant I will hold,
with all that I haue spoke:
No word the which my lips haue told
shall alter or be broke.
36 Once swore I by my holinesse,
and that performe will I:
With Dauid I will keepe promise
to him I will not lie.
37 His seede for euermore shall raigne,
and eke his throne of might,
As doth the Sunne it shall remaine
for euer in my sight.
38 And as the moone within the skie
for euer standeth fast:
A faithfull witnesse from on hie,
so shall his Kingdome last.
39 But now, O Lord, thou dost reiect,
and now thou changest cheare:
Yea thou art wroth with thine elect,
thine owne anoynted deare.
40 The couenant with thy seruant made
Lord thou hast quite vndone:
And downe vpon the ground also
hath cast his royall Crowne.

The fift part.

41 Thou pluck'st his hedges vp with might,
his wals thou dost confound:
Thou beatest eke his bulwarkes downe,
and break'st them to the ground.
42 That he is sore destroid and torne
of commers by throughout,
And so is made a mocke and scorne
to all that dwell about.
43 Thou their right hand hast lifted vp,
that him so sore annoy:
And all his foes that him deuoure,
loe thou hast made to ioy.
44 His swords edge thou didst take away,
that should his foes withstand:
To him in warre no victory
thou giu'st, nor vpper hand.
45 His glory thou dost also waste,
his throne, his ioy, and mirth,
By thee is ouerthrowne, and cast
full low vpon the earth.
46 Thou hast cut off, and made full short
his youth and lustie dayes:
And raisd of him an ill report,
with shame and great disprayse.
47 How long away from mee, O Lord,
for euer wilt thou turne?
And shall thine anger still alway,
as fire consume and burne?
48 O call to minde, remember then,
my time consumeth fast.
Why hast thou made the sonnes of men,
as things in vaine to waste?
49 What man is he that liueth here,
and death shall neuer see;
Or from the hand of hell his soule
shall he deliuer free?
50 Where is O Lord, thine old goodnesse,
so oft declar'd before:
Which by thy truth and vprightnesse
to Dauid thou hast sworne?
51 The great rebukes to minde I call,
that on thy seruants lye:
The railing of the people all
borne in my breast haue I.
52 Wherewith O Lord, thine enemies
blasphemed haue thine name:
The steps of thine anoynted one
they cease not to defame.
53 All prayse to thee O Lord, of hoastes,
both now and eke for aye;
Through skie, and earth, and all the coasts:
Amen, Amen. I say.

Domine refugium. Psal. xc. I. H.

Moses seeing the people neither admonished by the breuity of their life, nor by plagues to be thankfull, prayeth God to turne their hearts, and continue his mercy towards them and their posterity for euer.

Sing this as the 78 Psalme.

THou Lord hast beene our sure defence,
our place of ease and rest:
In all times past, yea, so long since,
as cannot be expresst.
2 Ere there was made mountaine or hill,
the earth and all abrood:
From age to age, and alwayes still,
for euer thou art God.
3 Thou grindest man through griefe & paine,
to dust, or clay, and then,
And then thou saist againe, returne
againe, ye sonnes of men.
4 The lasting of a thousand yeare
what is it in thy sight?
As yesterday it doth appeare
or as a watch by night.
5 So soone as thou dost scatter them,
then is their life and trade,
All as a sleepe, and like the grasse,
whose beauty soone doth fade.

6 Which in the morning ſhines full bright,
but fadeth by and by :
And is cut downe ere it be night,
all withered, dead and drie.

7 For through thine anger we conſume
our might is much decaid :
And of thy feruent wrath and fume
we are full ſore affraid.

8 The wicked workes that we haue wrought
thou ſetſt before thine eye :
Our priuy faults, yea, eke our thoughts
thy countenance doth ſpye.

9 For through thy wrath our dayes doe waſte,
there of doth nought remaine :
Our yeares conſume as words or blaſts,
and are not cald againe.

10 Our time is threeſcore yeeres and ten,
that we doe liue on mould :
If one ſee foureſcore, ſurely then
we count him wondrous olde.

The ſecond part.

11 Yet of this time the ſtrength and chiefe
the which wee count vpon :
Is nothings els but painefull griefe,
and wee like blaſts are gone.

12 Who once doth know what ſtrength is
what might thine anger hath ? (there
Or in his heart who doth thee feare
according to thy wrath ?

13 Inſtruct vs Lord to know and try,
how long our dayes remaine :
That then we may our hearts apply
true wiſedome to attaine.

14 Returne, O Lord, how long wilt thou
foorth on in wrath proceed ?
Shew fauour to thy ſeruants now,
and helpe them at their need.

15 Refreſh vs with thy mercy ſoone,
and then our ioy ſhall be :
All times ſo long as life ſhall laſt
in heart reioyce ſhall we.

16 As thou haſt plagued vs before :
now alſo make vs glad :
And for the yeeres wherein full ſore
affliction we haue had.

17 O let thy worke and power appeare,
and on thy ſeruants light :
And ſhew vnto thy children deare,
thy glory and thy might.

18 Lord let thy grace and mercy ſtand
on vs thy ſeruants thus :
Confirme the workes we take in hand,
Lord proſper them to vs.

Qui habitat. Pſal. XCI. I.H.

Here is deſcribed the aſſurance he liueth in, that committeth himſelfe vvholly to Gods protection in all temptation, a promiſe of God to thoſe that loue him, knovv him, and truſt in him, to deliuer them, and giue them immortall glory.

Sing this as the 99. Pſalme.

HE that within the ſecret place,
of God moſt high doth dwell :
In ſhadow of the mightieſt grace
at reſt ſhall keepe him well.

2 Thou art my hope and my ſtrong hold,
I to the Lord will ſay :
My God he is in him will I
my whole affiaunce ſtay.

3 He ſhall defend thee from the ſnare
the which the hunter layd :
And from the deadly plague and care
whereof thou art afraid.

4 And with his wings ſhall couer thee,
and keepe thee ſafely there,
His faith and truth thy fence ſhall be
as ſure as ſhield and ſpeare.

5 So that thou ſhalt nor neede I ſay,
to feare, or be affright
Of all the ſhafts that flie by day,
nor terrours of the night.

6 Nor of the plague that priuily
doth walke in darke ſo faſt :
Nor yet of that which doth deſtroy,
and at noone dayes doth waſte.

7 Yea, at thy ſide as thou doſt ſtand
a thouſand dead ſhall bee :
Ten thouſand eke at thy right hand,
and yet thou ſhalt be free.

8 But thou ſhalt ſee it for thy part,
thine eyes ſhall well regard :
That euen like to their deſert
the wicked haue reward.

9 For why ? O Lord, I onely luſt,
to ſtay my hope on thee :
And in the higheſt I put my truſt,
my ſure defence is hee.

10 Thou ſhalt not neede noone ill to feare,
with thee it ſhall not mell :
Nor yet the plague ſhall once come neare
the houſe where thou doeſt dwell.

11 For why ? vnto his Angels all
with charge commanded hee,
That ſtill in all thy wayes they ſhall
preſerue and proſper thee.

12 And in their hands ſhall beare thee
ſtill waiting thee vpon :
So that thy foote ſhal neuer chance
to ſpurne at any ſtone.

13 Vpon the Lyon thou ſhalt goe,
the Adder fell and long :
And tread vpon the Lyons yong
with Dragons ſtout and ſtrong.

14 For he that truſteth vnto me,
I will diſpatch him quite :
And him defend becauſe that he
doth know my name aright.

15 When hee for helpe to me doth cry,
an anſwer I will giue:
And from his griefe take him will I,
in glory for to liue.

16 With length of yeeres, and dayes of wealth
I will fulfill his time :
The goodneſſe of my ſauing health,
I will declare to him.

Bonum eſt. Pſal. XCII. I.H.

A Pſalme for the Sabbath, to ſtirre vp the people to acknovvledge & praiſe God in his vvorkes, Dauid reioyceth therein, but the vvicked conſider not that the vngodly vvhen he is the moſt flouriſhing, ſhall moſt ſpeedily periſh. In the end is deſcribed the felicitie of the iuſt, planted in the houſe of God, in praiſe of the Lord.

Sing this as the 88. Pſalme.

IT is a thing both good and meet
to praiſe the higheſt Lord:

And in thy name, O thou moſt high,
to ſing with one accord.
2 To ſhew the kindneſſe of the Lord
betime ere day be light:
And eke declare his truth abroad,
when it doth draw to night.
3 Vpon ten ſtrenged inſtruments,
on Lute and Harpe ſo ſweet:
With all the mirth you can invent,
of inſtruments moſt meete.
4 For thou haſt made mee to reioyce
in things ſo wrought by thee:
And I haue ioy in heart an voyce
thy handy works to ſee.
5 O Lord, how glorious and how great
are all thy works ſo ſtout?
So deepely are thy counſels ſet
that none can trie them out.
6 The man vnwiſe hath not the wit
this geare to paſſe to bring:
And all ſuch fooles are nothing fit
to vnderſtand this thing.
7 When ſo the wicked at their will,
as graſſe doe ſpring full faſt:
They when they flouriſh in their ill
for euer ſhall be waſte.
8 But thou art mighty Lord moſt hie,
yea, thou doſt raigne therefore:
In euery time eternally,
both now and euermore.
9 For why? O Lord behold and ſee,
behold thy foes I ſay:
How all that worke iniquity,
ſhall periſh and decay.
10 But thou like as an Vnicorne,
ſhalt liſt my horne on hie:
With freſh and new prepared Oyle,
thine oynted king am I.
11 And of my foes before mine eyes,
ſhall ſee the fall and ſhame:
Of all that vp againſt me riſe,
mine eare ſhall heare the ſame.
12 The iuſt ſhall flouriſh vp on hie,
as Date tres bud and blow:
And as the Cedars multiplie,
in Libanus that grow.
13 For they are planted in the place,
and dwelling of our God:
Within his courtes they ſpring apace,
and flouriſh all abroad.
14 And in their age much fruite ſhall bring,
both fat and well beſeene:
And pleaſantly both bud and ſpring,
with boughes and branches greene.
15 To ſhew that God is good and iuſt,
and vpright in his will:
He is my rocke, my hope, my truſt,
in him there is none ill.

Dominus regnauit. Pſal. xciij. I.H.

He praiſeth the power of God, in the creation of the world, and beateth downe all people which lift themſelues againſt his Maieſty, and prouoketh to conſider his promiſes.

Sing this as the 77 Pſalme.

THe Lord as King aloft doth raigne,
in glory goodly dight;
And he to ſhew his ſtrength and maine
hath girt himſelfe with might.
2 The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can mooue or make it fade,
at ſtay it doth endure.
3 Ere that the world was made or wrought,
thy ſeate was ſet before:
Beyond all time that can be thought,
thou haſt bene euermore.
4 The floods, O Lord, the floods doe riſe,
they roare and make a noyſe:
The floods (I ſay) did enterpriſe,
and lifted vp their voyce.
5 Yea, though the ſtorme ariſe in ſight,
though ſeas doe rage and ſwell:
The Lord is ſtrong and more of might,
for hee on high doth dwell.
6 And looke what promiſe hee doth make
his houſ hold to defend.
For iuſt and true they ſhall it take
all times without an end.

Deus vltionum. Pſal. xciiij. I.H.

Hee prayeth God againſt the violence of tyrants, and comforteth the afflicted, by the good iſſue of their afflictions, and by the ruine of the wicked.

Sing this as the 78. Pſalme.

O Lord, thou doſt revenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelfe, for thou of right
the earth doſt iudge and guide:
Reward the proud and men of might
according to their pride.
3 How long ſhall wicked men beare ſway,
with lifting vp their voyce;
How long ſhall wicked men I ſay,
thus triumph and reioyce?
4 How long ſhall they with brags burſt out,
and I proudly prate their fill?
Shall they reioyce which be ſo ſtout,
whoſe works are euer ill?
5 Thy flocke O Lord, thine heritage,
they ſpoyle and vexe full ſore:
Againſt thy people they doe rage
ſtill dayly more and more.
6 Thy widowes which are comfortleſſe,
and ſtrangers they deſtroy:
They ſlay the children fatherleſſe,
and none doth put them by.
7 And when they take theſe things in hand
this talke they haue of thee:
Can Iacobs God this vnderſtand?
tuſh no, he cannot ſee.
8 O folke vnwiſe and people rude,
ſome knowledge now diſcerne.
Ye fooles among the multitude,
at length begin to learne.
9 The Lord which made the eare of man,
he needes of right muſt heare:
He made the eyne all things muſt than
before his ſight appeare.
10 The Lord doth all the world correct,
and make them vnderſtand:
Shall he not then your deeds detect;
how can you ſcape his hand?

The ſecond part.

11 The Lord doth know the thoughts of man
his heart hee ſeeth full plaine:
The Lord I ſay, mens thoughts doe ſcan,
and findeth them but vaine.
12 But Lord that man is happy ſure,
whom thou doſt keepe in awe:
And through correction doſt procure,
to reach him in thy law.

13 Whereby hee ſhall in quiet reſt,
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe,
his people for to take:
His heritage whom he did chuſe,
hee will no time forſake.

15 Vntill that iudgement be decreed,
to iuſtice to conuert:
That all may follow her with ſpeed:
that are of vpright heart.
16 But who vpon my part ſhall ſtand,
againſt the curſed traine?
Or who ſhall rid mee from their hand,
that wicked works maintaine?

17 Except the Lord had beene mine aide,
mine enemies to expell:
My ſoule and life had now beene laid
almoſt as low as hell.
18 When I did ſay my foote did ſlide,
and I am like to fall:
Thy goodneſſe Lord did ſo prouide,
to ſtay mee vp withall.

19 When with my ſelfe I muſed much,
and could no comfort finde:
Then Lord thy goodneſſe did me touch,
and that did eaſe my minde:
20 Wilt thou inhaunt thy ſelfe and draw
with wicked men to ſit:
Which with pretence in ſtead of law,
much miſchiefe doe commit?

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife,
to ſhed the guiltleſſe blood.
22 But yet the Lord hee is to mee
a ſtrong defence or rocke:
Hee is my God, to whom I flee,
hee is my ſtrength and rocke.

23 And hee ſhall cauſe their miſchiefes all
themſelues for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite exultemus. Pſal. xcv. I.H.

An earneſt exhortation to praiſe God for the gouernement of the vvorld & election to his Church, to eſchevv the rebellion of the old fathers, vvho tempted God in the vvilderneſſe, and therefore entred not the land of promiſe.

Sing this as the 77 Pſalme.

O Come let vs lift vp our voyce,
and ſing vnto the Lord:
In him our rocke of health reioyce
let vs with one accord.
2 Yea, let vs come before his face,
to giue him thankes and praiſe:
In ſinging Pſalmes vnto his grace,
let vs be glad alwayes.

3 For why? the Lord hee is no doubt,
a great and mighty God,
A king aboue all Gods throughout,
in all the world abroad.
4 The ſecrets of the earth ſo deepe,
and corners of the land:
The tops of hils that are ſo ſteepe,
hee hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought,
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praiſe the Lord,
before him let vs fall;
And kneele to him with one accord,
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are his flocke, he doth vs feede,
his ſheepe and he our guide.
8 To day if ye his voyce will heare,
then hearden not your heart:
As ye with grutching many a yeere
prouoke me in deſert.

9 Whereas your fathers tempted me,
my power for to prooue:
My wondrous works when they did ſee,
yet ſtill they would mee mooue.
10 Twice twenty yeeres they did mee grieue,
and I to them did ſay:
They erre in heart, and not beleeue,
they haue not knowne my way.

11 Wherefore I ſware that when my wrath
was kindled in my breaſt:
That they ſhould neuer tread the path,
to enter in my reſt.

Cantate Dom. Pſal. xcvj. I.H.

An exhortation both to the Ievves and Gentiles to praiſe God for his mercie: and this ſpecially ought to be referred to the kingdome of Chriſt.

Sing this as the 77 Pſalme.

SIng ye with praiſe vnto the Lord
new ſongs of ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
2 Yea, ſing vnto the Lord, I ſay,
praiſe ye his holy name:
Declare and ſhew from day to day,
ſaluation by the ſame.

3 Among the heathen eke declare
his honour round about:
To ſhew his wonders doe not ſpare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praiſe alway:
And hee is to be dread of right,
aboue all Gods I ſay.

5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God hee is the Lord,
that hath the heauens made.
6 All praiſe and honour eke doth dwell,
for aye before his face:

Both power and might likewiſe excell
within his holy place.

7 Aſcribe vnto the Lord alway,
ye people of the world,
All might and worſhip eke, I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his name:
And eke into his courts doe goe,
with gifts vnto the ſame.

The ſecond part.

9 Fall downe and worſhip ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth raigne aboue:
Yea, he hath ſet the earth ſo faſt,
that it can neuer mooue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.
12 The heauens ſhall great ioy begin,
the earth eke ſhall reioyce:
The ſea with all that is therein
ſhall ſhoute and make a noiſe.

13 The field ſhall ioy, and euery thing
that ſpringeth on the earth:
The wood and euery tree ſhall ſing,
with gladneſſe and with mirth.
14 Before the preſence of the Lord,
and comming of his might,
When he ſhall iuſtly iudge the world,
and rule his folke with right.

Dominus reg. Pſal. xcvij. I. H.

Dauid exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadfull to the rebels and Idolaters, and ioyfull to the iuſt, vvhom he exhorteth to innocency, to reioycing and thankeſgiuing.

Sing this as the 95. Pſalme.

THe Lord doth raigne, where at the earth
may ioy with pleaſant voyce:
And eke the Iles with ioyfull mirth,
may triumph and reioyce.
2 Both clouds and darkeneſſe eke doe ſwell,
and round about him beat:
Yea, right and iuſtice euer dwell,
and bide about his ſeat.

3 Yea, fire and heate at once doe ruune,
and goe before his face:
Which ſhall his foes and enemies burne,
abroad in euery place.
4 His lightnings eke full bright did blaze,
and to the world appeare:
Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hils like waxe did melt in ſight,
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heauens eke declare and ſhew
his iuſtice all abroad:
That all the world may ſee and know
the glory of our God.

7 Confuſion ſure ſhall come to ſuch,
as worſhip idoles vaine:
And eke to thoſe that glory much,
dumbe pictures to maintaine.
8 For all the idoles of the world,
which they as Gods doe call:
Shall feele the power of the Lord,
and downe to him ſhall fall.

9 With joy ſhall Sion heare this thing,
and Iuda ſhall reioyce:
For at thy iudgement they ſhall ſing,
and make a pleaſant noiſe.
10 That thou, O Lord, art ſet on high,
in all the earth abroad.
And art exalted wondrouſly,
aboue each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill:
For hee doth keepe the ſoules of his
from ſuch as would them ſpill.
12 And light doth ſpring vp to the iuſt,
with pleaſure for his part:
Great ioy with gladneſſe, mirth, and luſt,
to them of vpright heart.

13 Ye righteous in the Lord reioyce,
his holineſſe proclaime:
Be thankefull eke with heart and voyce,
and mindfull of the ſame.

Cantate Dom. Pſal. xcviij. I. H.

An earneſt exhortation to all creatures to prayſe the Lord for his power, mercy and fidelity in his promiſe by Chriſt, by vvhom he hath communicated his ſaluation to all nations.

Sing this as the 95 Pſalme.

OSing ye now vnto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world,
his wonders great and ſtrong.
2 With his right hand full worthily,
he doth his foes deuoure:
And gets himſelfe the victory:
with his owne arme and power.

3 The Lord doth make the people know
his ſauing health and might,
The Lord doth eke his iuſtice ſhow,
in all the heathens ſight.
4 His grace and truth to Iſrael,
in minde he doth record:
That all the earth hath ſeene right well,
the goodneſſe of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth:
Giue thanks to God, ſing and reioyce
to him with ioy and mirth.
6 Vpon the harpe vnto him ſing,
giue thanks to him with Pſalmes:
Reioyce before the Lord our King:
with trumpets and with ſhalmes.

7 Yea, let the ſea with all therein,
for ioy both roare and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the flouds reioyce their fils,
and clap their hands apace,
And eke the mountaines and the hils,
before the Lord his face.

9 For he ſhall come to iudge and try
the world and euery wight:
And rule the people mightily
with iuſtice and with right.

Dominus regnauit. Pſal. xcix. I. H.

Hee commendeth the power, equitie, and excellency of the kingdome of God by Chriſt, ouer the Iewes and Gentiles, prouoking them to magnifie the ſame, and to feare the Lord as the ancient Fathers, Moſes, Aaron, and Samuel, who calling vpon God, were heard in their prayers.

Sing this as the 65. Pſalme.

THe Lord doth raigne, although at it
the people rage full ſore:
Yea, he on Cherubims doth ſit
though all the world doe roare.
2 The Lord that doth in Sion dwell,
is high and wonderous great:
Aboue all folke he doth excell,
and he aloft is ſet.

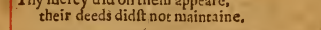
3 Let all men praiſe thy mightie name,
for it is fearefull ſure:
And let them magnifie the ſame,
that holy is and pure.
4 The Princely power of our king
doth loue iudgement and right:
Thou righ-ly ruleſt euery thing
in Iacob through thy might.

5 To praiſe the Lord our God deuiſe,
all honour to him doe:
His foot-ſtoole worſhip him before,
for he is holy too.
6 Moſes, Aaron and Samuel,
as Prieſts on him did call:
When they did pray, he heard them well,
and gaue them anſwere all.
7 Within the clould to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make
and pointed them vntill.
8 O Lord our God thou didſt them heare,
and anſwereſt them againe:
Thy mercy did on them appeare,
their deeds didſt not maintaine.

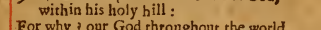
9 O laud and praiſe our Lord and God,
within his holy hill:
For why? our God throughout the world
is holy euer ſtill.

Iubilate Deo omnes. Pſal. C.

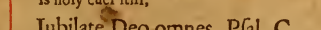
Hee exhorteth all men to ſerue the Lord, who hath made vs to enter into his courts and aſſemblies, to praiſe his name.



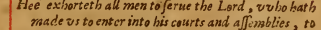
ALl people that on earth doe dwell,



ſing to the Lord with chearfull voyce:



2. Him ſerue with feare his praiſe forth tell,



Come ye before him and reioyce.

3 The Lord ye know is God indeed,
without our aid he did vs make:
We are his flocke he doth vs feede,
and for his ſheepe he doth vs take.
4 O enter then his gates with praiſe,
approach with ioy his courts vnto,
Praiſe, laud and bleſſe his name alwayes,
for it is ſeemely ſo to doe.

5 For why? the Lord our God is good,
his mercy is for euer ſure:
His trueth at all times firmely ſtood,
and ſhall from age to age endure.

Another of the ſame.

Sing this as the 68. Pſalme.

IN God the Lord be glad and light,
praiſe him throughout the earth:
Serue him and come before his ſight,
with ſinging and with mirth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our ſelues, for wee are his
owne flocke and paſture ſheepe.

3 O goe into his gates alwayes,
giue thankes with the ſame:
Within his courts ſet forth his praiſe,
and laud his holy name.
4 For why? the goodneſſe of the Lord
for euermore doth raigne:
From age to age throughout the world
his trueth doth ſtill remaine.

Miſericordiam. Pſal. Cj. N.

Dauid deſcribeth what gouernment he will obſerue in his houſe and Kingdome, by rooting out the wicked, and cheriſhing the godly perſons.

Sing this as the 81. Pſalme.

I Mercy will and iudgement ſing,
O Lord God vnto thee:
2 And wiſely doe in perfect way,
vntill thou come to me.
3 And in the midſt of my houſe walke,
in pureneſſe of my ſpirit:
And I no kinde of wicked thing
will ſet before my ſight.

4 I hate their workes that fall away,
it ſhall not cleaue to me.
From me ſhall part the froward heart,
none euill will I ſee.
5 Him will I ſtroy that ſlaundereth
his neighbour priuily;
The loftie heart I cannot beare,
nor him that looketh hie.

6 Mine eyes ſhall be on them, within
the land, that faithfull be;
In perfect way who walketh ſhall
be ſeruant vnto me.
7 I will no guilefull perſon haue
within my houſe to dwell;
And in my preſence he ſhall not
remaine that lyes doth tell.

8 Betimes will I deſtroy euen all
the wicked of the land;
That I might from Gods citie cut
the wicked workers hand.

Domine exaudi. Pſal. Cij. I.H.

It ſeemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A conſolation for the building of the Church, wherof ſolloweth the praiſe of God to be publiſhed vnto all poſteritie. The conuerſion of the Gentiles, and ſtabilitie of the Church.

Sing this as the 67 Pſalme.

O Heare my prayer Lord, and let
my cry come vnto thee;
2 In time of trouble doe not hide
thy face away from mee.
3 Incline thine eares to mee, make haſte
to heare me when I call:
For as the ſmoake doth fade, ſo doe
my dayes conſume and fall.

4 And as a harth my bones are burnt,
my heart is ſmitten dead:
And withers as the graſſe, that I
forget to eate my bread.
5 By reaſon of my groaning voyce,
my bones cleaue to my skin:
6 A pelican in wilderneſſe,
ſuch caſe now am I in.
7 And as an Owle in deſert is,
loe I am ſuch a one:
I watch, and as a Sparrow on
the houſe top am alone.
8 Loe daily in reproachfull wiſe
mine enemies doe me ſcorne:
And they that doe againſt me rage,
againſt me they haue ſworne.

9 Surely with aſhes as with bread,
my hunger I haue fild:
And mingled haue my drinke with teares,
that from my eyes haue ſtild.
10 Becauſe of thy diſpleaſure Lord,
thy wrath, and thy diſdaine;
For thou haſt lifted me aloft,
and caſt me downe againe.

11 The dayes wherein I paſſe my life,
are like the fleeting ſhade;
And I am withered like the graſſe,
that ſoone away doth fade.
12 But thou, O Lord, for euer doſt
remaine in ſteady place;
And thy remembrance euer doth
abide from race to race.

The ſecond part.

13 Thou wilt ariſe, and mercy thou
to Sion wilt extend,
The time of mercy, now the time
foreſet, is come to end.
14 For euen in the ſtones thereof
thy ſeruants doe delight;
And on the duſt thereof they haue
compaſſion in their ſpirit.

15 Then ſhall the heathen people feare,
the Lords moſt holy name;
And all the kings on earth ſhall dread
thy glory and thy fame.
16 Then when the Lord the mighty God
againe ſhall Sion reare:
And then when he moſt nobly in
his glory ſhall appeare.

17 To prayer of the deſolate,
when he himſelfe ſhall bend;
When he ſhall not diſdaine vnto
their prayers to attend.
18 This ſhalbe vvritten for the age
that after ſhall ſucceede;
The people yet vncreated
the Lords renovvne ſhall ſpread.

19 For he from his high Sanctuarie
hath looked dovvne belovv;
And out of heauen hath the Lord
beheld the earth alſo.
20 That of the morning captiue he
might heare the wofull cry:
And that he might deliuer thoſe
that damned are to dye.

21 That they in Sion might declare
the Lords moſt holy name:
And in Ieruſalem ſet forth
the praiſes of the ſame.
22 Then when the people of the land,
and kingdomes with accord,
Shall be aſſembled for to doe
their ſeruice to the Lord.

The third part.

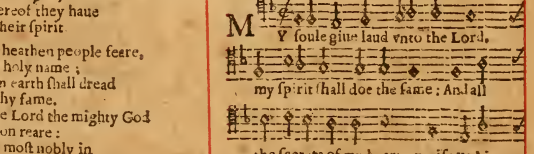
23 My former force and ſtrength he hath
abated in the way:
And ſhorter he did cut my dayes,
thus I therefore did ſay;
24 My God in midſt of all my dayes
now take me not away:
Thy yeeres endure eternally,
from age to age for eye.

25 Thou the foundation of the earth
before all times haſt laid:
And Lord the heauens are the worke,
which thine owne hands haue made.
26 Yea, they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time waxe old,
euen as a garment will.

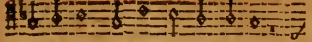
27 Thou as a garment ſhalt them change,
and changed ſhall they be;
But thou doſt ſtill abide the ſame,
thy yeeres doe neuer flee.
28 The children of thy ſeruants ſhall
continually endure:
And in thy ſight their happy ſeede
for euer ſhall ſtand ſure.

Benedic anima. Pſal. Ciij. T.S.

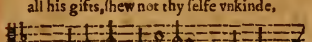
¶ The Prophet prouoketh men and Angels, and all creatures to prayſe the Lord for his fatherly mercies, in deliuerance of his people from euils, in his prouidence euer all things, and in preſeruation of the faithfull.


M
Y ſoule giue laud vnto the Lord,
my ſpirit ſhall doe the ſame: And all
the ſecrets of my heart, praiſe ye his
holy name. Giue thanks to God for

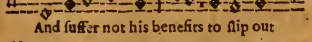
all



all his gifts, ſhew not thy ſelfe vnkinde,



And ſuffer not his benefits to ſlip out



of thy minde.

3 That gaue thee pardon for thy faults,
and thee reſtor'd againe:
For all thy weake and traile diſeaſe,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from which thou couldſt not flee,
His mercy and compaſſion both,
he did extend to thee.

5 That fill'd with goodneſſe thy deſire,
and did prolong thy youth:
Like as the Eagle caſts her bill,
whereby her age reneweth:
6 The Lord with iuſtice doth repay
all ſuch as be oppreſt:
So that their ſuffrings and their wrongs,
are turned to the beſt.

7 His wayes and his commandements,
to Moſes he did ſhew,
His counſels and his valiant acts,
the Iſraelites did know.
8 The Lord is kind and mercifull,
when ſinners doe him grieue,
The ſloweſt to conceiue a wrath,
and readieſt to forgiue.

9 He chides not vs continually,
though we be full of ſtrife:
Nor keepes our faults in memory,
for all our ſinfull life.
10 Nor yet according to our ſinnes
the Lord doth vs regard:
Nor after our iniquities,
he doth not vs reward.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his goodnes much more large,
to them that doe him loue.
12 God doth remooue our ſinnes from vs,
and our offences all:
As farre as is the ſunne riſing,
full diſtant from his fall.

The ſecond part.

13 And looke what pitie parents deare
vnto their children beare:
Like pitie beareth God to ſuch
as worſhip him in feare.
14 The Lord that made vs knowes our ſhape
our moulde and faſhion iuſt:
How weake and fraile our nature is,
and how we be but duſt.

15 And how the time of mortall men,
is like the withering hay:
Or like the flower right faire in field,
that fades full ſoone away.
16 Whoſe gloſſe and beauty ſtormy windes,
doe vterly diſgrace,
And make that after their aſſaults,
ſuch bloſſomes haue no place.

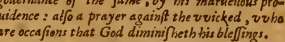
17 But yet the goodneſſe of the Lord,
with his ſhall euer ſtand:
Their childrens children doe receiue,
his righteouſneſſe at hand.
18 I meane which keepe his couenant,
with all their whole deſire:
And not forget to doe the thing,
that he doth them require.

19 The heauens hie are made the ſeate,
and footſtoole of the Lord;
And by his power imperiall,
he gouernes all the world.
20 Ye Angels which are great in power,
praiſe ye and bleſſe the Lord:
Which to obey and doe his will,
immediately accord.

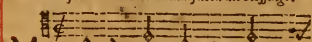
21 Ye noble hoaſts and miniſters,
ceaſe not to laud him ſtill:
Which ready are to execute,
his pleaſure and his will;
22 Ye all his workes in euery place,
praiſe ye his holy name:
My heart, my minde, and eke my ſoule,
praiſe ye alſo the ſame.

Benedic anima. Pſal. Ciiij. W. K.

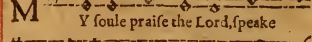
A thankeſgiuing for the creation of the world, and gouernance of the ſame, by his marueilous prouidence: alſo a prayer againſt the wicked, who are occaſions that God diminiſheth his bleſſings.



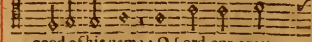
MY ſoule praiſe the Lord, ſpeake



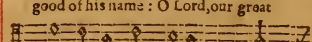
good of his name: O Lord, our great



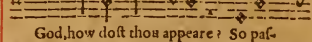
God, how doſt thou appeare? So paſ-



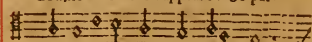
ſing in glory: that great is thy fame,



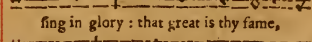
Honour and maieſtie in thee ſhine moſt



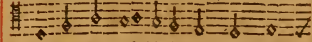
cleare: With light as a robe, thou haſt



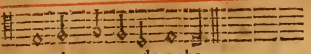
thee beclad, whereby all the earth thy



greatneſſe may ſee, the heauens in ſuch



ſort thou alſo haſt ſpread, That it to a



curtaine compared may be.

3 His chamber beames lie,
in the cloudes full ſure:
Which as his chariots,
are made him to beare.
And there with much ſwiftnes
his courſe doth endure:
Vpon the wings riding,
of winde in the ayre.
4 He maketh his ſpirits
as heralds to goe:
And lightnings to ſerue,
we ſee alſo preſt,
His will to accompliſh,
they runne to and fro,
To ſaue or conſume things
as ſeemeth to him beſt.
5 He grounded the earth
ſo firmely and faſt,
That it once to mooue,
none ſhall haue ſuch power:
6 The deepe a faire couering,
for it made thou haſt:
Which by his owne nature
the hils would deuoure.
7 But at thy rebuke,
the waters doe flie,
And ſo giue due place,
thy word to obey:
At thy voyce of thunder
ſo fearefull they be,
That in their great raging,
they haſt ſoone away.
8 The mountaines full high,
they then vp aſcend:
If thou doe but ſpeake
thy word they fulfill
So likewiſe the waues
moſt quickly deſcend.
Where thou them appointeſt,
remaine they doe ſtill.
9 Their bounds thou haſt ſet,
how farre they ſhall runne,
So as in their rage,
not that paſſe they can.
For God hath appointed,
they ſhall not returne,
The earth to deſtroy more,
which was made for man.

The ſecond part.

10 He ſendeth the ſprings
to ſtrong ſtreames and lakes:
Which runne doe full ſwift
among the huge hils.
11 Where both the wilde aſſes
their thirſt oft-times ſlackes;
And beaſts of the mountaines,
thereof drinke their fils.
12 By theſe pleaſant ſprings,
or fountaines full faire:
The fowles of the aire
abide ſhall and dwell.
13 Who mooued by nature,
to hop here and there:
Among the greene branches
their ſongs ſhall excell.
14 The mountaines moyſt
the cloudes he doth vſe:
The earth with his workes,
are wholly repleate.
15 So as the bruite cattell
he doth not refuſe:
But graſſe doth pronide them,
and herbe for mans meate.
Yea bread, Wine and Oyle,
he made for mans ſake,
His face to refreſh
and heart to make ſtrong.
16 The Cedars of Liban,
this great God did make,
Which trees he doth nouriſh,
that grow vp ſo long.
17 In thoſe may birds build
and make there their neſt:
In firre trees the Storkes
remaine and abide.
18 The high hils are ſuccours
for wilde Goates to reſt;
And eke the rocks ſtonie,
for Conies to hide.
19 The Moone then is ſet,
her ſeaſons to runne;
The dayes from the nights,
thereby to diſcerne.
And by the deſcending
alſo of the Sunne,
The cold from heate alway
thereby we doe learne.
20 When darkneſſe doth come,
by Gods will and power,
Then creepe forth doe all
the beaſts of the wood.
21 The Lions range roaring,
their prey to deuoure;
But yet it is thou (Lord)
which giueſt them food.
22 As ſoone as the Sunne
is vp, they retire;
To couch in their dens
then are they full faine:
23 That man to his worke may
as right doth require,
Till night come and call him,
to take reſt againe.

The third part.

24 How ſundry (O Lord)
are all thy vvorks found?
With vviſedome full great,
they are indeed vvrought,
So that the vvhole vvorld
of thy praiſe doth ſound.
And as for thy riches
they paſſe all mens thought.
25 So as the great Sea,
vvhich large is and broad,
Where things that creepe ſvvarme,
and beaſts of each ſort.
26 There both mightie ſhips ſaile,
and ſome lie at road;
The Whale huge and monſtrous,
there alſo doth ſport.
27 All things on thee vvaite,
thou doſt them relieue,
And thou in due time
full vvell doſt them feede.

28 Now when it doth please thee,
the same so to giue,
They gather full gladly
those things which they need,
Thou openest thy hand,
and they finde such grace:
That they with good things
are filled we see.
29 But sore are they troubled,
if thou turne thy face:
For if thou their breath take,
vile dust then they be.
30 Againe, when thy spirit
from them doth proceed:
All things to appoint
and what shall ensue.
31 Then are they created,
as thou hast d creed:
And dost by thy goodnesse
the dry earth renue.
32 The prayse of the Lord
for euer shall last.
Who may in his works
by right vvell reioyce.
His looke can the earth make
to tremble full fast:
And likewise the mountaines
to smoake at his voyce.
33 To this Lord and God,
sing vvill I aiwaies,
So long as I liue
my God prayse vvill I.
34 Then am I most certaine,
my vvords shall him please:
I vvill reioyce in him,
to him vvill I cry.
35 The sinners, O Lord,
consume in thine ire,
And eke the peruerse
them roote out vvith shame:
But as for my soule now,
let it still desire,
And say vvith the faithfull,
prayse ye the Lords name.

Confitemini Dom. Psal. Cv. N.

Hee prayseth the singular goodnesse of God, for chusing a peculiar people to himselfe, neuer ceasing to doe them good, euen for his promis sake.

Sing this as the 50. Psalme.

GIue prayses vnto God the Lord,
and call vpon his name;
Among the people eke declare
his works to spread his fame.
2 Sing ye vnto the Lord I say,
and sing vnto him prayse,
And talke of all the wondrous works,
that he hath wrought alwaies.
3 In honour of his holy name,
reioyce with one accord:
And let the hearr also reioyce,
of them that seeke the Lord.
4 Seeke ye the Lord, and seeke the strength
of his eternall might:
And seeke his face continually,
and presence of his sight.
5 The wondrous works that he hath done,
keepe still in mindfull heart.
Ne let the iudgements of his mouth,
out of your mindes depart.
6 Ye that of faithfull Abraham
his seruant are the seed:
Ye his elect the children that
of Iacob doe proceed.
7 For hee, he onely is, I say,
the mighty Lord our God:
And his most rightfull iudgements are
through all the earth abroad.
8 His promise and his couenant,
which he hath made to his:
He hath remembred euermore,
to thousands of degrees.

The second part.

9 The couenant which he hath made,
with Abraham long agoe:
And faithfull oath which he hath sworne,
to Isaac also:
10 And did confirme the same for law,
that Iacob should obey:
And for eternall couenant,
to Israel for aye.
11 When thus he said, Loe I to you,
all Canaan land will giue:
The lot of your inheritance,
wherein your seede shall liue.
12 Although the number at that time,
did very small appeare:
Yet very small, and in the land,
they then but strangers were.
13 While yet they walkt from land to land
without a sure aboade,
And while from sundry kingdomes they
did wander all abroad.
14 And wrong at no oppressors hand,
he suffred them to take:
But euen the great and mighty Kings,
reprooued for their sake.
15 And thus he sayd touch ye not those,
that mine anoynted be:
Ne doe the Prophets any harme,
that doe pertaine to me.
16 He call'd a dearth vpon the land,
of bread he stroyed the store:
But he against the time of neede
had sent a man before:

The third part.

17 Euen Ioseph which had once beene sold
to liue a slaue in woe:
18 Whose feete they hurt in stockes, whose
the iron pierc'd also. (soule
19 Vntill the time came, when his cause
was knowne apparantly;
The mighty word of God the Lord,
his faultlesse trueth did trie.
20 The King sent and deliuered him,
from prison where he was:
The ruler of the people then
did freely let him passe.
21 And ouer all his house he made
him Lord, to beare the sway:
And of his substance made him haue
the rule and all the stay.
22 That he might to his will instruct
the Princes of the land:
And wisedomes lore his ancient men
might teach to vnderstand.

23 Then into the Egyptian land,
came Iſrael alſo :
And Iacob in the land of Ham
did liue a ſtranger tho.

24 His people he exceedingly
in number made to flow :
And ouer all their enemies,
in ſtrength he made them grow.
25 Whoſe hearts he turn'd, that they with hate
his people did intreat :
And did his ſeruants wrongfully,
abuſe with falſe deceit.

The fourth part.

26 His faithfull ſeruant Moſes then,
and Aaron whom he choſe,
He did command to goe to them,
his meſſage to diſcloſe.
27 The wondrous meſſage of his ſignes
among them they did ſhow :
And wonders in the land of Ham
then they did worke alſo.

28 Darkneſſe he ſent and made it darke,
in ſtead of brighter day :
And vnto his commiſſion
they did not diſobey.
29 He turn'd their waters into blood,
he did their fiſhes ſlay :
30 Their land brought frogs, euen in the
where their King Pharaoh lay. (place

31 He ſpake and at his voyce there came
great ſwarmes of noyſome flies :
And all the quarters of their land
were fild with crawling lice.
32 He gaue them cold and ſtony haile
in ſtead of milder raine :
And fiery flames within their land
he ſent vnto their paine.

33 He ſmote their vines, and all their trees,
whereas their figs did grow,
And all the trees within their coaſts,
downe did he ouerthrow.
34 He ſpake, then Caterpillers did,
and Graſhoppers abound.
35 Which eate the graſſe in all their land,
and fruit of all their ground.

The fift part.

36 The firſt begotten in their land,
eke deadly did he ſmite :
Yea, the beginning and firſt fruit,
of all their ſtrength and might.
37 With gold and ſiluer he them brought,
from Egypt land to paſſe :
And in the number of the tribes,
no feeble one there was.

38 Egypt was glad and ioyfull then,
when they did thence depart :
For terror and the feare of them,
was fallen into their heart.
39 To ſhrowd them from the parching heat,
a cloud he did diſplay,
And fire he ſent to giue them light,
when night had hid the day.

40 They asked and he cauſed Quailes
to raine at their requeſt :
And fully with the bread of heauen,
their hunger he repreſt.

41 He opened then the ſtony rooke,
and water guſhed out :
And in the dry and parched grounds,
like riuers runne about.

42 For of his holy couenant,
aye mindefull was he tho :
Which to his ſeruant Abraham,
he plighted long agoe.
43 He brought his people forth with mirth
and his elect with ioy :
Out of the cruell land, where they
had liu'd in great annoy.

44 And of the heathen men he gaue
to them the fruitfull lands,
The labour of the people eke,
they tooke into their hands.
45 That they his holy ſtatutes might
obſerue for euermore :
And faithfully obey his lawes,
praiſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvj. N.

The people diſperſed vnder Antiochus, doe magnifie the goodneſſe of God among the repentant, and pray to be gathered from among the heathens, that they may prayſe his name.

Sing this as the 95 Pſalme.

PRayſe ye the Lord, for he is good,
his mercy dures for aye :
2 Who can expreſſe his noble acts,
or all his prayſe diſplay ?
3 They bleſſed are that iudgement keepe,
and iuſtly doe alway :
With fauour of thy people Lord,
remember me I pray.

4 And with thy ſauing health, O Lord,
vouchſafe to viſit mee :
That I the great felicity
of thine elect may ſee.
5 And with thy peoples ioy I may
a ioyfull minde poſſeſſe :
And may with thine inheritance,
a glorying heart expreſſe.

6 Both we and eke our fathers all,
haue ſinned euery one :
We haue committed wickedneſſe,
and lewdly we haue done.
7 The wonders great which thou, O Lord,
haſt done in Egypt land :
Our fathers though they ſaw them all
yet did not vnderſtand.

Nor they thy mercies multitude
did keepe in thankfull minde,
But at the ſea, yea the red ſea,
rebelled moſt vnkinde.
8 Neuertheleſſe he ſaued them,
for honour of his name :
That he might make his power knowne,
and ſpread abroad his fame.

9 The red ſea he did then rebuke,
and forthwith it was dride :
And as in wilderneſſe, ſo through
the deepe he did them guide.
10 He ſau'd them from the cruell hand
of their deſpirefull foe :
And from the enemies hand he did
deliuer them alſo.

The

The ſecond part.

11 The waters their oppreſſors whelmde,
not one was left aliue :
12 Then they beleeu'd his words, and prayſe
in ſong they did him giue.
13 But by and by vnthankefully
his workes they cleane forgate :
And for his counſell and his law
they did neglect to waite.

14 But luſted in the wildernesse
with ſound and greedy luſt :
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their want on mindes deſire
he ſuffred them to haue :
But waſting leanneſſe therewithall,
into their ſoule he gaue.

16 Then when they lodged in their tents,
at Moſes they did grutch :
Aaron the holy of the Lord
ſo did they enuy much.
17 Therefore the earth did open wide,
and Dathan did deuoure :
And all Abirams company
did couer in that houre.

18 In their aſſembly kindled was
the hot conſuming fire :
And waſting flames did then burne vp
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idoll Calfe did frame :
And there the moulten image they
did worſhip of the ſame.

20 Into the likeneſſe of a Calfe,
that feedeth on the graſſe,
Thus they their glory turn'd, and all
their honor did deface.
21 And God their onely Sauiour
vnkindly they forgot :
Which many great and mightie things
in Egypt land had wrought.

The third part.

22 And in the land of Ham, for them
moſt wondrous works had done :
And by the red ſea dreadfull things
performed long agone.
23 Therefore for their ſo ſhewing them
forgetfull and vnkinde :
To bring deſtruction on them all
he purpoſ'd in his minde.

Had not his choſen Moſes ſtood
before him in the breake :
To turne his wrath leaſt he on them,
with ſlaughter ſhould him wreake.
24 They did deſpiſe the pleaſant land,
that he behight to giue :
Yea, and the words that he had ſpoke
they did no whit beleeue.

25 But in their tents with grudging hearts,
they wickedly repin'd :
Nor to the voyce of God the Lord
they gaue an harkning minde.
26 Therefore againſt them liſted he
his ſtrong reuenging hand :
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.

27 And to deſtroy their ſeed among
the nations with his rod :
And through the countries of the world
to ſcatter them abroad.
28 To Baal peor then they did
adioyne themſelues alſo :
And ate the offrings of the dead,
ſo they forlooke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke :
And in his ſo enkindled wrath
the plague vpon them broke.
30 But Phinees ſtood vp with zeale
the ſinners vile to ſlay :
And iudgment he did execute,
and then the plague did ſtay.

The fourth part.

31 It was imputed vnto him
for righteouſneſſe that day :
And from thence-forth ſo counted is
from race to race for aye.
32 At waters eke of Meribah
they did him angry make :
Yea, ſo farre forth that Moſes was
then puniſht for their ſake :

33 Becauſe they vext his ſpirit ſo ſore,
that in impatient heat,
His lips ſpake vnaduiſedly,
his feruour was ſo great.
34 Nor as the Lord commanded them,
they ſlew the people tho :
35 But were among the heathen mixt,
and learn'd their workes alſo.

36 And did their Idols ſerue, which were
their ruine and decay :
37 To fiends their ſons and daughters they
did offer vp and ſlay :
38 Yea, with vnkindly murdring knife
the guiltleſſe blood they ſpilt :
Yea, their owne ſonnes and daughters blood,
without all cauſe of gilt.

Whom they to Canaan Idoles then
offred with wicked hand :
And ſo with blood of innocents
dehled was the land.
39 Thus were they ſtained with the workes
of their owne filthy way :
And with their owne inuentions
a whoring did they ſtray.

40 Therefore againſt his people was
the Lords wrath kindled ſore :
And euen his owne inheritance,
therefore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a prey :
And made their foes their Lords, whom they
were forced to obey.

The fift part.

42 Yea, and their hatefull enemies
oppreſt them in the land :
And they were humbly made to ſtoope,
as ſubiect to their hand.
43 Full oftentimes from thrall had he,
deliuered them before :
But with their counſels they to wrath
prouokt him euermore.

There-

Therefore they by their wickednesse
were brought full low to lie :
44 Yet when hee saw them in distresse,
he hearkned to their cry.
45 He calld to minde his couenant,
which he to them hath swore :
And by his mercies multitude,
repented him therefore.
46 And fauour he them made to finde
before the sight of those
That led them captiue from their land,
when earst they were their foes.
47 Saue vs, O Lord, that art our God,
saue vs, O Lord, we pray:
And from among the heathen folke,
Lord gather vs away.
48 That we may spread the noble prayse
of thy most holy name :
That we may glory in thy prayse,
and sounding of thy fame.
49 The Lord the God of Israel,
be blest for euermore :
Let all the people say Amen,
prayse ye the Lord therefore.

Confitemini Dom. Pſ. Cvij. W.K.

Dauid exhorteth all that are redeemed by the Lord and gathered vnto him, to giue thanks therefore, who by sending prosperity and aduersity, bringeth men vnto him. Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

Sing this as the 96. Pſalme.

GIue thankes vnto the Lord our God,
for gracious is hee :
And that his mercy hath no end
all mortall men may see.
2 Such as the Lord redeemed hath,
with thankes should prayse his name:
And shew how they from foes are freed,
and how he wrought the same.
3 He gathered them forth of the land :
that lay so farre about:
From East to West, from North to South
his hand did finde them out.
4 They wandred in the wildernesse,
and strayed from the way :
And found no citie where to dwell,
that ferue might for their stay.
5 Whose thirst and hunger was so great,
in those deserts so voyde :
That faintnesse did them sore assault,
and eke thier soules annoid.
6 Then did they cry in their distresse
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praid.
7 And by that way that was most right,
he led them like a guide :
That they might to a citie goe,
and there also abide.
8 Let them therefore before the Lord,
confesse his goodnesse then :
And shew the wonders that he doth
before the sonnes of men.
9 For he the empty soule sustainde,
whom thirst had made to faint :
The hungry soule with goodnesse fed,
and did them eke acquaint,
10 Such as doe dwell in darknesse deepe,
where they on death doe wait :
Fast bound to taste such troublous stormes
as iron chaines doe threat.

The second part.

11 For that against the Lords owne word,
they sought so to rebell :
Esteeming light his counsels hie,
which doe so farre excell.
12 But when he humbled them full low,
they then fell downe with griefe :
And none was found so much to helpe,
whereby to get reliefe.
13 Then did they cry in their distresse,
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praid.
14 For he from darknesse out them brought,
and from deaths dreadfull shade :
Bursting with force the iron bands,
which did before them lade.
15 Let men therefore before the Lord,
confesse his kindnesse then :
And shew the wonders that he doth
before the sonnes of men.
16 For hee threw downe the gates of brasse,
and brake them with strong hand :
The iron barres he smote in two :
nothing could him withstand.
17 The foolish folke great plagues doe feele,
and cannot from them wend :
But heape on moe to those they haue,
because they doe offend.
18 Their soules so much did loath all meate,
that none they could abide :
Whereby death had them almost caught,
as they full truely tride.
19 Then did they crie in their distresse
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praid.
20 For he then sent to them his word,
which health did soone restore :
And brought them from those dangers deep,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then :
And shew the wonders that he doth
before the sonnes of men.
22 And let them offer sacrifice,
with thanks and also feare :
And speake of all his wondrous workes,
with glad and ioyfull cheare.
23 Such as in ships or brittle barkes
into the seas descend :
Their merchandize through fearefull flouds
to compasse and to end.
24 Those men are forced to behold
the Lords workes what they be :
And in the dangerous deepe the same
most marualious they see.
25 For at his word the stormy winde,
ariseth in a rage :
And stirreth vp the surges so,
as nought can them asswage.
26 Then are they lifted vp so high,
the clouds they seeme to gaine,

And plunging downe the depth vntill
their ſoules conſume with paine.
27 And like a drunkard to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſenſe no feele.
28 Then did they cry in their diſtreſſe,
vnto the Lord for aide,
Who did remooue their troublous ſtate,
according as they praide.
29 For with his word the Lord doth make
the ſturdie ſtormes to ceaſe:
So that the great waues from their rage,
are brought to reſt and peace.
30 Then are men glad, when reſt is come,
which they ſo much doe craue,
And are by him in hauen brought,
which they ſo faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And ſhew the wonders that he doth
before the ſonnes of men.
32 Let them in preſence of the folke,
with prayſe extoll his name:
And where the Elders doe conuent,
let them there doe the ſame.
33 For running floods to dry deſerts
he doth oft change and turne,
And drieth vp as it were duſt,
the ſpringing well and bourne.
34 A fruitfull land with pleaſures deckt,
full barren doth he make:
When on their ſinnes that dwell therein,
he doth iuſt vengeance take.
35 Againe, the wilderneſſe full rude,
he maketh fruit to beare:
With pleaſant ſprings of waters cleare,
though none before were there.
36 Where in ſuch hungry ſoules are ſet,
as he doth freely chuſe:
That they a citie may them build
to dwell in for their vſe.
37 That they may ſow their pleaſant land,
and vineyards alſo plant:
To yeeld them fruits of ſuch increaſe,
as none may ſeeme to want.
38 They multiplie exceedingly,
the Lord doth bleſſe them ſo:
Who doth alſo their bruit beaſts make
by numbers great to grow.
39 But when the faithfull are low brought,
by the oppreſſors ſtout,
And miniſh doe through many plagues,
that compaſſe them about:
40 Then doth hee Princes bring to ſhame,
which did them ſore oppreſſe:
And likewiſe cauſed them to erre
within the wilderneſſe.
41 But yet the poore he raiſeth vp
out of their troubles deepe:
And oft-times doth his traine augment,
much like a flocke of ſheepe.
42 The righteous ſhall behold this ſight,
and alſo much reioyce:
Whereas the wicked and peruerſe
with griefe ſhall ſtop their voyce.
43 But who is wiſe, that now full well
he may theſe things record?
For certainely ſuch ſhall perceiue
the kindneſſe of the Lord.

Paratum cor. Pſal. Cviij. N.

Dauid with heart and voyce prayſeth the Lord, and aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations, who though he ſeeme to forſake vs for a time, yet hee alone in the end will caſt downe our enemies.

Sing this as the 95 Pſalme.

O God my heart prepared is,
and eke my tongue is ſo:
I will aduance my voyce in ſong,
and giuing prayſe alſo:
2 Awake my viole and my harpe
ſweet melody to make:
And in the morning I my ſelfe,
right early will awake.
3 By me amongthe people (Lord)
ſtill prayſed ſhalt thou bee:
And I among the heathen folke,
will ſing (O Lord) to thee.
4 Becauſe thy mercy Lord is great
aboue the heauens hie:
And eke thy truth doth reach the cloude
within the lofty skie.
5 Aboue the ſtarrie heauens high,
exalt thy ſelfe, O God:
And Lord diſplay vpon the earth
thy glory all abroad.
6 That thy dearely beloued may
be ſet at liberty:
Helpe O my God with thy right hand,
and hearken vnto me.
7 God in his holines hath ſpoke:
(wherefore my ioyes abound)
Sichem I will diuide, and mete
the valley of Succoth ground.
8 And Gilead ſhalbe mine owne,
Manaſſes mine ſhalbe:
My head-ſtrength Ephraim, and Law
ſhall Iudah giue for mee.
9 Moab my waſhpot, and my ſhoe
on Edom I will throw:
Vpon the land of Paleſtine
in triumph will I goe.
10 Who ſhall into the citie ſtrong
be guide to conduct me?
Or how by whom to Edom land,
conueyed ſhall I be?
11 Is it not thou (O God) which late
hadſt vs forſaken quite?
And thou (O Lord) which with our hoſt
didſt not goe forth to fight:
12 Giue vs (O Lord) thy ſauing aid,
when troubles doe aſſaile:
For all the helpe of man is vaine,
and can no whit auaile.
13 Through God we ſhall doe valiant acts,
and worthy of renowne:
He ſhall ſubdue our enemies,
yea he ſhall tread them downe.

Deus, laudem meum. Pſal. Cix. N.

Dauid being falſely accuſed by Sauls flatterers, prayeth

prayeth God to helpe him to deſtroy his enemies, who repreſent Iudas the traitor vnto Ieſus Chriſt, and all like enemies of the children of God. Sing this as the 58. Pſalme.

IN ſpeechleſſe ſilence doe not hold,
O God thy tongue alwaies:
O God, euen thou I ſay that art
the God of all my prayſe.
2 The wicked mouth and guileful lips,
on me diſcloſed be:
And they with falſe and lying tongue,
haue ſpoken vnto me.
3 They did beſet me round about,
with words of hatefull ſpight:
Without all cauſe of my deſert,
againſt me they did fight.
4 For my good will they were my foes,
but then gan I to pray:
My good with ill, my friendlineſſe
with hate they did repay.
5 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke ſuffer thou,
his hatefull foe to ſtand.
6 When hee is iudged, let him then
condemned be therein:
7 And let the prayer that hee makes,
be turned into ſinne.
8 Few be his daies, his charge alſo,
let thou another take:
9 His children let be fatherleſſe,
his wife a widow make.
10 Let his off-ſpring be vagabonds,
to beg and ſeeke their bread:
Wandring out of the wonted place,
where earſt they haue bene fed.
11 Let couetous extortioners
catch all his goods and ſtore:
And let the ſtrangers ſpoyle the fruit
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherleſſe,
will let their mercy fall.

The ſecond part.

13 And ſo let his poſterity,
for euer be deſtroyed:
Their names out-blotted in the age,
that after ſhall ſucceed.
14 Let not his fathers wickednеſſe,
from Gods remembrance fall:
And let thou not his mothers ſinne,
be done away at all.
15 But in the preſence of the Lord,
let them remaine for aye:
That from the earth their memory,
he may cut cleane away.
16 Sith mercy he forgate to ſhew,
but did purſue with ſpight:
The troubled man, and ſought to ſlay
the wofull hearted wight.
17 As he did curſing loue, it ſhall
betide vnto him ſo:
And as he did not bleſſing loue,
it ſhall be farre him fro.
18 As hee with curſing clad himſelfe,
ſo it like water ſhall
Into his bowels, and like oyle,
into his bones be fall.
19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he
ſhall girded be alway.
20 Loe let the ſame be from the Lord,
the guerdon of my foe:
Yea and of thoſe that euill ſpeake
againſt my ſoule alſo.
21 But thou O Lord, that art my God,
deale thou I ſay with me:
After thy name deliuer me,
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I needy am and poore:
And eke within my pained breſt,
my heart is wounded ſore.

The third part.

23 Euen ſo doe I depart away,
as doth declining ſhade:
And as the Graſſhopper, ſo I
am ſhaken off and fade.
24 With faſting long from needfull food,
enfeebled are my knees:
And all her fatneſſe hath my fleſh
enforced bene to leeſe.
25 And I alſo a vile reproach
to them was made to be:
And they that did vpon me looke
did ſhake their heads at me.
26 But thou O Lord, that art my God,
mine aide and ſuccour be:
According to thy mercy Lord,
ſaue and deliuer me.
27 And they ſhall know thereby, that this
Lord is thy mighty hand:
And that thou, thou haſt done it Lord,
ſo ſhall they vnderſtand.
28 Although they curſe with ſpite, yet thou
ſhalt bleſſe with louing voyce:
They ſhall ariſe and come to ſhame,
thy ſeruant ſhall reioyce.
29 Let them be cloathed all with ſhame,
that enemies are to me:
And with confuſion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth
giue thanks vnto the Lord:
And I among the multitude
his prayſes will record.
31 For he with helpe at his right hand,
will ſtand the poore man by,
To ſaue him from the man that would
condemne his ſoule to die.

Dixit Dominus. Pſal. Cx. N.

Dauid prophecieth of the power and euerlaſting kingdome of Chriſt, and the Prieſthood, which ſhould put an end to the Prieſthood of Leui.

Sing this as the 68 Pſalme.

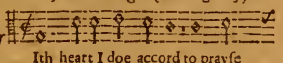
THE Lord did ſay vnto my Lord,
ſit thou on my right hand,
Till I haue made thy foes a ſtone,
whereon thy feete ſhall ſtand.
2 The Lord ſhall out of Sion ſend,
the Scepter of thy might.

Amid

Amid thy mortall foes be thou
the ruler in their ſight.
3 And in the day on which thy raigne
and power they ſhall ſee:
Then hereby free-will offrings ſhall
the people offer thee.
Yea, with an holy worſhipping,
then ſhall they offer all:
Thy birth due is the dew that doth
from wombe of morning fall.
4 The Lord hath ſworne, and neuer will
repent what he doth ſay:
By th'order of Melchiſedech
thou art a Prieſt for aye.
5 The Lord thy God, on thy right hand
that ſtandeth for thy ſtay:
Shall wound for thee the ſtately Kings
vpon his wrathfull day.
6 The heathen he ſhall iudge, and fill
the place with bodies dead:
And ouer diuers countries ſhall
in ſunder ſmite the head.
7 And he ſhall drinke out of the brooke
that runneth in the way:
Therefore he ſhall lift vp on high
his royall head that day.

Confitebor tibi. Pſal. Cxj. N.

Hee giueth thankes to the Lord for his merciſull vvorks toward his Church, and declareth vvherein true vviſedome and right knowledge conſiſteth.



With heart I doe accord to prayſe
and laud the Lord, in preſence of the
iuſt: 2 For great his workes are found,
to ſearch them ſuch are bound, as
doe him loue and truſt. 3. His works are
glorious, alſo his righteouſneſſe it doth
endure for euer. 4. His wondrous works
he would, wee ſtill remember ſhould,
His mercy failleth neuer.

5 Such as to him loue beare
A portion full faire
he hath vp for them laid,
For this they ſhall well finde,
He will them haue in minde,
and keepe them, as he ſaid.
6 For he did not diſdaine
His workes to ſhew them plaine,
by lightnings and by thunders:
When he the heathens land
Did giue into their hand
where they beheld his wonders.
7 Of all his workes euſueth
both iudgement, right, and trueth,
whereto his ſtatutes tend:
8 They are decreed ſure
For euer to endure,
which equitie doth end.
Redemption he gaue,
His people for to ſaue:
9 And hath alſo required
His promiſe not to faile,
But alwaies to preuaile:
his holy name be feared.
10 Who ſo with heartfull faine
True wiſedome would attaine,
the Lord feare and obey.
Such as his lawes doe keepe
Shall knowvledge haue full deepe,
his prayſe ſhall laſt for aye.

Beatus vir. Pſal. Cxij. W.K.

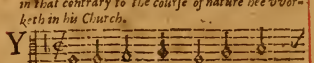
Hee prayſeth the felicitie of them that feare God and condemneth the curſed eſtate of the contemners of God.

Sing this as the Lords Prayer.

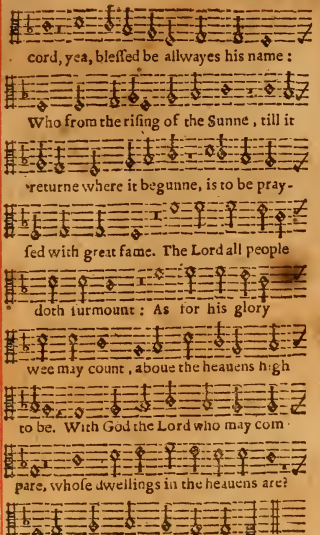
THe man is bleſt that God doth feare,
and that his lawes doth loue indeed,
2 His ſeede on earth God will vpreare.
And bleſſe ſuch as from him proceede:
3 His houſe with good hee will fulfill,
His righteouſnes endure ſhall ſtill.
4 Vnto the righteous doth ariſe
In trouble ioy, in darkenes light:
Compaſſion is in his eyes,
And mercy alwaies in his ſight:
5 Yea, pitty mooueth ſuch to lend,
Hee doth by iudgement things expend.
6 And ſurely ſuch ſhall neuer faile,
For in remembrance had is hee:
7 No tidings ill can make him quaile,
Who in the Lord ſure hope doth ſee:
8 His heart is firme, his feare is paſt,
For hee ſhall ſee his foes downe caſt.
9 Hee did well for the poore prouide,
His righteouſneſſe ſhall ſtill remaine,
And his eſtate with praiſe abide,
Though that the wicked man diſdaine:
10 Yea, gnaſh his teeth thereat ſhall he,
And ſo conſume his ſtate to ſee.

Laudate pueri, Pſal. Cxiij. W.K.

An exhortation to prayſe the Lord for his prouidence, in that contrary to the courſe of nature hee vvorketh in his Church.



YE children which doe ſerue the
Lord, praiſe ye his name with one ac-
cord,



cord, yea, bleſſed be allwayes his name:
Who from the riſing of the Sunne, till it
returne where it begunne, is to be pray-
ſed with great fame. The Lord all people
doth turmount: As for his glory
wee may count, aboue the heauens high
to be. With God the Lord who may com-
pare, whoſe dwellings in the heauens are?
of ſuch great power and force is hee.

6 He doth abaſe himſelfe we know
Things to behold both heare below,
and alſo in heauen aboue.
7 The needie out of duſt to draw,
And eke the poore which helpe none ſaw,
his onely mercy did him moue.
8 And ſo him ſet in high degree
With princes of great dignitie,
that rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her fruite to reare:
therefore praiſe ye his holy name.

In exitu Iſraël. Pſal. Cxiiij. W. W.

Iſraels deliuerie out of Egypt, putteth them in remembrance of Gods great mercies towardes his children, and of our vnthankefulneſſe for the ſame.

Sing this as the 85 Pſalme.

WHen Iſrael by Gods adreſſe,
from Pharaohs land was bent:
And Iacob houſe the ſtrangers left,
And in the ſame traine went.
2 In Iuda God his glory ſhew'd
His holineſſe moſt bright:
So did the Iſraelites declare
his kingdome, power, and might.
3 The ſea it ſaw, and ſodainly
as all amaz'd did flie:
The roaring ſtreames of Iordans floud
reculed backwardly.
4 As rammes affraid the mountaines ſkipt,
their ſtrength did them forſake:
And as the ſilly trembling Lambes,
Their tops did beare and ſhake.
5 What aild the ſea as all amaz'd,
ſo ſodainely to flee?
Ye rouling waues of Iordans flood,
why ranne ye backewardly?
6 VVhy ſtooke ye hils as Rams affrayd,
why did your ſtrength ſo ſhake?
Why did your tops as trembling lambes,
for feare quiuer and quake?
7 O Earth confeſſe thy ſoueraigne Lord,
and dread his mighty hand:
Before the face of Iacobs God,
feare yee both ſea and land.
8 I meane the God which from hard rockes,
doth cauſe maine floodes appeare:
And from the ſtony flint doth make,
guſh out the fountaines cleare.

Non nobis domine. Pſal. Cxv. N.

The faithfull oppreſſ'd by Idolatrous tirants, promiſe that they will not be vnmindfull of ſo great a benefite, if it vvould pleaſe God to heare their prayer, & deliuer them by his omnipotent powver.

Sing this as the 68. Pſalme.

NOt vnto vs, Lord, not vnto vs,
but to thy name giue praiſe:
Both for the mercy and the trueth,
that are in the alwayes.
2 Why ſhall the heathen ſcorners ſay,
where is their God become?
3 Our God in heauen is, and what
he will, that hath he done.
4 Their idols ſiluer are and gold,
worke of mens hands they be:
5 They haue a mouth and doe not ſpeake
and eyes and doe not ſee.
6 And they haue eares ioyn'd to their heads,
and doe not heare at all:
And noſes eke they formed haue,
and doe not ſmell withall.
7 And hands they haue and handle not,
and feete and doe not goe:
8 A throat they haue, yet through the ſame,
they make no ſound to blow.
Thoſe that make them be like to them,
and thoſe whoſe truſt they be:
9 O Iſrael truſt in the Lord,
their helpe and ſhield is he.
10 O Aarons houſe truſt in the Lord,
their help and ſhield is hee:
11 Truſt ye the Lord that feare the Lord,
their helpe an I ſhield is hee.
12 The Lord hath mindefull bene of vs,
and will bleſſe vs alſo:
On Iſrael and Aarons houſe
his bleſſing hee will ſhow.
13 Them that be fearers of the Lord,
the Lord will bleſſe them all:
Euen hee will bleſſe them euery one,
the great and eke the ſmall.
14 To you (I ſay) the liuing Lord,
will multiplie his grace:
To you and to the children that
ſhall follow of your race.
15 Ye are the bleſſed of the Lord,

euen

euen of the Lord I ſay:
Which both the heauen and the earth
hath made and ſet in ſtay.
16 The heauens, yea, the heauens high
belong vnto the Lord:
The earth vnto the ſonnes of men
he gaue of free acoord.
17 They that be dead doe not with praiſe
ſet foorth the Lords renoune:
Nor any that into the place
of ſilence doe goe downe.
18 But we will praiſe the Lord our God
from henceforth and for aye:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Dilexi quoniam. Pſal. Cxvj. N.

Dauid being in great danger of Saul in the deſart of Maon, perceiuing the great and ineſtimable loue of God towards him, magnifieth ſuch great mercies, and proteſteth that he will be thankefull for the ſame.

Sing this as the 111. Pſalme.

I Loue the Lord, becauſe my voyce
and prayer heard hath he:
2 When in my dayes I cald on him,
he bowed his eare to me.
3 Euen when the ſnares of cruell death
about beſet me round:
When paines of hell me caught and when
I woe and ſorrow found.

4 Vpon the name of God the Lord,
then did I call and ſay:
Deliuer thou my ſoule O Lord,
I doe thee humbly pray.
5 The Lord is very mercifull,
and iuſt he is alſo:
And in our God compaſſion
doth plentifully flow.

6 The Lord in ſafety doth preſerue
all thoſe that ſimple be:
I was in wofull miſerie
and he relieued me.
7 And now my ſoule, ſith thou art ſafe
returne vnto thy reſt:
For largely for the Lord to thee
his bounty hath expreſt.

8 Becauſe thou haſt deliuered
my ſoule from deadly thrall:
My moiſtened eyes from mournefull teares,
my ſliding feete from fall.
9 Before the Lord I in the land
of life will walke therefore:
10 I did beleeue, therefore I ſpake,
for I was troubled ſore.

The ſecond part.

11 I ſaid in my diſtreſſe and feare,
that all men lyars be:
12 What ſhall I pay the Lord for all
his benefits to me?
13 The wholſome cup of ſauing health
I thankefully will take:
And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him behight,
Yea, euen at this preſent time,
in all his peoples ſight.

15 Right deare and precious in his ſight
the Lord doth aye eſteeme
The death of all his holy ones,
what euer men do deeme.

16 Thy ſeruant Lord, thy ſeruant loe
I doe my ſelfe confeſſe:
Sonne of thy handmaid, thou haſt broke
the bonds of my diſtreſſe.
17 And I will offer vp to thee
a ſacrifice of praiſe,
And I will call vpon the name
of God the Lord alwayes.

18 I to the Lord will pay the vowes,
that I haue him behight:
Yea, euen at this preſent time,
in all his peoples ſight.
19 Yea, in the courts of Gods owne houſe,
and in the midſt of thee,
O thou Ieruſalem, I ſay:
wherefore the Lord praiſe yee.

Laudate Dom. Pſal. Cxvij. N.

Hee exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed as well to them, as to the Ieewes, the promiſe of life euerlaſting by Ieſus Chriſt.

Sing this as the 98 Pſalme.

O All ye nations of the world,
praiſe ye the Lord alwayes,
And all ye people euery where,
ſet forth his noble praiſe.
2 For great his kindneſſe is to vs,
his trueth endures for aye:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord I ſay.

Confitemini. Dom. Pſa. Cxviij. N.

Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome, for the which he biddeth all them that feare the Lord to be thankefull, vnder whoſe perſon Chriſt is liuely ſet forth, who ſhould be of his people reiected.

Sing this as the 84 Pſalme.

O Giue ye thankes vnto the Lord,
for gracious is hee:
Becauſe his mercy doth endure
for euer towards thee.
2 Let Iſrael confeſſe and ſay,
his mercy dures for aye,
3 Now let the houſe of Aaron ſay:
his mercie dures for aye.

4 Let all that feare the Lord our God
euen now confeſſe and ſay:
The mercy of the Lord our God,
endureth ſtill for aye.
5 In trouble and in heauineſſe
vnto the Lord I cride:
Which louingly heard me at large,
my ſuite was not denide.
6 The Lord himſelfe is on my ſide:
I will not ſtand in doubt,
Nor feare what man can doe to mee,
when God ſtands me about.
7 The Lord doth take my part with them
that helpe to ſuccour me:
Therefore I ſhall ſee my deſire,
vpon mine enemie.
8 Better it is to truſt in God,
then in mans mortall ſeede:

Or to put confidence in Kings,
or princes in our need.
All nations haue inclosed me,
and compassed me round.
10 But in the name of God shall I
mine enemies confound.

11 They kept me in on euerie side,
they kept me in I say:
But through the Lords most mightie name
I shall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht the thornes that were on fire.
and will destroy the same.

The second part.

13 Thou hast with force thrust fore at me
that I indeed might fall:
But through the Lord I found such helpe
that they were vanquish all.
14 The Lord is my defence and strength,
my ioy, my mirth, and song:
He is become for me indeed
a Sauiour most strong.

15 The right hand of the Lord our God
doth bring to passe great things:
He causeth voyce of ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mightie things to passe:
His hand hath the preeminence,
his force is as it was.

17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power
his workes, and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me:
But hath not giuen me ouer yet
to death, as yee may see.

19 Set open vnto me the gates
of trueth and righteousnesse:
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not so be shut,
But good and righteous men alway
shall enter into it.

The third part.

21 I will giue thankes to thee, O Lord,
because thou hast heard me:
And art become most louingly
a Sauiour vnto me.
22 The stone which ere this time among
the builders was refused:
Is now become the corner stone,
and chiefly to be vsed.

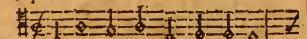
23 This was the mightie worke of God,
this was the Lords owne fact:
And it is marueilous to behold
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought:
Let vs be glad and ioy therein,
in heart, in minde, and thought.

25 Now helpe vs Lord and prosper vs,
we wish with one accord:
26 Blessed be he that comes to vs
in the name of the Lord.
27 God is the Lord that sheweth vs light
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thankes to the Lord.

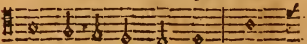
28 Thou art my God, I will confesse,
and render thankes to thee:
Thou art my God, and I will praise
thy mercy towards me.
29 O giue ye thankes vnto the Lord,
for gracious is hee:
Because his mercy doth endure
for euer towards mee.

Beati immaculati. Ps. Cxix. W. W.

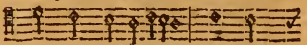
The Prophet vvonderfully commendeth Gods Lavv, vvherein he cannot satisfie himselfe, nor expresse sufficiently his affections, therevnto adding notable complaints and consolations, meete for the faithfull to haue both in heart and voyce: and in Hebrevv euery eight verses beginne vvith one letter of the Alphabet.



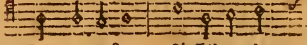
B Lessed are they that perfect are,



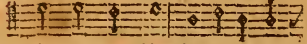
and pure in minde and heart: Whose



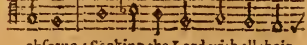
liues and conuersation, from Gods



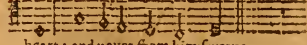
Lawes neuer start. 2. Blessed are they



that giue themselues his statutes to



obserue: Seeking the Lord with all their



heart: and neuer from him swerue.

3 Doubtlesse such men goe not astray,
nor doe no wicked thing:
Which stedfastly walke in his pathes
without any wandring.
4 It is thy will and commandement,
that with attentiue heede,
Thy noble and diuine precepts
we learne and keepe indeede.

5 O would to God it might thee please
my wayes so to addresse:
That I might both in heart and voyce
thy lawes keepe and confesse.
6 So should no shame my life attaine,
whilst I thus set mine eyes:
And bend my minde alwayes to muse
on thy sacred decrees.

7 Then will I praise with vpright heart,
and magnifie thy name,
When I shall learne thy iudgements iust,

and

and likewise proone the same.
8 And wholy will I giue my selfe,
to keepe thy lawes most right:
Forsake me not for euer Lord
but shew thy grace and might.

BETH. *The second part.*

9 BY what meanes may a yong man best,
his life learne to amend?
If that he marke and keepe thy word,
and therein his time spend.
10 Vnfainedly I haue thee sought,
and thus seeking abide;
O neuer suffer me, O Lord,
from thy precepts to slide.

11 Within my heart and secret thoughts,
thy words I haue hid still:
That I might not at any time,
offend thy godly will:
12 We magnifie thy name, O Lord,
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips haue neuer ceast to preach,
and publish day and night:
The iudgements all which did proceede,
from thy mouth full of might.
14 Thy testimonies and thy wayes,
please me no lesse indeed:
Then all the treasures of the earth,
which worldlings make their meed.

15 Of thy precepts still will I muse,
and there to frame my talke:
As at a marke so will I aime,
thy wayes how I may walke.
16 My onely ioy shall be so fixt,
and on thy lawes so set:
That nothing can me so farre blinde,
that I thy words forget.

GIMEL. *The third part.*

17 GRant to thy seruant now such grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my heart and tongue.
18 Mine eyes which were dim and shut vp
so open and make bright:
That of thy law and marueilous workes,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now here now there:
Thy word therefore to mee disclose,
my footsteps for to cleare.
20 My soule is rauisht with desire,
and neuer is at rest:
But seeks to know thy iudgements iust,
and what may please thee best.

21 The proud men and malicious
thou hast destroyed each one,
And cursed are such as doe not
thy hests attend vpon.
22 Lord turne from me rebuke and shame,
which wicked men conspire:
For I haue kept thy couenants,
with zeale as hot as fire.

23 The Princes great in counsell sate,
and did against me speake:
But then thy seruant thought how he
thy statutes might not breake.
24 For why? thy couenants are my ioy,
and my hearts great solace:
They serue in stead of counsellours,
my matters for to passe.

DALETH. *The fourth part.*

25 I Am alas as brought to graue,
and almost turn'd to dust:
Restore therefore my life againe,
as thy promise is iust.
26 My wayes when I acknowledged,
with mercy thou didst heare:
Heare now eft-soones and mee instruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know,
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in store.
28 My soule I feele so sore oppresst,
that it melteth for griefe:
According to thy word therefore,
haste Lord to send reliefe.

29 From lying and deceitfull lips,
let thy grace mee defend:
And that I may learne thee to loue,
thy holy law me send.
30 The way of truth both straight and sure,
I haue chosen and found:
I set thy iudgements me before,
which keepe me safe and sound.

31 Since then, O God, I forc't my selfe,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor cheeke in any case.
32 Then will I runne with ioyfull cheare,
where thy word doth me call,
When thou hast set my heart at large,
and rid me out of thrall.

HE. *The fift part.*

33 INstruct me Lord in the right trade,
of thy statutes diuine,
And it to keepe euen to the end,
my heart will I encline:
34 Grant me the knowledge of thy law,
and I shall it obey:
With heart and minde, and all my might,
I will it keepe I say.

35 In the right paths of thy precepts,
guide me Lord I require:
None other pleasure doe I wish,
nor greater thing desire.
36 Incline my heart thy lawes to keepe,
and couenants to embrace:
And from all filthy auarice,
Lord shield mee with thy grace.

37 From vaine desires and worldly lusts
turne backe mine eyes and sight,
Giue me the spirit of life and power,
to walke thy wayes a right.
38 Confirme thy gracious promise Lord,
which thou hast made to mee:
Which am thy seruant, and doe loue,
and feare nothing but thee.

39 Reproach and shame which I so feare,
from me O Lord expell:
For thou dost iudge with equity.

and therein doſt excell.
40 Behold my hearts deſire is bent,
thy lawes to keepe for aye:
Lord ſtrengthen me ſo with thy grace,
that it performe I may.

VAV. The vj. part.

41 THy mercies great and manifold,
let me obtaine (O Lord)
Thy ſaning health let me enioy,
according to thy word.
42 So ſhall I ſtop the ſlanderous mouthes,
of lewd men and vniuſt:
For in thy faithfull promiſes,
ſtands my comfort and truſt.

43 The word of truth within my mouth,
let euer ſtill be preſt:
For in thy iudgements wonderfull,
my hope doth ſtand and reſt:
44 And whilſt that breath within my breaſt
doth naturall life preſerue:
Yea till this world ſhall be diſſolu'd,
thy law will I obſerue.

45 So walke will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keepe,
thy precepts and thy read.
46 Thy noble acts I will deſcribe,
as things of moſt great fame:
Euen before Kings I will them blaze,
and ſhrinke no whit for ſhame.

47 I will reioyce then to obey,
thy worthy hests and will,
Which euermore I haue lou'd beſt,
and ſo will loue them ſtill.
48 My handes will I lift to thy lawes,
which I haue dearely ſought:
And praiſe thy commandements,
in will, in deede, in thought.

ZAIN. The vij. part.

49 THy promiſe which thou mad'ſt to me,
thy ſeruant, Lord remember,
For therein haue I put my truſt,
and confidence for euer.
50 It is my comfort and my ioy,
when troubles me aſſaile:
For were my life not by thy word,
my life would ſoone me faile.

51 The proud and ſuch as God contemne,
ſtill made of me a ſcorne:
Yet would I not thy Law forſake,
as he that was forlorne.
52 But call'd to minde Lord thy great works,
ſhew'd to our fathers old:
Whereby I fede my ioyes ſurmount
my griefe an hundred fold.

53 But yet alas for feare I quake,
ſeeing how wicked men,
Thy lawe forſooke and did procure
thy iudgements, who knoweth when?
54 And as for me I framde my ſongs
thy ſtatutes to exalt:
When I among the ſtrangers dwelt,
and thoughts gan me aſſault.

55 I thought vpon thy name O Lord,
by night when others ſleepe,
As for thy lawe alſo I kept,
and I euer will it keepe.
56 This grace I did obtaine, becauſe
thy couenants ſweete and deare:
I did embrace and alſo keepe,
with reuerence and with feare.

HETH. The viij. part.

57 O God, which art my part and lot,
my comfort and my ſtay:
I haue decreed and promiſed,
thy lawe to keepe alway.
58 Mine earneſt heart doth humbly ſue,
in preſence of thy face:
As thou therefore haſt promiſed,
Lord grant me of thy grace.

59 My life I haue examined,
and tride my ſecret heart:
Which to thy ſtatutes cauſed me
my feet ſtraight to conuert.
60 I did not ſtay, nor linger long,
as they that ſloathfull are:
But haſtily thy lawes to keepe,
I did my ſelfe prepare.

61 The cruell hands of wicked men,
haue made of me their pray:
Yet would I not thy lawe forget,
nor from thee goe aſtray.
62 Thy righteous iudgements ſhewed toward me,
ſo great are and ſo high.
That euen at midnight will I riſe,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their heart:
And neither will for feare nor dread,
from thy commandements ſtart.
64 Thy mercies Lord moſt plenteouſly
doe all the world fulfill:
O teach me how I may obey,
thy ſtatutes and thy will.

TETH. The ix. part.

65 ACcording to thy promiſe Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts,
haue I thy ſeruant felt.
66 Teach me alwayes to iudge aright,
and giue mee knowledge ſure:
For certainely beleeue I doe,
that thy precepts are pure.

67 Ere thou didſt touch me with thy rod,
I erred and went aſtray:
But now I keepe thy holy word,
and make it all my ſtay.
61 Thou art both good and gracious,
and giu'ſt moſt liberally:
Thy ordinances how to keepe,
therefore (O Lord) teach mee.

69 The proud and wicked men haue forg'd
againſt me many a lie:
Yet thy commandements ſtill obſerue,
with all my heart will I.
70 Their hearts are ſwolne with worldly wealth
as greaſe ſo are they fat.
But in thy Lawe doe I delight,
and nothing ſeeke but that.

71 O happy time may I well ſay,
when thou didſt me correct:

For

For as a guide to learne thy Lawes,
thy rods did me direct.
72 So that to me thy word and Law
is dearer manifold,
Then thousands great of siluer and gold,
or ought neare can be told.

IOD. The x. part.

73 SEeing thy hands haue made me Lord
to be thy creature:
Grant knowledge likewise how to learne
to put thy Lawes in vre.
74 So they that feare thee shall reioyce,
when euer they mee see:
Because I haue learn'd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagu'd,
I know the cause is iust:
So when thou dost correct me, Lord,
the cause iust needes be must.
76 Now of thy goodnesse I thee pray,
some comfort to me send:
As thou to me thy seruant heit'st,
so from all ill me shend.

77 Thy tender mercies poure on mee,
and I shall surely liue:
For ioy and consolation both
thy lawes to me doe giue.
78 Confound the proud: whose false pretence
is me for to destroy:
But as for me thy hests to know
I will my selfe imploy.

79 Who so with reuerence doe thee feare,
to me let them retire;
And such as doe thy couenants know,
and them alone desire.
80 My heart without all wauering
let on thy lawes be bent:
That no confusion come to mee,
whereby I should be shent.

CAPH. The xj. part.

81 MY soule doth faint, and ceaseth not
thy sauing health to craue:
And for thy words sake still I trust
my heartes desire to haue.
82 Mine eyes doe faile with looking for
thy word, and thus I say:
Oh when wilt thou my comfort Lord,
why dost thou thus delay?

83 As a skin bottle in the smoake,
so am I partcht and dride:
Yet will I not out of my heart
let thy commandements slide.
84 Alas how long shall I yet liue,
before I see the houre:
That on my foes vvhich me torment
thy vengeance thou vvilt powre?

85 Presumptuous men haue digged pits,
thinking to make me sure:
Thus contrary against thy Lavv
my hurt they doe procure.
86 But thy commandements are all true,
and causelesse they me grieue,
To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroyd,
and brought me qnite to ground:
Yet by thy statute I abode,
and therein succour found.
88 Restore me Lord againe to life,
for thy mercies excell:
And so shall I thy couenants keepe,
till death my life expell.

LAMED. The xij. part.

89 IN heauen Lord, vvhere thou dost dvvell,
thy vvord is stablisht sure:
And shall for all eternitie,
fast grauen there endure.
90 From age to age thy trueth abides,
as doth the earth vvitnesse:
Whose ground-vvorke thou hast laid so sure,
as no tongue can expresse.

91 Euen to this day vve may vvell see,
how all things perseuere
According to thy ordinance,
for all things thee reuere.
92 Had it not beene that in thy Lavv
my soule had comfort sought:
Long time ere novv in my distresse,
I had beene brought to nought.

93 Therefore vvill I thy precepts aye,
in memory keepe fast:
By them thou hast my life restor'd,
vvhen I vvas at last cast.
94 No vvight to me can title make,
for I am onely thine:
Saue me therefore, for to thy Lavves
mine eares and heart encline.

95 The vvicked men doe seeke my bane,
and thereto lye in vvayte:
But I the vvhile considered,
thy noble acts and great.
96 I see nothing in this vvide vvorld,
at length vvhich hath not end:
But thy commandements and thy Word
beyond all end extend.

MEM. The xiij. part.

97 WHat great desire and feruent lone
doe I beare to thy Lavv?
All the day long my vvhole deuise,
is onely on thy savv.
98 Thy vvord hath taught me farre to passe
my foes in policie:
For still I keepe it as a thing
of most excellencie.

99 My teachers vvhich did me instruct
in knovvledge, I excell:
Because I doe thy couenants keepe,
and them to others tell.
100 In vvisedome I doe passe also
the ancient men indeed:
And all because to keepe thy Lavves,
I held it aye best reede.

101 My feete I haue refrained eke
from euery euill vvay:
Because that I continually
thy vvord might keepe, I say.
102 I haue not svverv'd from thy iudgements,
nor yet shrunke any deale:
For vvhy? thou hast me taught thereby

to liue godly and well.

103 O Lord how ſweet vnto my taſte
finde I thy words alway?
Doubtleſſe no hony in my mouth
feele ought ſo ſweet I may.
104 Thy lawes haue me ſuch wiſedome learn'd
that vtterly I hate
All wicked and vngodly wayes,
in euery kinde of rate.

NVN. The xiiij. part.

105 LEn as a lanterne to my feet,
ſo doth thy word ſhine bright:
And to my paths where ere I goe
it is a flaming light.
106 I haue both ſworne, and will performe
moſt certainely doubtleſſe:
That I will keepe thy iudgements iuſt,
and them in life expreſſe.

107 Affliction hath me ſore oppreſt,
and brought me to deaths dore:
O Lord, as thou haſt promiſed,
ſo me to life reſtore.
108 The offrings which with heart & voyce
moſt franckly I thee giue,
Accept, and teach me how I may
after thy iudgements liue.

109 My ſoule is aye ſo in my hand,
that dangers me aſſaile:
Yet doe I not thy Law forget,
nor it to keepe will faile.
110 Although the wicked laid their nets,
to catch me at a bay:
Yet did I not from thy precepts,
once ſwerue, or go aſtray.

111 Thy Law I haue ſo claim'd alway,
as mine owne heritage:
And why? for therein I delight,
and let my whole courage.
112 For euermore I haue beene bent
thy ſtatutes to fulfill:
Euen ſo likewiſe vnto the end,
I will continue ſtill.

SAMECH. The xv. part.

113 THe crafty thoughts & double hearts,
I doe alwayes deteſt:
But as for thy Lawes and precepts
I lou'd them euer beſt.
114 Thou art my hid and ſecret place,
my ſhield and ſtrong defence:
Therefore I haue thy promiſes,
look't for with patience.

115 Goe to therefore ye wicked men,
depart from me anone:
For the Commandments will I keepe
of God my Lord alone.
116 As thou haſt promis'd, ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vphold me, and I ſhall be ſafe,
for ought they doe or ſay:
And in thy ſtatures pleaſure take
will I both night and day.
118 Thou haſt trood ſuch vnder thy feet,
as doe thy ſtatutes breake:
For nought auailes their ſubtiltie,
their counſell is but weake.

119 Like droſſe thou caſts the wicked out,
where ere they goe or dwell:
Therefore can I as thy ſtatutes,
loue nothing halfe ſo well.
120 My fleſh alas is taken with feare,
as though it were benum'd:
For when I ſee thy iudgements ſtraight
I am as one aſton'd.

AIN. The xvj. part.

121 IDoe the thing that lawfull is,
and giue to all men right:
Reſigne me not to them that would,
oppreſſe me with their might.
122 But for thy ſeruant ſurety be
in that thing that is good:
That proud men giue me not the foile,
which rage as they were wood.

123 Mine eyes with waiting are now blind,
thy health ſo much I craue:
And eke thy righteous promiſe Lord,
whereby thou wilt me ſaue.
124 Intreat thy ſeruant lovingly,
and fauour to him ſhow:
Thy ſtatutes of moſt excellency,
teach me alſo to know.

125 Thy humble ſeruant Lord I am,
graunt me to vnderſtand:
How by thy ſtatutes I may know
beſt what to take in hand.
126 It it now time Lord to beginne,
for trueth is quite decaid:
Thy Lawe likewiſe they haue tranſgreſt,
and none againſt them ſaid.

127 This is the cauſe wherefore I loue
thy Lawes better then gold:
Or Iewels fine, which are eſteem'd
muſt coſtly to be ſold:
128 I thought thy precepts all moſt iuſt,
and ſo them laid in ſtore:
All craftie and malicious wayes
I doe abhorre therefore.

PE. The xvij. part.

129 THy couenants are moſt wonderfull,
and full of things profound:
My ſoule therefore doth keepe them ſure,
when they are tride and ſound.
130 When men firſt enter into thy word,
they finde a light moſt cleare:
And very Ideots vnderſtand,
when they it reade or heare.

131 For ioy I haue both gap'd and breath'd
to know thy commandement:
That I might guide my life thereby,
I ſought what thing it meant.
132 With mercie and compaſſion Lord
behold me from aboue:
As thou art wont to behold ſuch
as thy name feare and loue.

133 Direct my foot-ſteps by thy word,
that I thy will may know:
And neuer let iniquity
thy ſeruant ouerthrow.
134 From ſlanderous tongues and deadly hate
preſerue and keepe me ſure:

Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance which doth surmount
the Sunne in his bright hew:
Let shine on me, and by thy Law,
teach me what to eschew.
136 Out of mine eyes great flouds gush out,
of drearie reares and fell:
When I behold how wicked men,
thy lawes keepe neuer a dell.

ZADE. The xviij. part.

137 IN euery point Lord thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous Iudge.
138 To render right and flie from guile,
are two chiefe points most hie:
And such as thou hast in thy law,
commanded vs straitly.

139 With zeale and wrath I am consumde,
and euen pinde away:
To see my foes thy word forget,
for ought that I doe may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:
Yet doe I not thy hestes forget,
nor shrinke away from thee.
142 Thy righteousnesse Lord is most iust:
for euer to endure:
Also thy law is trueth it selfe,
most constant and most pure.

143 Trouble and griefe haue seaz'd on me,
and brought me wondrous low:
Yet doe I still of thy precepts,
delight to heare and know.
144 The righteousnesse of thy iudgments,
doth last for euermore:
Then teach thou me, for euen in them
my life lieth vp in store.

KOPH. The xix. part.

145 WIth feruent heart I call'd and cride,
now answere me. O Lord:
That thy commandements to obserue,
I may fully accord
146 To thee my God I make my suit,
with most humble request:
Saue me therefore, and I will keepe
thy precepts and thy heest.

147 To thee I cry euen in the morne,
before the day waxe light:
Because that I haue in thy word,
my confidence wholly plight.
148 Mine eyes preuent the watch by night
and ere they call I wake:
That by deuising on thy word,
I might some confort take.

149 Incline thine eares to heare my voyce,
and pitie on mee take:
As thou wast wont, so iudge me Lord,
least life should me forsake.
150 My foes draw neere, and doe procure
my death maliciously:
Which from thy law are farre gone backe,
and straid from it lewdly.

151 Therefore O Lord, approach thou neere
for neede doth so require:
And all thy precepts true they are,
then helpe I thee desire.
152 But thy commandemens I haue learn'd
not now, but long agoe:
That they remaine for euermore,
thou hast them grounded so.

RESH. The xx. part.

153 MY trouble and affliction,
consider and behold:
Deliuer me for of thy law,
I euer take fast hold.
154 Defend my good and righteous cause,
with speed me succour send.
From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are,
for hauing health and grace:
Whereby they might thy statures know,
they enter not the trace.
156 Great are thy mercies Lord I graunt,
what tongue can them attaine?
And as thou hast me iudg'd ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:
Yet from thy lawes I neuer shrunke,
nor went away therefore.
158 And trueth it is for griefe I die,
when I these traitors see:
Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold, for I doe loue thy lawes,
with heart most glad and faine:
As thou art good and gracious Lord,
restore my life againe.
160 What thy word doth decree, must be,
and so it hath beene euer:
Thy righteous iudgements are also,
most true and decay neuer.

SCHIN. The xxj. part.

161 PRinces haue fought by cruelty,
causelesse to make me couch,
But all in vaine, for of thy word,
the feare did my heart touch.
162 And certainely euen of thy word,
I was more merry and glad,
Then he that of rich spoiles and preyes,
great store and plenty had.

163 And for all lies and falsity,
I hate most and detest:
For why thy holy lawes doe I,
aboue all things loue best.
164 Seuen times a day I praise the Lord,
singing with heart and voyce:
Thy righteous acts and wonderfull,
to cause me to reioyce.

165 Great peace and rest shall all such haue
as doe thy statures loue:
No danger shall their quiet state
impaire or once remoue.
166 Mine onely health and comfort Lord,

I looke for at thy hand:
And therefore haue I done those things,
which thou didst me command.
167 Thy lawes haue beene my exercise,
which my soule most desired:
So much to them my loue was bent,
that nought else I required.
168 Thy statutes and commandements
I keepe, thou knowest aright:
For all the things that I haue done,
are present in thy sight.

TAV. The xxij part.

169 O Lord, let my complaint and cry,
before thy face appeare,
And as thou hast me promise made.
so teach me thee to feare.
170 Mine humble supplication
toward thee, let finde accesse:
And grant mee Lord deliuerance,
for so is thy promise.

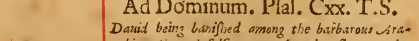
171 Then shall my lips thy praises speake,
after most ample sort:
When thou thy statutes hast me taught,
wherein standes my comfort.
172 My tongue shal sing & preach thy word,
and on this wise say shall:
Gods famous actes and noble lawes,
are iust and perfect all.

173 Stretch out thy hand, I thee beseech,
and speedily me saue:
For thy commandements to obserue,
chosen, O Lord, I haue.
174 Of thee alone Lord I craue health,
for other I know none:
And in thy law and nothing else,
I doe delight alone.

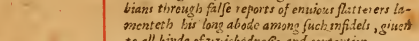
175 Grant me therefore long dayes to liue,
thy name to magnifie:
And of thy iudgements mercifull,
let me thy fauour trie.
176 For I was lost and went astray,
much like a wandring sheepe:
Oh seeke mee, for I haue not fail'd,
thy commandements to keepe.

Ad Dominum. Psal. Cxx. T.S.

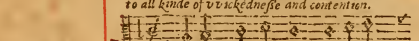
Dauid being banished among the barbarous Arabians through false reports of enuious flatterers lamenteth his long abode among such infidels, giuen to all kinde of vnrighteousnesse and contention.



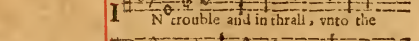
I N trouble and in thrall, vnto the



Lord I call, and he doth mee comfort:



Deliuer mee, I say, from lyars lips al-



way. and tongues of false report.

4 What vantage or what thing.
Getst thou thus for to sting,
thou false and flattering lyer?

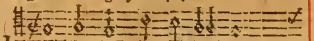
5 Thy tongue doth hurt, I weene,
No lesse then arrowes keene
of hot consuming fire.

6 Alas, too long I slake,
Within these tents so blacke,
Which Kedars are by name.
By whom the flocke elect,
And all of Isaacks sect
Are put to open shame.

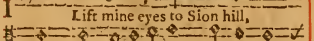
7 With them that peace did hate,
I came a peace to make,
and set a quiet life:
8 But when my tale was told,
Causeless I was controld,
by them that would haue strife.

Leuaui oculos. Psl. Cxxj. W.W.

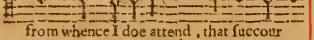
The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of God alone, who will gouerne and giue good successe to all their godly enterprises.



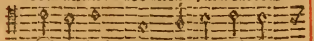
I Lift mine eyes to Sion hill,



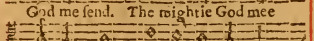
from whence I doe attend, that succour



God me send. The mightie God mee



succour will: which heauen and earth



framed, and all things therein named.

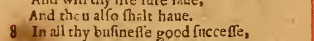
3 Thy foote from slip he will preserue,
And will thee safely keepe:
For he will neuer sleepe.
4 Loe, he that doth Israel conserue,
No sleepe at all can him catch,
But his eyes doe euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.
6 The Sunne shall not thee partch by day,
Nor the Moone not halfe so bright,
Shall with cold thee hurt by night.

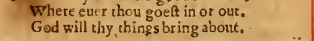
7 The Lord will keepe thee from distresse,
And will thy life sure saue,
And thou also shalt haue.
8 In all thy businesse good successe,
Where euer thou goest in or out,
God will thy things bring about.

Lætatus sum. Psal. Cxxij. W.K.

Dauid reioyceth that God accomplished his promise, and placed his Arke in Sion, giuing thankes, and praying for the prosperitie of the Church.

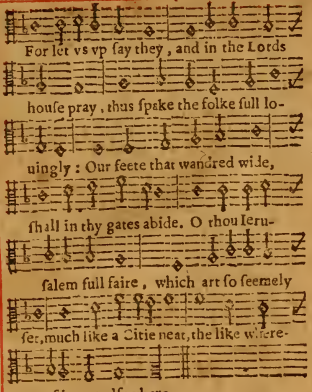


I Did in heart reioyce to heare the



peoples voyce, in offring so willingly.

For



For let vs vp ſay they, and in the Lords
houſe pray, thus ſpake the folke full lo-
uingly: Our feete that wandred wide,
ſhall in thy gates abide. O thou Ieru-
ſalem full faire, which art ſo ſeemely
fet, much like a Citie neat, the like where-
of is not elſewhere.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take:
So God before did tell,
That there his Iſrael,
their prayers ſhould together make.

5 For there are thrones erect,
and that for this reſpect:
to ſet forth iuſtice orderly:
Which thrones right to maintaine,
To Dauids houſe pertaine,
his folke to iudge accordingly.

6 To pray let vs not ceaſe,
for Ieruſalems peace,
thy friends God proſper mightily.
7 Peace be thy wals about,
And proſper thee throughout,
thy places eke continually.

8 I wiſh thy proſperous ſtate,
for my poore brethrens ſake:
that comfort haue by meanes of thee,
Gods houſe doth me allure,
Thy wealth for to procure:
So much alwaies as lies in mee.

Ad te Leuaui. Pſal. Cxxiij. T.S.

A prayer of the faithfull, vvhich are afflicted by the vvicked vvorldlings, and contemners of God.

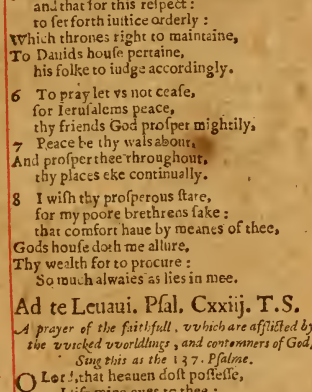
Sung this as the 137. Pſalme.

O Lord, that heauen doſt poſſeſſe,
I lift mine eyes to thee:
Euen as the ſeruant lifteth his,
his maſters hands to ſee.
2 As handmaids watch their miſtres hands
ſome grace for to atchieue:
So we behold the Lord our God,
till he doe vs forgiue.

3 Lord grant vs thy compaſſion,
and mercy in thy ſight:
For wee are fill'd and ouercome
with hatred and deſpight.
4 Our minds be ſtuff'd with great rebuke,
the rich and worldly wiſe
Doe make of vs their mocking ſtockes
the proud doe vs deſpiſe.

Niſi quia Dom. Pſ. Cxxiiij. W.W.

The faithfull deliuered out of great danger, acknowledge not to haue eſcaped by their owne powver, but through the ſauour of God.



N Ow Iſrael may ſay, and that
truely, if that the Lord had not our
cauſe maintain'd, if that the Lord had
not our right ſuſtain'd, When all the
world againſt vs furiouſly, made their
'vprores, and ſayd, wee ſhould all die,

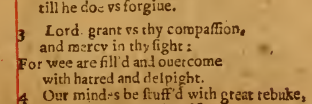
3 Now long agoe,
they had deuour'd vs all,
And ſwallowed quicke,
for ought that we could deeme,
Such was their rage,
as wee might well eſteeme:
4 And as the floods
with mightie force do fall:
So had they now
our liues euen brought to thrall,

5 The raging ſtreames,
moſt proud in roaring noiſe:
Had long agoe,
ouerwhelm'd vs in the deepe.
6 But loued be God,
which doth vs ſafely keepe:
From bloodie teeth,
and their moſt cruell voyce.
Which as a prey,
to eate vs vvould reioyce.

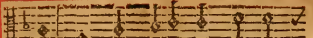
7 Euen as a bird,
out of the fowlers grin,
Eſcapeth away,
right ſo it fareth with vs:
Broke are their nets,
and vve eſcaped thus,
8 God that made heauen
and earth is our helpe then:
His name hath ſaued vs,
euen from theſe vvicked men.

Qui confidunt, Pſal. Cxxv. W.K.

Hee deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their vvealth, and the deſtruction of the vvicked.



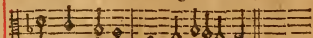
S Uch as in God the Lord doe
truſt,



truſt, as mount Sion ſhall firmely

ſtand, and be remooued at no hand, the

Lord will count them right and iuſt, ſo that



they ſhall be ſure, for to endure.

2 As mighty mountaines huge and great,
Ieruſalem about doe cloſe:
So will the Lord be vnto thoſe,
Who on his godly will doe waite,
Such are to him ſo deare,
They neuer neede to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Leaſt they through griefe forſake their God,
It ſhall not as their lot ſtill be,
4 Giue Lord to thoſe thine light,
Whoſe hearts are true and right.

5 But as for ſuch as turne aſide,
By crooked waies which they out ſought:
The Lord will ſurely bring to nought.
With workes moſt vile they ſhall abide,
But peace with Iſrael
For euermore ſhall dwell.

Another of the ſame by R.W.

Sing this at the 10. *Commandments.*

THoſe that doe put their confidence
Vpon the Lord our God onely:
And flie to him for their defence,
In all their need and miſery.
Their faith is ſure firme to endure,
Grounded on Chriſt the corner ſtone,
Mooued with none ill but ſtandeth ſtill,
Stedfaſt, like to the mount Syon,

And as about Ieruſalem,
The mighty hils doe it compaſſe:
So that no enemies come to them,
To hurt that towne in any caſe,
So God indeed, in euery neede,
His faithfull people doth defend:
Standing them by, aſſuredly,
From this time forth world without end.

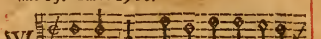
Right wiſe and good is our Lord God,
And will not ſuffer certainely:
The ſinners and vngodlies rod,
To tarry vpon his familie,
Leaſt they alſo from God ſhould goe
Falling to ſinne and wickednes:
O Lord defend world without end.
Thy chriſtian flock through thy goodnes.

O Lord, doe good to Chriſtians all,
That ſtedfaſt in thy word abide:
Such as willingly from God fall,
And to falſe doctrine daily ſlide.
Such will the Lord ſcatter abroad,
With hypocrites throwne downe to hell,
God will them ſend paines without end,
But Lord grant peace to Iſrael.

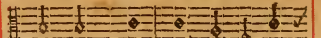
Glory to God the Father of might,
And to his ſonne our Sauiour.
And to the holy Ghoſt whoſe light,
Shine in our hearts and vs ſuccour,
That the right way from day to day,
We may walke and him glorifie:
With hearts deſire all that are here,
Worſhip the Lord and ſay, Amen.

In conuertendo. Pſal. Cxxvj. N.

This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meanes of their deliuerance was wonderfull, after the ſeuentie yeeres of captiuitie, foreſpoken by Ieremie 23. 12. and 29 10.

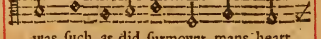


WHen that the Lord againe his Syon

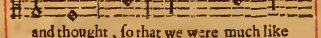


had foorth brought, from bondage great

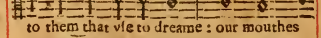
and alſo ſeruitude extreame. His worke



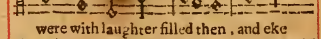
was ſuch as did ſurmount mans heart



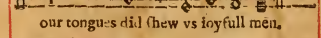
and thought, ſo that we were much like



to them that vſe to dreame: our mouthes



were with laughter filled then, and eke



our tongues did ſhew vs ioyfull men.

2 The heathen folke
were forced then this to confeſſe:
How that the Lord,
for them alſo great things had done.
3 But much more wee,
and therefore can confeſſe no leſſe:
Wherefore to ioy,
we haue good cauſe as we begunne:
4 O Lord goe forth,
thou canſt our bondage end,
As to Deſerts,
the flowing riuers ſend.

5 Full true it is,
that they which ſow in teares indeed,
A time will come
when they ſhall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious ſeed:
For that their foes
fulloften times did them annoy:
But their returne

with ioy they ſhall ſure ſee :
Their ſheaues home bring.
and not impaired be.

Niſi Dominus. Pſa. Cxxvij. W.W.

It is not mans wit, power, or labour, but the free goodneſſe of God that giueth riches, preſerueth townes and countries, graunteth nouriſhment and children.

Sing this at the Lords prayer.

EXcept the Lord the houſe doe build,
And thereunto doe ſet his hand :
What men doe build it cannot ſtand,
Likewiſe in vaine men vndertake
Cities and holds to watch and ward,
Except the Lord be their ſafeguard.

2 Though ye ariſe earely in the morne,
And ſo at night goe late to bed,
Feeding full hardly with browne bread :
Vaine were your labour loſt and worne.
But they whom God doth loue and keepe
Receiue all things with quiet ſleepe.

3 Therefore marke well when euer you ſee
That men haue heires to enioy their land,
It is the gift of Gods owne hand :
For God himſelfe doth multiply
Of his great liberalitie,
The bleſſings of poſteritie.

4 And when the children come to age,
They grow in ſtrength and actiueneſſe,
In perſon and in comelines :
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flyes not ſo ſwift, nor doth like harme,

5 O well is hee that hath his quiuer
Furniſhed with ſuch artillery :
For when in perill he ſhall be,
Such one ſhall neuer ſhake nor ſhiuer,
When that he pleadeth before the Iudge
Againſt his foes that beare him grudge.

Beat. omnes. Pſal. Cxxviij. W.W.

Here is deſcribed the proſperous eſtate of perſons married in the feare of God, and the promiſes of Gods bleſſings to all them that liue in this honorable eſtate according to his commandements.

Sing this at the 137. Pſalme.

BLeſſed art thou that feareſt God,
and walkeſt in his way :
For of thy labour thou ſhalt eate,
happy art thou I ſay.
2 Like fruitfull Vine on thy houſe ſide,
ſo doth thy wife ſpring out :
Thy children ſtand like Oliue plants
thy table round about.

3 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
The promiſed Ieruſalem,
and his felicitie.
4 Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe,
And likewiſe grace on Iſrael
proſperity and peace.

Sæpe expugnauerũt. Pſ. Cxxix. N.

He admoniſheth the Church to reioyce though afflicted in all ages, for God will deliuer and ſodainly deſtroy the enemies thereof.

Sing this as the 137. Pſalme.

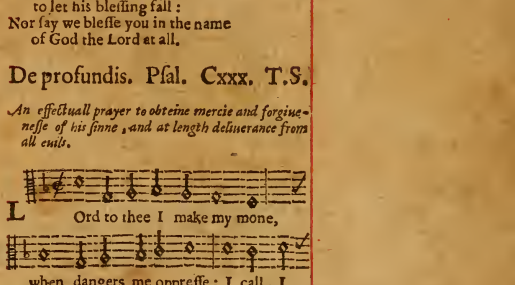
OFt they now Iſrael may ſay,
me from my youth aſſaild:
2 Oft they aſſaild me from my youth
yet neuer they preuail'd.
3 Vpon my backe the plowers plow'd,
and furrowes long did caſt :
4 The righteous Lord hath cut the cords
of wicked foes at laſt.

5 They that hate me ſhalbe aſham'd,
and turned backe alſo :
6 And make as graſſe vpon the houſe,
which withereth ere it grow.
7 Where of the mower cannot finde
enough to fill his hand :
Nor he can fill his lap, that goeth
to gleane vpon the land.

8 Nor paſſers by pray God on them
to let his bleſſing fall :
Nor ſay we bleſſe you in the name
of God the Lord at all.

De profundis. Pſal. Cxxx. T.S.

An effectuall prayer to obteine mercie and forgiueneſſe of his ſinne, and at length deliuerance from all euils.


LOrd to thee I make my mone,
when dangers me oppreſſe : I call, I
ſigh, plaine, and groone, truſting to finde
releaſe. 2. Heare now, O Lord, my re-
queſt, for it is full due time : And let
thine eares aye be preſt vnto this
prayer mine.

3 O Lord our God if thou weigh
our ſinnes, and them peruſe :
Who ſhall then eſcape and ſay,
I can my ſelfe excuſe ?
4 But Lord thou art mercifull,
and turn'ſt to vs thy grace:

That

That we with hearts moſt carefull,
ſhould feare before thy face.

5 In God I put my whole truſt,
my ſoule waites on his vvill :
For his promiſe is moſt iuſt,
and I hope therein ſtill.
6 My ſoule to God hath regard,
vviſhing for him alvvay :
More then thy that vvarch and vvard
to ſee the dawning day.
7 Let Iſrael then boldly
in the Lord put his truſt :
He is that God of mercy
that his deliuer muſt.
8 For he it is that muſt ſaue
Iſrael from his ſinne :
And all ſuch as ſurely haue
their confidence in him.

Domine non eſt. Pſal. Cxxxj. N.

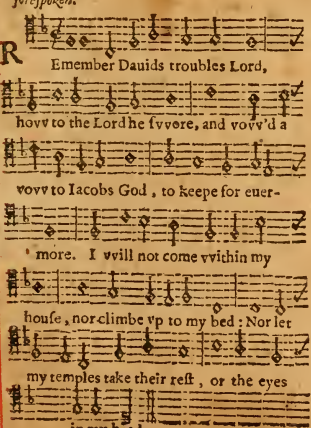
Dauid charged vvith ambition, proteſteth his humility before God.

Sing this as the Lamentation.

O Lord, I am not puft in minde,
I haue no ſcornefull eye :
I doe not exerciſe my ſelfe
in things that be too hie.
2 But as the childe that vvained is,
euen from his mothers breaſt :
So haue I Lord behau'd my ſelfe
in ſilence and in reſt.
3 O Iſrael, truſt in the Lord,
let him be all thy ſtay :
From this time forth for euermore,
from age to age for aye.

Memento Domin. Pſa. Cxxxij. N.

The faithfull grounded on Gods promiſe made vnto Dauid, deſireth that hee vvould eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray there as vvas foreſpoken.


R
Emember Dauids troubles Lord,
hovv to the Lord he ſvvore, and vovv'd a
vovv to Iacobs God, to keepe for euer-
more. I vvill not come vvithin my
houſe, nor climbe vp to my bed : Nor let
my temples take their reſt, or the eyes
in my head,

5 Till I haue found out for the Lord,
a place to ſit thereon :
An houſe for Iacobs God to be
an habitation.
6 We heard of it at Euphrata,
there did vve heare this ſound:
And in the fields and forreſts there,
theſe voyces firſt vvere found.
7 We vvill aſſay and goe in novv
his tabernacle there :
Before his foot-ſtoole to fall dovvne,
vpon our knees in feare.
8 Ariſe, O Lord, ariſe I ſay,
into thy reſting place :
Both thou and the Arke of thy ſtrength,
the preſence of thy grace.
9 Let all thy Prieſts be cloathed Lord
vvith trueth and righteouſneſſe :
Let all thy Saints and holy men
ſing all with ioyfulneſſe.
10 And for thy ſeruant Dauids ſake
refuſe not Lord, I ſay
The face of thine annointed Lord,
nor turne thy face away.

The ſecond part.

11 The Lord to Dauid ſvvore in truth,
and will not ſhrinke from it :
Saying, the fruit of thy body
vpon thy ſeate ſhall ſit.
12 And if thy ſonnes my couenant keepe,
that I ſhall learne each one :
Then ſhall their ſonnes for euer ſit
vpon thy Princely throne.
13 The Lord himſelfe hath choſe Sion,
and loues therein to dvvell :
14 Saying, this is my reſting place,
I loue and like it well.
15 And I will bleſſe vvith great increaſe
her victuals euery vvhere :
And I will ſatisfie vvith bread
the needy that be there.
16 Yea, I will decke and cloathe her Prieſts
with my ſaluation :
And all her Saints ſhall ſing for ioy
of my protection.
17 There will I ſurely make the horne
of Dauid for to bud :
For I haue there ordein'd for mine
a lanterne bright and good.
18 As for his enemies, I will cloathe
with ſhame for euermore :
But I vvil cauſe his crovvne to ſhine
more freſh then heretofore.

Ecce quam? Pſal. Cxxxiij. W.W.

The commandement of godly and brotherly amitie, compared to the moſt precious oyle mentioned in Exod. 30.

Sing this as the 127. Pſalme.

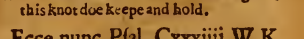
O How happy a thing it is,
and ioyfull for to ſee
Brethren together faſt to hold
the hand of amitie.
2 It eals to thinde the ſweete perfume,
and that coſtly ointment,
Which on the Sacrifi ers head,
by Gods precept was ſpent.

3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe
his rich attire about:
4 And as the lowre ground doth drinke
the dewe of Hermon hill:
And Sion with her ſiluer drops,
the helds with fruit doth fill.

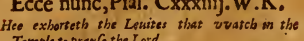
5 Euen ſo the Lord doth powre on them,
his bleſſings manifold:
Whoſe hearts and minds without all guile,
this knot doe keepe and hold.

Ecce nunc, Pſal. Cxxxiiij. W. K.

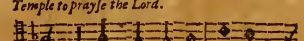
Hee exhorteth the Leuites that watch in the Temple to prayſe the Lord.



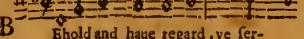
Behold and haue regard, ye ſer-



uants of the Lord: Which in his



houſe by night doe watch, prayſe him



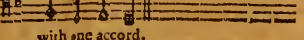
with one accord.

2 Lift vp your hands on high,
vnto his holy place.
And giue the Lord his prayſes due
his benefits embrace.

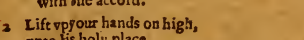
3 For why? the Lord who did
both earth and heauen frame,
Doth Sion bleſſe and will conſerue
for euermore the ſame.

Laudate nomen. Pſal. Cxxxv. N.

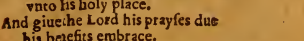
Hee exhorteth all the faithfull to prayſe God for his marueilous vvorkes and graces, vvherevvith he hath declared his Maieſtie, to the confuſion of all Idolaters.



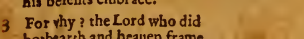
O Prayſe the Lord, prayſe him,



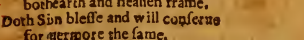
prayſe him, prayſe him with one ac-



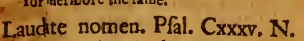
cord: O prayſe him ſtill, all ye that be



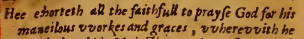
the ſeruants of the Lord, O prayſe him



ye that ſtand and be in the houſe of the



Lord: ye of his court and of his houſe



prayſe him with one accord.

3 Prayſe ye the Lord, for he is good,
ſing prayſes to his name:
It is a comely and good thing,
alwayes to doe the ſame.
4 For why? the Lord hath choſe Iacob,
his very one we ſee:
So hath he choſen Iſrael,
his treaſure for to be.

5 For this I know and am right ſure,
the Lord is very great:
He is indeed aboue all Gods,
moſt eaſie to intreat.
6 For whatſoeuer pleaſed him,
all that full well he wrought,
In heauen, in earth, and in the ſea,
which he hath framde of nought.

7 He lifts vp clouds euen from the earth
he makes lightning and raine:
He bringeth forth the windes alſo,
he made nothing in vaine.
8 He ſmote the firſt borne of each thing,
in Egypt that tooke reſt,
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 He hath in thee ſhew'd wonders great,
O Egypt voide of vaunts,
On Pharao thy curſed King
and his ſeuere ſeruants.
10 He ſmote then many nations,
and did great acts and things:
He ſlew the great and mightieſt,
and chiefeſt of their Kings.

11 Sehon King of the Amorites,
and Og King of Baſan:
He ſlew alſo the kingdomes all,
that were of Canaan.
12 And gaue their land to Iſrael
and heritage we ſee:
To Iſrael his owne people,
an heritage to be.

The ſecond part.

13 Thy name O Lord, ſhall ſtill endure,
and thy memoriall
Throughout all generations,
that are or euer ſhall.
14 The Lord will ſurely now auenge
his people all indeed:
And to his ſeruants he will ſhew
fauour in time of neede.

15 The Idoles of the heathen are made,
in all their coaſts and lands:
Of ſiluer and of gold be they
the works euen of mens hands.
16 They haue their mouthes & cannot ſpeak
and eyes and haue no ſight:
17 They eke haue eares and heare nothing,
their mouths be breathleſſe quite.

18 Wherefore all they are like to them,
that doe ſo fet them forth,
And likewiſe thoſe that truſt in them,
or thinke they be ought worth.

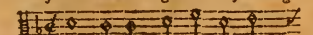
19 O all ye houſe of Iſrael,
ſee that ye prayſe the Lord:
And ye that be of Aarons houſe,
prayſe him with one accord.

20 And ye that be of Leuites houſe,
prayſe ye likewiſe the Lord:
And all that ſtand in awe of him,
prayſe him with one accord.

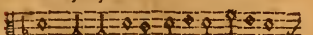
21 And out of Sion ſound his prayſe,
the great prayſe of the Lord,
Which dwelleth in Ieruſalem
prayſe him with one accord.

Confitemini. Pſal. Cxxxvj. N.

A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things.

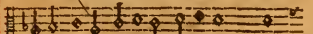


P Rayſe ye the Lord for hee is



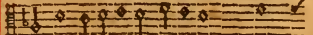
good, for his mercy endureth for euer.

2. Giue prayſe vnto the God of Gods,

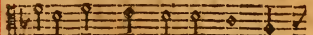


for his mercy endureth for euer. 3. Giue

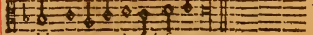
prayſe vnto the Lord of Lords, for



his mercie endureth for euer. 4. Which



onely doth great wonders worke, for



his mercy endureth for euer.

5 Which by his wiſedome made the heauens
for his mercy endureth, &c.
6 Which on the waters ſtretcht the earth,
for his mercy endureth, &c.
7 Which made great lights to ſhine abroad,
for his mercy endureth, &c.
8 As Sunne to rule the lightſome day,
for his mercy endureth, &c.

9 The Moone and ſtarres to guide the nights
for his mercy endureth, &c.
10 Which ſmote Egypt with the firſt borne,
for his mercy endureth, &c.
11 And Iſrael bronght out from them,
for his mercy endureth, &c.
12 With mightie hand and ſtretched arme,
for his mercy endureth, &c.

13 Which cut the red ſea in two parts,
for his mercy endureth, &c.
14 And Iſrael made paſſe there through,
for his mercy endureth, &c.
15 And drowned Pharao and his hoaſt,
for his mercy endureth, &c.

16 Through wilderneſſe his people led,
for his mercy endureth, &c.

17 He which did ſmite great noble Kings,
for his mercy endureth, &c.
18 And which hath ſlaine the mighty Kings,
for his mercy endureth, &c.
19 As Sehon King of the Ammorites,
for his mercy endureth, &c.
20 And Og the King of Baſan land,
for his mercy endureth, &c.

21 And gaue their land for heritage,
for his mercy endureth, &c.
22 Euen to his ſeruant Iſrael,
for his mercy endureth, &c.
23 Remembring vs in baſe eſtate,
for his mercy endureth, &c.
24 And from oppreſſors refcued vs,
for his mercy endureth, &c.

25 Which giueth food vnto all fleſh,
for his mercy endureth, &c.
26 Prayſe ye the Lord of heauen aboue,
for his mercy endureth, &c.
27 Giue thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the ſame by T. C.

Sing this as the 148. Pſalme.

O Laud the Lord benigne,
Whoſe mercies laſt for aye.
2 Great thankes and prayſes ſing
To God of Gods I ſay,
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

3 The Lord of Lords prayſe ye,
Whoſe mercies aye doe dure.
4 Great wonders onely he
Doth wvorke by his great powver:
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

5 Which God omnipotent,
By his great wviſedome high:
The heauenly firmament
Did frame as wve doe ſee:
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

6 Yea he the heauy charge
Of all the earth did ſtretch,
And on the wvaters large,
The ſame he did out-reach,
For certainely, &c.

7 Great lights he made to vs,
For wvhy? his loue is aye.
8 Such as the ſunne wve ſee,
To rule the lightſome day,
For certainely, &c.

9 And eke the Moone ſo cleare
Which ſhineth in our ſight:

And ſtarres that doe appeare,
To guide the darkeſome night.
For certainely, &c.

10 With grieuous plagues and ſore
All Egypt ſmote he than,
The firſt borne leſſe and more
He ſlew of beaſt and man.
For certainely, &c.

11 And from amidſt their land
His Iſrael foorth brought:
12 Which he with mighty hand,
And ſtretched arme hath wrought.
For certainely, &c.

13 The ſea he cut in two,
Which ſtood vp like a wall:
14 And made through it to goe
His choſen children all.
For certainely, &c.

15 But there he whelmed then
The proud King Pharao,
With his huge hoaſt of men
And Chariots eke alſo.
For certainely, &c.

16 Who led through wilderneſſe
His people ſafe and ſound:
17 And for his loue endleſſe
Great Kings he brought to ground:
For certainely, &c.

18 And ſlew with puiſſant hand,
Kings mighty and of fame:
19 As of Anorites land
Sehon the King by name.
For certainely, &c.

20 And Og the Gyant large,
Of Baſan King alſo:
21 Whoſe land for heritage
He gaue his people tho.
For certainely, &c.

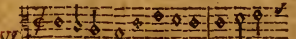
22 Euen vnto Iſrael,
His ſeruant deare I ſay,
He gaue the ſame to dwell,
And there abide for aye.
For certainely, &c.

23 In minde he did vs call
In our moſt baſe degree:
24 And from oppreſſors all
In ſafety ſet vs free.
For certainely, &c.

25 All fleſh on earth abroad
With food he doth fulfill:
26 Wherefore of heauen the God
Toaud he it your will.
For certainely, &c.

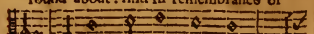
Sper flumina. Pſ. Cxxxvij. W. W.

The Iſraelites in their captiuity hearing the Chaldeans reproach and blaſpheme God and his religion, deſire God to puniſh the Edomites, who prouoked the Babylonians againſt them, and prophecied the deſtruction of Babylon.



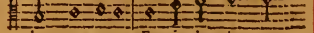
When as we ſate in Babylon the riuers

round about: And in remembrance of



Sion, the teares for griefe burſt out. 2. We

hang'd our harpes and inſtruments the wil-



low trees vpon: For in that place men

for their vſe had planted many one.

3 Then they to whom we priſoners were,
ſayd to vs tauntingly:
Now let vs heare your Hebrue ſongs,
and pleaſant melodie.
4 Alas, ſayd we, who can once frame,
his ſorrowfull heart to ſing:
The prayſes of our louing God,
thus vnder a ſtrange King?

5 But yet if I Ieruſalem
out of my heart let ſlide:
Then let my fingers quite forget
the warbling harpe to guide.
6 And let my tongue within my mouth
be tyed for euer faſt,
If that I ioy before I ſee
thy full deliuerance paſt.

7 Therefore O Lord, remember now,
the curſed noiſe and cry:
That Edoms ſonnes againſt vs made,
when they raz'd our Citie.
Remember Lord, their cruell words,
when as with one accord:
They cryed, on, ſacke, and raze their walles
in deſpight of the Lord.

8 Euen ſo ſhalt thou (O Babylon)
at length to duſt be brought,
And happy ſhall that man be cald,
that our reuenge hath wrought.
9 Yea bleſſed ſhall that man be cald,
that takes thy children young.
To daſh their bones againſt hard ſtones
which lye the ſtreets among.

Confitebor tibi. Pſal. Cxxxviij. N.

Dauid prayſeth the goodneſſe of God towardhim, for vvhich euen forraigne Princes ſhall prayſe the Lord together vvith him. And he is aſſured to haue like comfort of God hereafter, as heretofore. Sing this as the 137. Pſalme.

THee will I prayſe with my whole heart,
my Lord my God alwayes:
Euen in the preſence of the Gods
I will aduance thy prayſe.
2 Towards thy holy Temple I
will looke, and worſhip thee:
And prayſed in my thankefull mouth,
thy holy name ſhall be.

3 Euen for thy louing kindeneſſe ſake,
and for thy trueth withall:
For thou thy name haſt by thy word

aduanced

aduanced ouer all.
4 When I did call thou heardest me,
and thou hast made also
The power of encreased strength
within my soule to grow.
5 Yea, all the Kings on earth they shall
giue prayse to thee. O Lord:
For they of thy most holy mouth
haue heard the mighty word.
6 They of the wayes of God the Lord
in singing shall intreat:
Because the glory of the Lord
it is exceeding great.

7 The Lord is hie and yet he doth
behold the lowly spirit:
But he contemning knowes afarre
the proud and lofty wight.
8 Although in midst of trouble I
doe walke, yet shall I stand:
Renewed by thee, O my Lord,
thou wilt stretch forth thy hand.
9 Vpon the wrath of all my foes,
and saued shall I be:
By thy right hand the Lord God will
performe his worke to me.
10 Thy mercies Lord endures for aye,
Lord doe me not forsake:
Forsake me not that am the worke
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

Dauid to cleanse his heart from all hypocrisie, sheweth that nothing is so secret vvhich God seeth not, after declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

Sing this as the 95. Psalme.

O Lord, thou hast me tride and knowne,
my sitting thou dost know:
2 And rising eke, my thoughts afarre,
thou vnderstandst also.
3 My pathes, yea, and my lying downe,
thou compassest alwayes:
And by familiar custome art
acquainted with my wayes.
4 No word is in my tongue, O Lord,
but knowne it is to thee:
Thou me behinde hold'st, and before,
thou layest thy hands on mee.
6 Too wonderfull aboue my reach
Lord is thy cunning skill:
It is so high, that I the same
cannot attaine vntill.
7 From sight of thy all-seeing spirit,
Lord, whither shall I goe?
Or whither shall I flee away,
thy presence to scape fro?
8 To heauen if I mount aloft,
loe thou art present there:
In hel if I lye downe below,
euen there thou dost appeare.

9 Yea, let me take the morning wings,
and let me goe and hide
Euen there where are the farthest parts,
where flowing seas doe slide.
10 Yea, euen thither also shall
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide.

11 Yea if I say the darkenesse shall
yet shroud me from thy sight:
Loe euen also the darkest night,
about me shalbe light.
12 Yea darkenesse hideth not from thee,
but night doth shine as day:
To thee the darkenesse and the light,
are both alike alway.

The second part.

13 For thou possessed hast my reines,
and thou hast couered me:
When I within my mothers wombe,
enclosed was by thee:
14 Thee will I prayse, made fearefully
and wondrously I am:
Thy workes are marueilous right well
my soule doth know the same.

15 My bones they are not hid from thee,
although in secret place:
I haue beene made and in the earth,
beneath I shaped was.
16 When I was formelesse, then thine eye,
saw me, for in thy booke:
Were written all, nought was before,
that after fashion tooke.
17 The thoughts therefore of thee (O God)
how deare are they to me?
And of them all how passing great,
the endlesse number be.
18 If I should count them, loe their summe,
more then the sand I see:
And whensoeuer I awake,
yet am I still with thee.
19 The wicked and the bloody men,
oh that thou wouldest slay:
Euen those O God, to whom depart,
depart from me I say.
20 Euen those of thee, O Lord my God,
that speake full wickedly:
Those that are lifted vp in vaine,
being enemies to thee.
21 Hate I not them that hate thee Lord,
and that in earnest wise?
Contend I not against them all,
against thee that arise?
22 I hate them with vnfained hate,
euen as my very foes:
23 Try me, O God, and know my heart,
my thoughts proouе and disclose.
24 Consider Lord if wickednesse
in me there any be:
And in thy way, O God, my guide,
for euer lead thou me.

Eripe me Dom. Psal. Cxl. N.

¶ *Dauid prayeth vnto the Lord against the cruell, falshood, and iniuries of his enemies, assuring himselfe of his succour, vvherefore he proueketh to iust to prayse the Lord, and to assure themselues of his tuition.*

Sing this as the Lamentation.

L Ord saue me from the euill man,
and from the cruell wights,
2 Deliuer me, which euill doe
imagine in their sprites.
3 Which make on me continuall warre,
their tongues loe haue they whet,
Like Serpents, vnderneath their lips
is adders poyson set.

4 Keepe me O Lord, from wicked hands,
preſerue mee to abide
Free from the cruell man that meanes
to cauſe my ſteps to ſlide.
5 The proud haue laid a ſnare for mee,
and they haue ſpread a net
With cordes in my path wayes, and gins
for me eke haue they ſet.

6 Therefore I ſaid vnto the Lord,
thou art my God alone:
Heare mee O Lord, O heare the voyce,
wherewith I pray and mone.
7 O Lord my God, thou onely art
the ſtrength that laueth mee:
My head in day of battell hath
beene couered ſtill by thee.

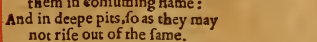
8 Let not O Lord the wicked haue
the end of his deſire:
Performe not his ill thought, leaſt he
with pride be ſet on fire.
9 Of them that compaſſe mee about,
the chiefeſt of them all:
Lord let the miſchiefe of their lips
vpon themſelues befall:

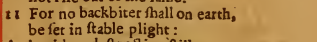
10 Let coales fall on them, let him caſt
them in conſuming flame:
And in deepe pits, ſo as they may
not riſe out of the ſame.
11 For no backbiter ſhall on earth,
be ſet in ſtable plight:
And euill to deſtruction ſtill
ſhall haunt the cruell wight.

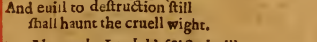
12 I know the Lord th'afflicted will
reuenge, and iudge the poore:
The iuſt ſhall prayſe thy name, iuſt ſhall
dwell with thee euermore.

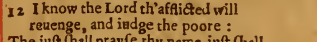
Domine clamaui. Pſal. Cxlj. N.

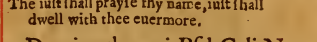
Dauid being grieuouſly perſecuted vnder Saul, deſireth ſuccour and patience, till God take vengeance of his enemies.

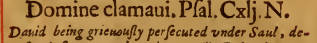












3 My Lord for guiding of my mouth
ſet thou a watch before:
And alſo of my mouing lips
O Lord keepe thou the dore.

4 That I ſhould wicked workes commit,
incline thou not my heart:
With ill men of their delicates
Lord let mee eat no part.

5 But let the righteous ſmite me Lord,
for that is good for mee,
Let him reproue me, and the ſame
a precious oyle ſhall be.
Such ſmiting ſhall not breake my head,
the time ſhall ſhortly fall,
When I ſhall in their miſery
make prayers for them all.

6 Then when in ſtony places downe
their Iudges ſhall be caſt:
Then ſhall they heare my words, for then
they haue a pleaſant taſt.
7 Our bones about the graues mouth,
loe ſcattered are they found:
As he that heweth wood or he
that diggeth vp the ground.

8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my truſt let not
my ſoule forſaken be.
9 Which they haue laid to catch mee in,
Lord keepe mee from the ſnare:
And from the ſubtill gins of them
that wicked workers are.

10 The wicked into their owne nets
together let them fall:
While I doe by thy helpe eſcape
the danger of them all.

Voce mea ad Dom. Pſal. Cxlij. N.

Dauid neither for feare nor anger vvould kill Saul, but vvith a quiet minde prayeth vnto God, vvho preſerueth him.

Sing this as the 141. Pſalme.

BEfore the Lord God with my voyce,
I did ſend out my cry:
And with my ſtrained voyce vnto
the Lord God prayed I.
2 My meditation in his ſight
to poure I did not ſpare:
And in the preſence of the Lord
my trouble did declare.

3 Although perplexed was my ſpirit,
my path was knowne to thee:
In way where I did walke a ſnare
they ſlily laid for mee.
4 I looked and view'd on my right hand,
but none there would me know,
All refuge failed me, and for
my ſoule none cared tho.

5 Then cryde I Lord to thee, and ſaid,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
6 Harke to my cry, for I am brought
full low, deliuer me
From them that doe me perſecute,
for me too ſtrong they be.

7 That I may praiſe thy name, my ſoule
from priſon Lord bring out:
When thou art good to me, the iuſt
ſhall preſſe me round about.

Domine exaudi. Pſal. Cxliij. N.

An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did cruelly perſecute him by Gods iuſt iudgement, he deſireth to be reſtored to grace, to be gouerned by his holy Spirit, that hee may ſpend the reſt of his life in the true feare and worſhip of God.

Sing this as the 141. Pſalme.

1 LOrd heare my prayer, hearke the plaint,
that I doe make to thee:
Lord in thy natiue truth, and in
thy iuſtice anſwere me.
2 In iudgement with thy ſeruant Lord,
oh enter not at all:
For iuſtified be in thy ſight
not one that liueth ſhall.

3 The enemie hath purſude my ſoule,
my life to ground hath throwne:
And laid me in the darke, like them,
that dead are long agone.
4 Within me in perplexitie
was mine accumbred ſpirite:
And in me was my troubled heart
amazed and affright.

5 Yet I record time paſt, in all
thy workes I meditate:
Yea, in the workes I meditate
that thy hands haue create.
6 To thee O Lord my God, loe, I
doe ſtretch my crauing hands:
My ſoule deſireth after thee
as doe the thirſtie lands.
7 Heare me with ſpeed, my ſpirit doth faile,
hide not thy face me fro:
Elſe ſhall I be like them that downe
into the pit doe goe.
8 Let me thy louing kindneſſe in
the morning heare and know:
For in thee is my truſt, ſhew me
the way that I ſhall goe.
9 For I lift vp my ſoule to thee,
O Lord deliuer me
From all mine enemies: for I
haue hidden me with thee.
10 Teach me to doe thy will for thou,
thou art my God I ſay:
Let thy good ſpirit into the land
of mercie me conuay.

11 For thy names ſake with quickning grace
aliue doe thou me make:
And out of trouble bring my ſoule,
euen for thy iuſtice ſake.
12 And for thy mercy ſlay my foes,
O Lord deſtroy them all
That doe oppreſſe my ſoule, for I
thy ſeruant am and ſhall.

Benedictus Dom. Pſal. Cxliiij. N.

Dauid praiſeth the Lord for his victories and kingdome reſtored, yet calling for the deſtruction of the wicked, he declareth vvherein the felicite of any people conſiſteth.

Sing this as the 141. Pſalme.

1 BLeſſed be the Lord my ſtrength, that doth
inſtruct my hands to fight:
The Lord that doth my fingers frame
to battell by his might.
2 He is my goodneſſe, fort and tower,
deliuerer and ſhield:
In him I truſt, my people he
ſubdues to me to yeeld.

3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or ſonne of man, that vpon him
thou thinkeſt in this wiſe?
4 Man is but like to vanitie,
ſo paſſe his dayes to end.
5 As fleeting ſhade, bowe downe, O Lord,
the heauens and deſcend.

6 The mountains touch, and they ſhall ſmoake
caſt forth thy lightning flame,
And ſcatter them: thine arrowes ſhoot,
conſume them with the ſame.
7 Send downe thy hand euen from aboue,
O Lord, deliuer me:
Take me from waters great, from hand
of ſtrangers make me free.

8 Whoſe ſubtill mouth of vanitie
and ſondneſſe doth intreat:
And their right hand is a right hand
of falſhood and deceit.
9 A new ſong will I ſing O God,
and ſinging will I be
On Violl and on Inſtrument
ten ſtringed vnto thee.

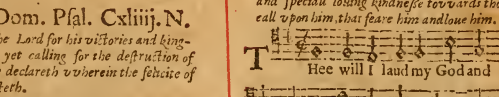
10 Euen he it is that onely giues
deliuerance to kings?
Vnto his ſeruant Dauid help
from hurtfull ſword he brings.
11 From ſtrangers hand me ſaue and ſhield,
whoſe mouthes talke vanitie:
And their right hand is a right hand
of guile and ſubtiltie.

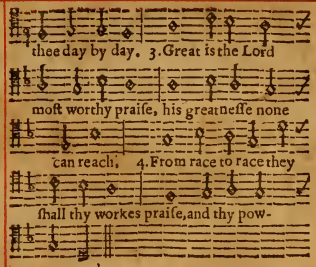
12 That our ſonnes may be as the plants,
whom growing youth doth reare:
Our daughters as caru'd corner ſtones,
like to a Palace faire.
13 Our garners full and plenty may
with ſundry ſorts be found:
Our ſheepe bring thouſands, in our ſtreets
ten thouſands may abound.

14 Our Oxen be ro labour ſtrong,
that none doe vs inuade:
There be no going out, no cries
within our ſtreetes be made.
15 The people bleſſed are that with
ſuch bleſſings are ſo ſtor'd:
Yea bleſſed all the people are,
whoſe God is God the Lord.

Exaltabo te. Pſal. Clxv. N.

Dauid deſcribeth the vvonderfull prouidence of God in gouerning and in preſeruing all the other creatures. He praiſeth God for his iuſtice, mercy and ſpeciall louing kindneſſe towards thoſe that call vpon him, that feare him and loue him.




thee day by day. 3. Great is the Lord
moſt worthy praiſe, his greatneſſe none
can reach. 4. From race to race they
ſhall thy workes praiſe, and thy pow-
er preach.

5 I of thy glorious Maieſtie,
the beautie will record:
And meditate vpon thy workes,
moſt wonderfull O Lord.
6 And they ſhall of thy power and of
thy fearefull acts declare:
And I to publiſh all abroad,
thy greatneſſe will not ſpare.
7 And they into the mention ſhall
breake of thy goodneſſe great:
And I aloud thy righteouſneſſe,
in ſinging ſhall repeat.
8 The Lord our God is gracious,
and mercifull alſo:
Of great abunding mercy, and
to anger he is ſlow.
9 Yea good to all, and all his works
his mercy doth exceede:
10 Loe all thy works doe praiſe thee Lord,
and doe thy honour ſpread.
11 Thy Saints doe bleſſe thee, and they doe
thy kingdomes glory ſhew:
12 And blaſe thy power to cauſe the ſonnes
of men thy power to know.
The ſecond part.
13 And of his mightie kingdome eke,
to ſpread the glorious praiſe:
Thy kingdome Lord a kingdome is,
that doth endure always.
14 And thy dominion through each age,
endures without decay:
The Lord vpholdeth them that fall,
their ſliding he doth ſtay.
15 The eyes of all doe waite on thee,
thou doſt them all relieue:
And thou to each ſufficing foode,
in ſeaſon due doſt giue.
16 Thou openeſt thy plenteous hand,
and bounteouſly doſt fill:
All things whatſoeuer doe liue,
with gifts of thy good will.
17 The Lord is iuſt in all his wayes,
his workes are holy all:
18 Neere all he is that call on him,
in truth that on him call.
19 He the deſires which they require,
that feare him will fulfill:
And he will heare them when they crie,
and ſaue them all he will.
20 The Lord preſerues all thoſe, to him
that beare a louing heart:
But he them all that wicked are,
will vtterly ſubuert.
21 My thankfull mouth ſhall gladly ſpeake
the praiſes of the Lord:
All fleſh to praiſe his holy name,
for euer ſhall accord.

Lauda anima mea. Pſ. Cxlvj. I. H.

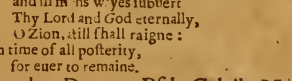
Dauid teacheth that none ſhould put their truſt in men, but in God alone, who is almighty, and deliuereth the afflicted, nouriſheth the poore, ſetteth priſoners at liberty, comforteth the fatherleſſe, vvidovves, ſtrangers, and is king for euer.

Sing this as the 147. Pſalme.

MY ſoule praiſe thou the Lord alwayes,
my God I will confeſſe:
2 While breath and life prolong my dayes,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly princes then,
though they abound in wealth:
Nor in the ſonnes of mortall men,
in whom there is no health,
4 For why? their breath doth ſoone depart
to earth anone they fall,
And then the counſels of their hearts
decay and periſh all.
5 O happy is that man I ſay,
whom Iacobs God doth aide:
And he whoſe hope doth not decay,
but on the Lord is ſtaid.
6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promiſe keepe,
in truth and euer ſhall.
With right alwayes he doth proceede,
for ſuch as ſuffer wrong:
The poore and hungrie he doth feede,
and loſe the fetters ſtrong.
7 The Lord doth ſend the blinde their ſight
the lame to limmes reſtore:
The Lord I ſay doth loue the right
and iuſt man euermore.
8 He doth defend the fatherleſſe,
and ſtrangers ſad in heart,
And quit the widow from diſtreſſe,
and all mens wyes ſubuert
9 Thy Lord and God eternally,
O Zion, ſtill ſhall raigne:
In time of all poſterity,
for euer to remaine.

Laudate Dom. Pſal. Cxlvij. N.

The Prophet prayſeth the bounty, wiſedome, power, iuſtice and prouidence of God vpon all creatures, but ſpecially vpon his Church, vvhich he gathered toget her after their deſperſion, declaring his vvord and iudgement ſo tovvard them, as he hath done to no other people.



ſant, and to praiſe it is a comely

thing. 2. The Lord his owne Ieruſa-
lem, he buildeth vp alone, and the diſperſt
of Iſrael, doth gather into one.

3 He heales the broken in their heart,
their ſores he doth vp binde:
4 He counts the number of the ſtarres,
and names them in their kinde:
5 Great is the Lord, great is his power,
his wiſedome infinite:
6 The Lord releues the meeke, and throwes
to ground the wicked wight.
7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And to our God vpon the harpe,
addunce your ſinging voyce.
8 He couers heauen with clouds, and for
the earth prepareth raine:
And on the mountaines he doth make
the graſſe to grow amaine.

9 He giues to beaſts their food, and to
young Rauens when they crie:
10 His pleaſure not in ſtrength of horſe,
nor in mans legs doth lie.
11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuch as doe attend vpon
his mercies ſhining light.

The ſecond part.

12 O prayſe the Lord Ieruſalem,
thy God, O Sion prayſe:
13 For he the bars hath forged ſtrong,
wherewith thy gates he ſtayes.
14 Thy children he hath bleſt in thee,
and in thy borders he
Doth ſettle peace, and with the flower
of wheate he filleth thee.
15 And his commandement vpon
the earth he ſendeth out:
And eke his word with ſpeedie courſe,
doth ſwiftly runne about.
16 He giueth ſnow like woll, hoare-froſt
like aſhes he doth ſpread:
17 Like morſels caſt his ice thereof
the cold who can abide?
18 He ſendeth forth his mightie word,
and melteth them againe:
His wind he makes to blow, and then
the waters flow amaine.
19 The doctrine of his holy word,
to Iacob he doth ſhow,
His ſtatures and his iudgements, he
giues Iſrael to know.
20 With euery nation he hath not
ſo dealt, nor they haue knowne
His ſecret iudgements, ye therefore
prayſe yee the Lord alone.

Laudate Dom. Pſal. Cxlviij. I. H.

He prouoketh all creatures to praiſe the Lord, in Heauen and in all places, eſpecially for the power that he hath giuen to his people Iſrael.

G Iue laud vnto the Lord, from
heauen that is ſo hie: Praiſe him in
deed and word, aboue the ſtarrie skie.
2. And alſo yee, his Angels all, armies
royall, praiſe him with glee.

3 Praiſe him both Moone and Sunne,
Which are ſo cleare and bright:
The ſame of you be done,
Ye gliſtering ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
And clouds of the aire,
His laud expreſſe.

5 For at his word they vvere
All formed as vve ſee:
At his voyce did appeare
All things in their degree:
6 Which he ſet faſt:
To them he made,
A lavv and trade,
for aye to laſt.

7 Extoll and laud Gods name,
On earth ye dragons fell:
All deepes doe ye the ſame.
For it becommeth you vvell,
8 Him magnifie,
Fire, haile, ice, ſnovv,
And ſtormes that blovv,
at his decree.

9 The hils and mountaines all,
And trees that fruitfull are:
The Cedars great and tall,
His vvorthy praiſe declare,
10 Beaſts and cattell,
Ye birds flying,
And vvormes creeping,
that on earth dvvell.

11 All kings both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the world remaine.
12 Exalt his name,
Yong men and maides,
Old men and babes
Doe ye the ſame.

13 For his name ſhall we proone,
To be moſt excellent:
Whoſe praiſe is farre aboue
The earth and firmament.
14 For ſure he ſhall,
Exalt with bliſſe,
The horne of his,
And helpe them all:

His

15 His Saints all ſhall forth tell
His praiſe and worthineſſe.
The children of Iſrael,
Each one both more and leſſe:
16 And alſo they
That with good will
His words fulfill
and them obey.

Cantate Domino. Pſal. Cxlix. N.

An exhortation to the Church, to praiſe the Lord for his victory and conqueſt that he giueth his Saints againſt all mans power.

Sing this at the 145. Pſalme.

SInge ye vnto the Lord our God
a new reioycing ſong:
And let the praiſe of him be heard
his holy Saints among.
2 Let Iſrael reioyce in him
that made him of nothing.
And let the feede of Sion eke
be ioyfull in their King.
3 Let them ſound praiſe with voyce of flute
vnto his holy name:
And with the Timbrell and the Harpe,
ſing praiſes of the ſame.
4 For why? the Lord his pleaſure all
hath in his people ſet:
And by deliuerance he will raiſe
the meeke to glory great.
5 With glory and with honour both
let all the Saints reioyce:
And now aloud vpon their beds
aduance their ſinging voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged ſword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their ſtately kings in chaines,
their Lords in yron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints ſhall haue,
praiſe ye the Lord therefore.

Laudate Dom. Pſal. CL. N.

An exhortation to praiſe the Lord vvithout ceaſing by all maner of vvayes, for all his mighty and vvonderfull vvorkes.

Sing this at the 147 Pſalme.

YEeld vnto God the mighty Lord,
praiſe in his Sanctuarie:
And praiſe him in the firmament,
that ſheweth his power on hie.
2 Aduance his name and praiſe him in
his mighty actes alwayes:
According to his excellency
of greatneſſe giue him praiſe.
3 His praiſes with the Princely noyſe
of ſounding Trumpets blow:
Praiſe him vpon the Viol, and
vpon the Harpe alſo.
4 Praiſe him with Timbrell, and with Flute,
Organs and Virginals:
5 With ſounding Cimbals praiſe ye him,
praiſe him with loud Cymbals,

6 What euer hath the benefit
of breathing praiſe the Lord:
To praiſe the name of God the Lord
agree with one accord.

The end of the Pſalmes of Dauid.

An Exhortation vnto the praiſe of God, to be ſung before Morning prayer. T.B.

Sing this as the 100. Pſalme.

PRaiſe the Lord, O ye Gentiles all,
which hath brought you into his light:
O praiſe him all people mortall,
as it is moſt worthy and right.
For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye aſſur'd,
abideth perpetually.

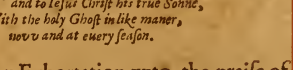
Glory be to God the Father,
and to Ieſus Chriſt his true Sonne,
With the holy Ghoſt in like maner,
now and at euery ſeaſon.

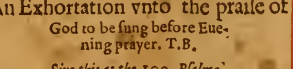
An Exhortation vnto the praiſe of God to be ſung before Euening prayer. T.B.

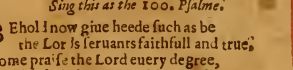
Sing this at the 100. Pſalme.

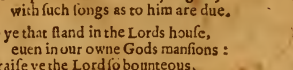
BEhold now giue heede ſuch as be
the Lords ſeruants faithfull and true,
Come praiſe the Lord euery degree,
with ſuch ſongs as to him are due.
O ye that ſtand in the Lords houſe,
euen in our owne Gods manſions:
Praiſe ye the Lord ſo bounteous,
which worketh our ſaluation.
Lift vp your hands in his holy place,
yea, and that in the time of night:
Praiſe yee the Lord which giueth all grace,
for he is a Lord of great might.
Then ſhall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his bleſſing mercy, and fauour.
Glory be to the Father, &c.

Audi Iſrael. Exod. xx. W. W.









The Lords prayer.

1 I am thy soueraigne Lord and God,
Which haue thee brought from carefull thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no gods on them co call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With grieuous plagues this sinne will smite.

3 Take not in vaine Gods holy name,
Abuse it not after thy will:
For so thou might'st soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast,
And brought all things to perfect end:
Rest thou and thine that day take rest,
That to Gods hests ye may attend.

5 Vnto thy parents honour giue,
As Gods commandements doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.

6 Beware of murther and cruell hate.
7 All filthy fornication feare.
8 See thou steale not in any rate.
9 False witnesse against no man beare.

10 Thy neighbours house wish not to haue,
His wife nor ought that he cals mine:
His field, his Oxe, his Asse, his slaue,
Or any thing that is not thine.

A Prayer.

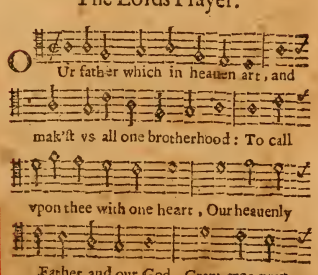
THe Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore:
And cause vs all with one accord
To magnifie thy name therefore.

For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore (O Christ) we crane:
That wee in thee may them fulfill.

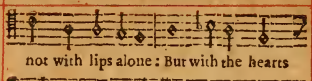
Lord, for thy names sake graunt this,
Thou art our strength, O Sauiour Christ:
Of thee to speed how should we misse,
In whom our treasure doth consist?

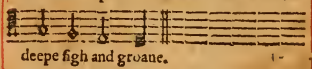
To thee for euermore be praise,
With thee Father in each respect:
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lords Prayer.


OUr father which in heauen art, and
mak'st vs all one brotherhood: To call
vpon thee with one heart, Our heauenly
Father and our God, Grant wee pray

The Creed.





Thy blessed name be sanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name:
From all errors defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth euerlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plenteously.
From Sathans rage and filthy band
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe.
Let not flesh, blood, or any ill
Preuaile against thy holy will.

Giue vs this day our dayly bread,
And all other good gifts of thine:
Keepe vs from warre, and from blood-shed,
Also from sicknes, dearth, and pine:
That we may liue in quietnesse,
Without all greedy carefulnesse.

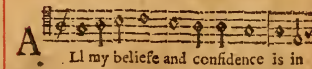
Forgiue vs our offences all,
Relieue our carefull conscience:
As we forgiue both great and small
Which vnto vs haue done offence:
Prepare vs Lord for to serue thee
In perfect loue and vnitie.

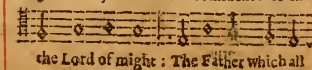
O Lord into temptation
Leade vs not when the fiend doth rage:
To withstand his inuasion,
Giue power and strength to euery age.
Arme and make strong thy seeble hoast,
With faith and with the holy Ghost.

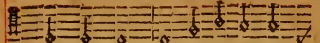
O Lord from euill deliuer vs,
The dayes and times are dangerous,
From euerlasting death saue vs,
And in our last neede comfort vs:
A blessed end to vs bequeath,
Into thy hands our soules receiue,

For thou O Lord art king of kings
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall
Amen, Let it be done, O Lord,
That wee haue pray'd with one accord.

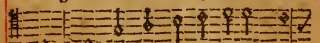
The Creed.



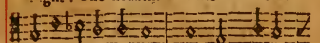




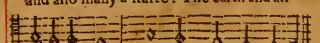
things hath made, the day and eke the



night: The heauens and the firmament



and also many a starre: The earth and all



that is therein, which passe mans reason far.

And in like maner I beleeue,
In Christ our Lord his Sonne:
Coequall with the Deitie,
And man in flesh and bone:
Conceiued by the holy Ghost,
His word doth me assure:
And of his mother Mary borne,
Yet she a Virgin pure.

Because mankinde to Sathan was,
For sinne in bond and thrall,
He came and offered vp himselfe,
To dearly saue vs all.
And suffering most grieuous paine
Then Pilate being Iudge,
Was crucified on the Crosse,
And thereat did not grudge.

And so he died in the flesh,
But quickened in the spirit,
His body then was buried,
As is our vse and right.
His Soule did after this descend
Into the lower parts:
To them that long in darkenesse were,
The true light of their hearts.

And in the third day of his death,
He rose to life againe:
To th'end he might be glorified,
Out of all griefe and paine.
Ascending to the heauens high,
To sit in glory still:
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.
To iudge all people righteously,
Whom he hath dearely bought:
The liuing and the dead also,
Which he hath made of nought.

And in the holy Spirit of God,
My faith to satisfie,
The third person in Trinitie:
Beleeue I stedfastly.
The holy and Catholike Church,
That Gods word doth maintaine
And holy scripture doth allow,
Which Satan doth disdaine,

And also I doe trust to haue,
By Iesus Christ his death:
Releasse and pardon for my sinnes:
And that onely by faith.
What time all flesh shall rise againe,
Before the Lord of might,
And see him with their bodily eyes,
Which now doe giue them light.

And then shall Christ our Sauiour,
The sheepe and goates diuide:
And giue life euerlastingly,
To those whom he hath tride.
Within his Realme celestiall,
In glory for to rest:
With all the holy company,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for euermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

COme holy Spirit, the God of might,
comforter of vs all:
Teach vs to know thy word a right,
that we doe neuer fall.
O Holy Ghost visit our coast,
defend vs with thy shield:
Against all sinne and wickednesse,
Lord helpe vs winne the field,

Lord keepe our King and his counsell,
and giue them will and might,
To persieuere in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plenteously:
That in the same we way accord,
and therein liue and die.

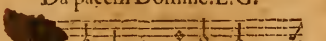
O holy spirit direct a right,
the Preachers of thy word,
That thou by them mayst cut downe sinne,
as it were with a sword:
Depart not from those Pastors pure,
but aide them at all neede:
Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed spirit of trueth keepe vs,
in peace and vnitie:
Keepe vs from sects and errors all,
and from all Papistrie.
Conuert all those that be our foes,
and bring them to thy light:
That they and wee may well agree,
and praise thee day & night.

O Lord increase our faith in vs,
and loue so to abound:
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace, O Lord,
to nations farre and nie:

And teach them all thy holy word,
that we may sing to thee,
All glory to the Trinitie,
that is of mightes most,
The liuing Father and the Sonne,
and eke the holy Ghost.
As it hath beene in all the time,
that hath beene heretofore:
As it is now, and so shall be,
henceforth for euermore.

Da pacem Domine. E. G.



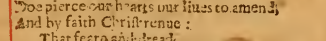
Giue peace in these our dayes, O Lord,
great dangers are now at hand to shine ene-
mies with one accord, Christs name in eue-
ry land seeke to deface roote out and race
thy true right worship indeed: be thou our
stay, Lord we thee pray, thou helpst alone
in all needs.

Giue vs that peace which we doe lacke,
Through misbeliefe and ill life:
Thy word to offer thou dost not slacke,
Which we vnkindly gaine strine.
With fire and sword,
This healthfull word.
Some persecute and oppresse:
Some with the mouth
Confesse the truth
Without sincere godlinesse.

Giue peace, and vs thy spirit downe send,
With griefe and repentance true,
That we pierce our hearts our liues to amend,
And by faith Christ renue:
That feare and dread,
Warre and bloodshed,
Through thy sweet mercy and grace,
May from vs slide,
That thy truth may bide,
And shine in euery place.

The Lamentation.

Though perfect repentance the sinner hath a sure trust in God: yet his sinnes shall be washed away in Christs blood.



Alas sin thee is all my trust, giue

eare vnto my wofull cry: Refuse me not
that am vniust, but bowing downe thine
heauenly eye, behold how I doe still la-
ment my sinnes wherein I doe offend: O
Lord for them shall I be shent, sith thee
to please I doe intend.

No, no, not so, thy will is bent,
to deale with sinners in thine ire:
But when in heart they shall repent,
Thou grant'st with speed their iust desire,
To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy blood O Lord, is not yet dry,
but that it may helpe me in time.

Hast thee O Lord, hast thee I say,
to powre on me the gifts of grace:
That when this life shall flit away,
in heauen with thee I may haue place,
Where thou dost raigne eternally,
with God which once did downe thee send,
Where Angels sing continually,
to thee be praise world without end.

A thankesgiuing after the receiuing of the Lords Supper.

Sung thus at the 137 Psalme.

THe Lord be thanked for his gifts,
and mercies euermore:
That he doth shew vnto his Saints,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preserue.
His benefits they be so great,
to vs that be but sinne:
That at our hands for recompence,
their is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.

Nought else but sinne and wretchednesse,
doth rest within our hearts:
And stubbornely against the Lord,
we dayly play our parts.
The sunne aboue the firmament
which it to vs a light:
Doth shew it selfe more cleare and pure,
than we be in his sight.